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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

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LIST OF NEWSPAPERS AND PERIODICALS.

[Corrected up to the 1st January 1912.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	9,000 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
3	Jain Gazette	Allahabad ...	Do. ...	Jagmander Lal, Jaini, M.A., Barrister-at-law.	
†4	Lucknow Collegian ...	Lucknow ...	Do. ...	Rev. T. T. Badley, of Lucknow; American; 45.	1,200 copies.
5	Mahámandal Magazine ...	Benares ...	Do.		
6	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	38 copies.
7	Muslim Review	Allahabad ...	Do. ...	Mirza Abul Hasan; 30	200 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 40.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 „
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 50.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; Arya; 30 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 46. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 46.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	1,375 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 27 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar ...	800 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 35 ...	475 „
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 40... ...	1,000 „
21	Al Fasih...	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan; 44.	125 „
22	Al Kwárif	Lucknow ...	Do. ...	Hakim Kásim Ali; Muhammadan; 40	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 27.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 43.	300 „
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán Khán; Muhammadan, Pathán; 40.	625 „
27	An Nasir	Lucknow ...	Do. ...	Shakháwat Ali.	
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 32	725 copies.
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 „
30	Brahman Samáchár ...	Saharanpur ...	Do. ...	Chotey Lál Tagá	500 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 42...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Lal Nigam.	
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 23.	600 copies.
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 33 ...	500 „
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 39.	300 „
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 35.	450 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 „
†38	Kshattriya	Meerut ...	Do. ...	Shádi Rám; 36...	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Kul Bháskar	Allahabad ...	Monthly ...	Shridhar Prasád; Kayasth; 30 ...	200 copies.
40	Old Boy	Benares ...	Do. ...	Itrat Husain, B.A.; 38	1,000 ,,
41	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,
42	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 ,,
43	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,600 ,,
44	Tabsira	Lucknow ...	Do. ...	Muhammad Taki Ali.	
45	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	300 copies.
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 38.	600 ,,
47	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 35 ...	650 ,,
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 29.	1,400 ,,
49	Zamíndár-wa-Káshtkár ...	Bijnor	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 40.	400 ,,
50	Zíá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 30.	550 ,,
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 70.	200 ,,
52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 55.	200 ,,
53	All India Shia Gazette ...	Lucknow ...	Do. ...	Saiyid Mubárak Ali; 32	600 ,,
54	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	
55	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 28	1,000 copies.
56	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
57	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 40 ...	150 ,,
58	Vyápári-wa-Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	350 ,,
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 52.	1,050 ,,
61	Al Mushir	Moradabad ...	Do.		
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 31 ...	700 copies.
*63	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	900 ,,
64	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 30 ...	300 ,,
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 57 ...	500 ,,
66	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
67	Darbar	Agra	Do.		
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 copies.
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 ,,
70	Independent	Allahabad ...	Do. ...	Shyám Kishore Varmá; Kayasth; 40...	500 ,,
71	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
*72	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 42	200 ,,
73	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	40 ,,
74	Kaisar-i-Hind	Fyzabad ...	Do.		
†75	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
76	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
77	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 ,,
78	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 ,,
79	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 25 ...	2,000 ,,
80	Naiyar-i-Azam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 48 ...	300 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Nizám-ul-Mulk	Moradabad ...	Weekly ...	Qázi Fahim-ud-din; Muhammadan; 52.	
82	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	225 copies.
83	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 ,,
84	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 46	700 ,,
85	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 28.	350 ,,
86	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 25.	300 ,,
87	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 ,,
88	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
89	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 40	72 ,,
90	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husaini; Shaikh; 32 ...	400 ,,
91	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 31.	300 ,,
92	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 42.	500 ,,
93	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,700 ,,
94	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 58.	300 ,,
95	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 51 ...	300 ,,
	ARABIC-URDU.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
97	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†98	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Brahman; 55	About 100 ,,
99	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 36	700 ,,
100	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	500 ,,
101	Bháskar	Meerut ...	Do.		
102	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	404 copies.
103	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 54	700 ,,
104	Dehátí	Benares ...	Do. ...	Gulób Chand Shrivástava; Kayasth ...	300 ,,
†105	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 57	400 ,,
106	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.	
107	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt; Brahman; 35 ...	600 copies.
108	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 39 ...	700 ,,
109	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	Bálmakund Sharmá.	
110	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 28	1,000 copies.
†111	Jánhavy	Chunar (Mirzapur)	Do. ...	Shri Kánt Upásni; 35	Very small.
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 44	300 copies.
113	Indu	Benares ...	Do. ...	Ambika Prasád Gupta.	
114	Jiwan	Cawnpore ...	Do. ...	Rám Prasád.	
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 36 ...	450 copies.
116	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra ...	1,500 ,,
*117	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	800 ,,
118	Maheswari	Aligarh ...	Do.		
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 26 ...	1,500 copies.
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 27 ...	400 ,,
*121	Nágri Prabardhni Patriká ...	Allahabad ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Náráyani or The Vedánta Patriká	Fyzabad ...	Monthly ...	Rám Nandan Sahái.	
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri	800 copies.
124	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande ; 27... ...	5,000 ,,
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá ; 25 ...	30 ,,
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman ; 35 ...	500 ,,
127	Sanádhyopkárak	Aligarh ...	Do. ...	Braj Vallabh Misra	750 ,,
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp ; Brahman ; 40 ...	1,350 ,,
129	Saraswati	Allahabad ...	Do ...	Pandit Mahábir Prasád Dwivedi ; Brahman.	2,200 ,,
†130	Shri Yádvendra	Ghazipur ...	Do. ...	Rám Charitra Rai ; Brahman ; 34 ...	500 ,,
131	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru ; Kashmiri ; 30.	1,000 ,,
132	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi ; 31	1,200 ,,
133	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla ; 45	500 ,,
134	Swadesh Bándhavá ...	Agra	Do. ...	Kunwar Hanumant Singh ; Rájput ; 44	550 ,,
135	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi ; Brahman	
136	Vaishya	Allahabad ...	Do. ...	Sangam Lal ; Agarwal.	
*137	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád ; Máthur Brahman ; 37.	1,000 copies.
138	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám ; Brahman, Arya ; 40	850 ,,
139	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri.	
†140	Kám Dhenu	Hardwar ...	Do. ...	Bábá Bhagwán Dás Udási ; 45 ...	500 copies.
141	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A. ; Kshattriya ; 43.	1,000 ,,
142	Rájpút	Agra	Do. ...	Thakur Hanumant Singh ...	1,550 ,,
143	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád ; Khatri ; 45 ...	775 ,,
144	Knand	Lucknow ...	Weekly ...	Pandit Shiva Náth ; Brahman ; 40 ...	200 ,,
145	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt ; Brahman ; 57 ...	1,500 ,,
146	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá ; Khatri ; 34	1,500 ,,
147	Jain Gazette	Jalesar(Etah) ...	Do. ...	Babu Banársi Das Jain, B.A.	
148	Kaisar Hind	Benares ...	Do.		
†149	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 copies.
150	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám ; Khatri ; 55 ...	3,000 ,,
151	Shubh Chintak	Allahabad ...			
152	Abhyudaya	Allahabad ...	Twice a week	Krishna Kant Malviya	2,000 copies.
	ANGLO-BENGALI.				
153	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—*Foreign.*

1. The *Naiyar-i-Azam* (Moradabad), of the 26th December 1911 (received on the 2nd January 1912), reviewing the important events of the year 1911, remarks that the recent invasion of Tripoli by the Italians has exposed to the Asiatics the deceitful overbearing and the aggressive nature of the European Powers. NAIYAR-I-AZAM, 26th December 1911.

The Italian-Turkish war.

The editor says that the people of Asia will in future put no faith in the words and promises of Europeans, and that Asia will acknowledge the superiority of Europe over her only in respect of the latter's superior strength in arms, and not in respect of morality. He goes on to qualify this by saying that of the European countries England alone is straightforward, honest and humane.

2. *Al Mushir* (Moradabad), of the 4th January 1912, referring to the statement of Lord Roberts that the reports regarding Italian atrocities in Tripoli were unfounded, remarks that His Lordship has defended Italy merely because it is a European Power. The editor asks Lord Roberts if he can give any convincing reason as to why European Powers, in utter disregard of all treaties and agreements, proceed against an Asiatic Power which in any way offends Europeans, while they do nothing when any European Power adopts an aggressive attitude towards the Asiatics. He observes that Lord Roberts's assertion cannot be believed, seeing that the whole world has admitted that the Italians committed atrocities in Tripoli. AL MUSHIR, 4th January 1912.

Italian atrocities in Tripoli.

3. The *Aligarh Institute Gazette*, of the 3rd January 1912, reviewing the situation in Persia, remarks that the present foreign policy of the British Government is due to England's fear of Germany, which makes her fulfil every legitimate or illegitimate aspiration of Russia and France. ALIGARH INSTITUTE GAZETTE, 3rd January 1912.

The situation in Persia.

The editor proceeds to review the situation in Morocco, Tripoli and Turkey, and observes that it should be the duty of British statesmen to take into account the feelings of the many British subjects who are Muhammadans when determining their policy towards Muhammadan countries. He says that in the present circumstances the Muhammadans cannot be blamed if they complain that England has given her moral support to those attempting the destruction of the Muhammadan kingdoms of the world.

4. Discussing the recent developments in the situation in Persia, the *Abhyudaya* (Allahabad), of the 4th January 1912, says that, notwithstanding its professions to Turkey and England to the contrary, Russia is not likely to evacuate Persia soon, and that the independence of the latter country is seriously endangered. The editor remarks that no one will be surprised at this territorial hunger of Russia, in that it has been the characteristic feature of that Power. He invites attention to the silence of Sir Edward Grey, who was not long ago assuring the outside world of the withdrawal of Russian forces from Persia as soon as the latter accepted the demands made in the latest Russian ultimatum, and suggests that he is too busy considering whether to send a punitive expedition to Persia on account of the recent attack on the Indian sowars there, to spare time for considering Russian action. ABHYUDAYA, 4th January 1912.

The situation in Persia.

(b)—*Home.*

5. The *Hitaishi* (Pilibhit), of the 28th December 1911 (received on the 2nd January 1912), refers to the threat held out by the Hon'ble Mr. Amir Ali on several occasions that the loyalty of Indian Muhammadans to Government would be weakened in view of Government policy with regard to Muhammadan countries, and enquires whether their loyalty is so weak and easily estranged as that. HITAISHI, 28th December 1911.

The attitude of Indian Muhammadans.

6. Referring to the proceedings of the Conference of the Muhammadan leaders held at Calcutta on the 24th December under the presidency of the Hon'ble Nawab Saiyad Muhammad of Madras, to consider the present position and determine the future policy of the community, the *Leader* (Allahabad), of the 29th December 1911, remarks LEADER, 29th December 1911.

The attitude of Indian Muhammadans.

that it is indeed one of the signs of the times full of happiest augury for the future well-being of India as a whole, that the best minds among the Muhammadan community should have begun to consider seriously the advisability and necessity of revising their policy and attitude towards the Hindus.

The editor expresses gratification that the Muhammadans have at last been awakened, and are beginning to realise that as a subject people their interests and those of the Hindus and of all other communities of India are identical, and that the best hope for the welfare of all the communities lies in union and co-operation.

He states that the Hindus will be glad to receive the Muhammadans into the common fold with open arms, in spite of the fact that the latter were taught to regard with suspicion every act and measure proceeding from the former. He goes on to say that religious differences never prevented intelligent and patriotic Hindus from siding with the Muhammadans and sympathizing with them in the troubles and sufferings of their co-religionists whether in the Transvaal or in Persia or in Turkey.

The editor expresses the hope that there will be no withdrawal from the course now contemplated by the Muhammadans, and that, when once convinced after further deliberation, of the utility and wisdom of the step they propose to take, the leaders will firmly and resolutely withstand all overtures for a reconsideration of their attitude from whatever quarter they may proceed.

The writer then refers to the suggestion that the halting course adopted by Muhammadans was really intended as an experiment and that it was a covert threat to Government made in order to see whether it would be frightened into reversing the new policy inaugurated by the Viceroy under the Royal auspices, of equal treatment and "fair field and no favour," and remarks that the suggestion is unfair and uncharitable, and he indignantly repudiates the charge of insincerity being ascribed to the promoters of the Conference at Calcutta.

ALIGARH INSTITUTE GAZETTE, 3rd January 1912.

The future of Indian Muhammadans.

7. Nawab Mushtaq Husain contributes an article to the *Aligarh Institute Gazette*, of the 3rd January 1912, in which he replies to the criticisms of the *Hindustan* (Lahore) about his letter which appeared in the issue of the *Aligarh Institute Gazette* of the 20th December 1911 (vide Selections No. 52 of 1911), paragraph 13.

Referring to the remark that he meant to threaten Government the Nawab says :—

"But our respectable contemporary has lost sight of the fact that Muhammadans can never threaten Government . . .

To threaten Government has never been our policy, nor can it ever be. Muhammadans are, by their religion, prohibited from being disloyal to their Sovereign.

As long as we are in a country we are in duty bound to act according to the laws of that country . . .

The Muhammadans fully realise that, if (which God forbid) the British rule were to cease in India, they would have to live as subjects of their present fellow-countrymen, which no Muhammadan would tolerate . . . Hence on no account can a Muhammadan threaten Government . . .

Our existence in this country as a successful and respectable community is contingent on the condition that we raise the standard of our education, make industrial progress and improve our trade and, agriculture . . . These are the ways for making progress, and, when we are fairly advanced in education and wealth, then political evolution will become easy for us . . .

The methods adopted by our fellow-countrymen for their advancement are before our eyes . . . If Muhammadans even now awake from their lethargic slumber they will, in spite of their minority, be recognized as an important community, and Government (which has now dared to please a strong section of its subjects without definitely assuring the Muhammadans regarding the protection of their interests) will be obliged in future to have regard for our feelings and rights. It is possible that the present policy of Government may act as a whip in stirring up the Muhammadans from their lethargic sleep . . . In connection with the important changes announced by Government no adequate provision has been made for safeguarding the interests of the Muhammadans . . . The other

matter about which Muhammadans can reasonably complain is that the ministers should have advised the King-Emperor of the need to assure the protection of the interests of the Muhammadans, whose morsel is snatched away in order to placate the obstinate opposition of a stronger community . . .

However, bygones should be bygones. but Government should not delay a single moment in announcing, while the King-Emperor is yet in the country, after consultation with the leaders of the Muhammadans of Eastern Bengal, the measures to be adopted for safeguarding their interests."

HINDUSTAN REVIEW, December 1911.

The coronation boons and the depressed classes.

8. The *Hindustan Review* (Allahabad), for December 1911, contains an article entitled "The coronation and the depressed classes," in which the writer adverts to the boon which has been described by many as the most popular one that His Majesty the King-Emperor could grant at the coronation darbar—the prohibition of cow-killing—in order to urge how much more beneficial and kingly a boon would be the amelioration of the condition of the sixty millions of the depressed classes. He says that cruelty to animals is punishable by law, whereas the cruelty inflicted on the depressed classes is constant and without hope of legal redress.

He says that Queen Victoria's Proclamation of 1858 never benefited them, and rather became a charter for their continued oppression on the pretence of religious observance and custom. He refers to the proposals to effect the elevation of the depressed classes, and suggests that Government have the right to put down tyranny of caste over caste. He warns his readers that it is likely that the emancipation may be effected by a revolution and that that means has precedents in history.

The writer suggests the appointment of an officer designated the Protector of the Depressed Classes to improve the condition of the latter.

HINDUSTAN REVIEW, December 1911.

Press representatives at the coronation darbar.

9. Referring to the representatives, Indian and Anglo-Indian, of the press in India, who had been invited to the darbar, the editor of the *Hindustan Review* (Allahabad), for December 1911, remarks as worthy of note: "that such of these journals as are wholly, or practically wholly, owned by Indian proprietors, are treated as Anglo-Indians, if edited by an Anglo-Indian staff; likewise those owned by Anglo-Indians but edited by an Indian staff, are also treated as Anglo-Indian." He remarks that the *Indian Review* of Madras was the only monthly journal invited.

He comments on the fact that the press in the Central Provinces and Berar, the North-West Frontier Province, British Baluchistan, Assam and Orissa, was not represented, and also that no Ceylon journalist was invited.

ABHYUDAYA, 31st December 1911.

Another open letter to King-Emperor George V.

10. The *Abhyudaya* (Allahabad), of the 31st December 1911, publishes another article (vide Selections No. 52 of 1911, paragraph 22) entitled "An open letter to King-Emperor George V," purporting to have been contributed by a cultivator, in which he describes the deplorable condition of cultivators in India, and appeals to His Majesty for its amelioration. He commences by remarking that the criterion of the prosperity and strength of a country is the number of its "cultivated citizens" and not the abundance of its revenues or the beauty of its public buildings, and that therefore the scenes of grandeur and magnificence, which His Majesty witnessed on the occasion of his coronation, were no evidence of the condition of the mass of his Indian subjects. He says that the cultivators, who form the real backbone of the country, are not faring well, and that, unless something be soon done to better their condition, even the magnificence [*(lit.)* magnificient superstructure] which is at present seen will soon disappear. He points out that cattle, which are the chief means of support of the Indian cultivators, have been deciminated by indiscriminate slaughter, and that the recurring famines have thinned the number of the cultivators themselves. He goes on to say that a comparison with European countries shows that the miserable condition of the cultivators is not so much due to the recurrence of famines as to their poverty, since even in times of famine in India the outturn of food grain is sufficient to meet their wants, whereas they have not the money to purchase it in the face of a world-wide competition. He expresses regret that the so-called "natural leaders" of the people, who are in sympathy with the officials and Anglo-Indian journals, oppose the attempts of those made to improve the condition of the masses by the diffusion of

education, suggest that dilating on the imaginary evil effects of education is likely to injuriously affect the supply of agricultural labour and say that the officials, in spite of their being Europeans, should have recourse to the oriental doctrine of fatalism in discussing the possibility of preventing famines. He states that criminals in jails fare better than cultivators, in that while twenty-four rupees is the yearly cost for the maintenance of a prisoner, the latter have an average annual income of only about twenty rupees per head. He quotes the *Pioneer*, Sir Charles Elliot and the agricultural report for 1889 to show the extreme poverty of the bulk of the agriculturists, and remarks that, in spite of the fact that the return from the land is becoming less, the rent is always being increased. The writer, after making several other assertions of a similar nature regarding the unprofitable nature of land tenures in India, suggests that, in order to better the condition of cultivators, Government should carry out its long-deferred promise of making land settlements permanent throughout the country, and expresses the hope that the King-Emperor, who has already won the hearts of his Indian subjects by his high-minded generosity, will exert his influence in this direction.

ABHYUDAYA, 31st December 1911.

An appeal to the King-Emperor for the protection of cows.

11. The *Abhyudaya* (Allahabad), of the 31st December 1911, publishes a poem composed by Pandit Deva Raj Panchanan, in which he dwells on the rejoicings of the people over the coronation of the King-Emperor in India, and the boons announced in connection with it, and pray to His Majesty to prohibit the slaughter of cows, which are of great utility to all classes of his subjects in this country, and says that such a boon will earn the eternal gratitude and loyalty of the Hindus.

ABHYUDAYA, 31st December 1911.

The working of the Press Act.

12. Referring to the proscription by the Punjab Government of the picture of the *Asht-Bhuja Devi*, the *Abhyudaya* (Allahabad), of the 31st December 1911, expresses regret that the Punjab Government, in acting as it did, took no account of the feelings of the Hindu community, which would be much distressed to see such want of respect on the part of Government towards the image of one of their sacred goddesses.

AL MUSHIR, 4th January 1912.

A review of the events of the year 1911.

13. In its review of the events of the year 1911, *Al Mushir* (Moradabad), of the 4th January 1912, remarks that the annulment of the partition of Bengal will stamp out anarchism from India, and expresses the hope that, now that there is no need for repressive measures, Lord Hardinge will earn the gratitude of the press by repealing the Indian Press Act. Referring to the *Waqf* Validation, Elementary Education and the Agra Estates Bills, the editor remarks that the first measure was essential for the advancement of the entire Muhammadan community and should be passed into law, but that the last two were not suited to the present condition of the country.

TRISHUL, 28th December 1911.

The annulment of the partition of Bengal.

14. In an article entitled "The Motherland," the editor of the *Trishul* (Benares), in the issue of the 28th December 1911 (received on the 2nd January 1912), asks both Hindus and Muhammadans to unite in commemoration of the annulment of the partition of Bengal, and to observe *Rakshabandhan* ceremony as has hitherto been done by the Bengalis on the partition day.

The editor advises the Muhammadans to stop cow-killing and says that it will restore prosperity to India.

LUCKNOW GAZETTE, 1st January 1912.

The annulment of the partition of Bengal.

15. The *Lucknow Gazette*, of the 1st January 1912, expresses regret at the annulment of the partition of Bengal on the ground that it will be injurious to the interests of the Muhammadans of Eastern Bengal.

The editor, however, advises his co-religionists to desist from making any protest against the measure, seeing that it was announced by His Majesty the King-Emperor himself, and asks the leaders of his community to approach Government with the request that proper arrangements be made for safeguarding their interests.

He also expresses appreciation of the acknowledgement of the loyalty of the Muhammadans of Eastern Bengal mentioned by His Excellency the Governor General in his despatch to the Secretary of State for India.

MASHRIQ, 2nd January 1912.

16. The *Mashriq* (Gorakhpur), of the 2nd January 1912, expresses regret at the annulment of the partition of Bengal, which, the editor remarks, is calculated to injure the interests of the Muhammadans of Eastern Bengal.

The annulment of the partition of Bengal.

He expresses agreement with the views expressed by Nawab Mushtaq Husain in his letter which appeared in the *Aligarh Institute Gazette* of the 20th December 1911 (vide Selections No. 52 of 1911, paragraph 13), but does not approve of the advice given by the Nawab to his co-religionists that they should not depend upon Government, but should rely on their own efforts and exertions. He goes on to say that the annulment of the partition does not exhibit the weakness of Government, but that it demonstrates its far-sighted policy, in that it removed the grievances of the Hindus of the two Bengals in this way. He advises the Muhammadans to make friends with the Hindus, and asks Government to safeguard the interests of the Muhammadans in the new presidency, and to provide means for their education.

INDEPENDENT, 1st January 1912.

17. Referring to the rumour that Sir K. G. Gupta would be appointed the Governor of Bengal, the *Independent* (Allahabad), of the 1st January 1912, remarks that it is not too much for the magnanimity of the King-Emperor, and that it would not be matter of surprise if Indians were appointed to such high and responsible posts.

The Governor of Bengal.

TOHFA-I-HIND, 4th January 1912.

18. The *Tohfa-i-Hind* (Bijnor), of the 4th January 1912, publishes translations of the letter of apology addressed to the Viceroy by the Gaekwar of Baroda, of the article that appeared in the *Times* (London) on the Gaekwar incident and of the letter written to the London *Times* by the Private Secretary to His Highness to refute the charges made by that paper against the Gaekwar, and remarks that the allegations made against His Highness appear to be unfounded, seeing that a discreet and experienced ruling chief, who is aware of the military strength of the British Government and is anxious for his own existence, is not likely to be ill-disposed towards the Paramount Power. The editor expresses the hope that the London *Times* will give proof of its good intentions by withdrawing the allegations made against His Highness.

The Gaekwar incident.

LEADER, 6th January 1912.

19. In a leading article entitled "A message for the new year," the *Leader* (Allahabad), of the 6th January 1912, draws attention to the concluding passage of Pandit Bishan Narayan Dar's address at the Congress, in which he laid stress on the fact that the real need of India was not political agitation so much as social and moral reform. The editor urges that there is no more important work for the Indian patriot to do to-day than the reformation of social abuses and the elevation of the national character.

Social and moral reforms should precede political agitation.

Referring to the criticism of the *Bengalee* (Calcutta) in this connection he remarks as follows: "While we entirely accept the proposition that the struggle for political reforms and the attainment of those reforms will by themselves produce a whole some effect on the capacity and the character of the people, we must at the same time candidly own that we cannot contemplate with equanimity the concession to our countrymen of all the political rights now enjoyed by the self-governing members of the British Empire, without a vast dissemination of education among the mass of the population, without a relaxation of caste restrictions, and without the emancipation of Indian womanhood." The editor points out that about six crores of Hindus are kept beyond the pale of civilized society for no sin committed by them, and merely because at birth they were declared as of low caste. He says many Hindu girls, belonging to the higher castes and born of respectable parents, have taken to prostitution as a profession, because they were not permitted to re-marry, though they had possibly lost their husbands before they lived as wives. He refers to the saying that the greatest wealth of a nation is its men, women and children, and deplores the enormous

drain on the vital resources of the India nation, caused by the appalling mortality of infants, the weakening Indian women owing to premature maternity, and the dangers to Indian, children, physical, mental and moral, owing to the ignorance of mothers about the proper bringing up of children. He asks whether individuality of character and a keen sense of responsibility are essential for men exercising the right of self-government, and suggests that these qualities are suppressed and deadened owing to the conditions of life prevailing in a Hindu joint family. "If caste is to stand in the way of individuals taking to occupations for which they have aptitude, how is industrial development to be brought about? If there is to be an artificial sense of superiority among some, simply because they are born of parents belonging to a so-called higher caste, notwithstanding their utter unworthiness for such superior position; and if a sense of degradation is to be forced upon others, because their parents happened to belong to a so-called lower caste, howsoever able and accomplished these may be, where is that feeling of equality and brotherhood which is a fundamental condition of the enjoyment of common political rights by the community at large?" . . .

"We have heard it argued by apologists of the caste system that the fact that two men could not dine with each other or that there could be no intermarriage between members of two families need be no bar to the existence of harmonious relations between them. This may be a tribute to their amiable and easy-going disposition and accommodating nature, but cultivated minds with a proper sense of human dignity cannot help feeling hurt, if they are not regarded and treated as equals by their peers in no sense better than they and for no more valid reason than that their caste labels are different."

He says that the upholders of the Hindu caste system, who cite the analogy of the class distinction of the west, forget that there is nothing to prevent an ordinary day-labourer in England from rising to the highest positions in his country, provided he has the requisite mental and moral endowments, whereas the most accomplished *Sudra* in India can never hope to be treated as the social equal of even the most worthless and degenerate Brahman.

He observes that if the people of India are to have a future worthy of their past they should change, renovate and adapt to altered circumstances their social customs and institutions, seeing that mere political agitation, unaccompanied by the most active and zealous endeavours to reconstruct the social fabric, is bound to be barren of result.

He concludes by asking his countrymen to do their utmost for the success of the patriotic labours of Messrs. Gokhale and Basu by impressing up on Government the necessity of thus allowing the two bills to find place in the Statute Book.

BHARAT JIWAN, 1st January 1912.

The Indian National Congress.

20. The *Bharat Jiwan* (Benares), of the 1st January 1912, says that the Congress closed its session at Calcutta as usual after a performance lasting three days, and that the meagre attendance of delegates and visitors at the Congress this year shows that it has become less important than even sectarian or literary conferences. The editor remarks that the introduction of the Congress "creed" and the Congress "convention" have practically destroyed the institution and he expresses doubt as to whether it will last much longer in its present state.

MASHRIQ, 2nd January 1912.

The Indian National Congress.

21. The *Mashriq* (Gorakhpur), of the 2nd January 1912, reviewing the resolutions passed at the last session of the Indian National Congress, expresses surprise at the opposition of the president in the matter of separate electorates on local bodies, and observes that the Congress has never before expressed its disapproval of contentious communal questions in such strong terms.

ABHYUDAYA, 4th January 1912.

The Indian National Congress.

22. Commenting on the last session of the Congress, the *Abhyudaya* (Allahabad), of the 4th January 1912, expresses agreement with the views of the president about the lack of sympathy among the Civil Servants towards Indian aspirations, and expresses the hope that the officials will benefit by this criticism, and follow the examples set by the King-Emperor and the Secretary of State in this country in

the matter of their genial and sympathetic attitude towards its inhabitants. The editor expresses approval of the sentiments expressed by Babu Surendranath Banerji towards the King-Emperor, the Secretary of State and Lord Hardinge in his speech on the partition of Bengal. He feels confident that Government will accede to the request of the Congress and grant an executive council to the United Provinces in the immediate future. He expresses the hope that the repressive measures will soon be done away with, now that the country has been pacified by the annulment of the partition of Bengal, and when the people are rejoicing over the Imperial visit to the country. He endorses the criticism of the Congress speakers about the opposition of Local Government's to the Elementary Education Bill, and says that those who are opposed to the spread of education should take a lesson from the generous action of the King-Emperor, in granting fifty lakhs of rupees for popularizing education. He expresses the hope that Government will pass the Elementary Education Bill, in view of the fact that the whole country has supported it. He contends that the want of funds cannot be urged as a plea for postponing the measure, seeing that Government cannot consistently refuse to bear the cost of education, when it is prepared to undergo a great expenditure in connection with the transfer of the Capital from Calcutta to Delhi. He urges that now that the Congress has adopted the proposed amendments in its constitution, all classes of congressmen should be satisfied, and should take part in its deliberations for the common good. He expresses gratification that a few prominent Muhammadans joined the Congress this year, and also held a meeting to discuss the advisability of their community as a whole taking part in the Congress. He suggests that the Muhammadans would do well to join it for their own good, as well as for that of the country at large.

23. The *Leader* (Allahabad), of the 5th January 1912, has an article discussing the last Congress, in which the editor says that he regrets to have to admit that the recent Congress was not a success, that the attendance was poor, the speeches as a whole not up to the usual standard, that the usual enthusiasm was lacking and that there was a great want of organization and method in the arrangements of the Congress. LEADER, 5th January 1912.

The Indian National Congress.

24. *An Nazir* (Lucknow), for January 1912, has an article entitled "The Honours," in which the editor, after congratulating the Muhammadan recipients of Coronation Honours, makes the following remarks :— AN NAZIR, January 1912.

The Honours' List.

"But we cannot close this article till we have offered our congratulations to Nawab Haji Ismail Khan for the honour which has certainly been conferred on him in recognition of his having wounded the feelings of the entire Muhammadan community of India, and for having adopted a hostile attitude towards the unanimous and general views and sentiments of the leaders of the community in connection with the affairs of the Aligarh College. The title of Nawab is undoubtedly most fitting for such self-conceited and selfish beings.

'God sends to all everything according to their merits,
For the web of a spider never catches anything but a fly.'"

25. The *Awaza-i-Khalq* (Benares), of the 1st January 1912, referring to the rumour that a supplementary Honours' List would be issued shortly, expressed the hope that the names of certain distinguished persons, which were omitted from the Coronation Honours' List, would be included in the supplementary list. The editor suggests as suitable recipients Pandit Ramashankar Misra, retired Collector, Colonel Bindeshari Prasad, Chief Secretary, Benares State, Munshi Prem Bihari, Subordinate Judge, Pandit Chhannun Lal, vakil and president, Sujan Samaj, and Pandit Devi Dat, Health Officer. AWAZA-I-KHALQ, 1st January 1912.

The supplementary Honours' List.

26. *An Nazir* (Lucknow), for January 1912 (received on the 4th January), says that the change of Capital will cause considerable loss to Government, to the country and to the Muhammadans also. The editor observes that except the leaders of the Bengali community, who resented the partition of Bengal, and some respectable Beharis, who were desirous of Behar being separated from Bengal, very few persons will AN NAZIR, January 1912.

The change of Capital.

welcome the change of the seat of the Government of India from Calcutta to Delhi.

ADVOCATE, 4th January 1912.

Administrative changes in India.

27. The *Advocate* (Lucknow), of the 4th January 1912, says that the most significant passage in Lord Hardinge's despatch to the Secretary of State for India on the administrative changes announced on the occasion of the coronation darbar at Delhi is, that, in which His Lordship deals with the question of provincial autonomy, and declares that in future the Local Governments are to develop self-government, the Government of India standing side by side and only intervening to prevent misgovernment, and in which reference is made to the scheme for dividing the country into separate presidencies each under a Governor and a council of equal rank and dignity, and corresponding directly with the Secretary of State for India. The editor remarks that Government has to a certain extent accepted the principles enunciated by Mr. John Bright half a century ago, in that Lord Hardinge's words clearly set forth the goal which the Government has in view.

TRISHUL, 21st December 1911.

The Royal boons.

28. Commenting on the annulment of the partition of Bengal, the *Trishul* (Benares), of the 21st December 1911 (received on the 2nd January 1912), describes this boon as nominal, and remarks that the poor Indian subjects will not at all be benefited by it, seeing that it will not remove their distress.

TOHFA-I-HIND, 4th January 1912.

The Royal boons.

29. The *Tohfa-i-Hind* (Bijnor), of the 4th January 1912, referring to the Royal boons, remarks that the annulment of the partition of Bengal will be gratifying to Indians generally, and to the Bengalis in particular. The editor observes that the King-Emperor has fulfilled the wishes, both of the rulers and the ruled, by transferring the Imperial Capital from Calcutta to Delhi, as the former had for a long time been considered as ill-suited for the seat of the Government of India.

Referring to the grant of fifty lakhs for the promotion of the cause of education, he suggests that the sum should be utilized in making arrangements for imparting technical education to Indians, on the ground that their poverty will be removed as soon as the industrial condition of the country is improved.

In conclusion he expresses gratitude for the concession to government servants of fifteen days' pay and remarks that His Majesty has gratified the ruling chiefs, the people and government servants alike by his boons and concessions on the occasion of the coronation darbar.

AL MUSHIR, 4th January 1912.

The Royal boons.

30. *Al Mushir* (Moradabad), of the 4th January 1912, publishes a portion of the article contributed by Nawab Mushtaq Husain to the *Aligarh Institute Gazette*, and remarks that it should be impressed upon Government that the annulment of the partition of Bengal will deprive Muhammadans of the advantages which accrued to them from that measure. The editor expresses the hope that Government will see that the interests of the Muhammadan community are not disregarded.

AL MUSHIR, 4th January 1912.

The Royal boons.

31. Referring to the grant of fifteen days' pay to permanent government servants in commemoration of the coronation, *Al Mushir* (Moradabad), of the 4th January 1911, suggests that government pensioners should also be granted a similar concession.

AL MUSHIR, 4th January 1912

The Royal boons.

32. *Al Mushir* (Moradabad), of the 4th January 1912, contends that Nawab Mushtaq Husain in his article on the subject of Royal boons, contributed to the *Aligarh Institute Gazette*, said that the King-Emperor should leave nothing behind him but feelings of gratitude and gratification, and not, as the *Rajput Gazette* puts it, that Muhammadans would mourn His Majesty's visit to India. The editor remarks that so long as journalists of the type of the editor of the *Rajput Gazette* (Lahore) persist in misrepresenting the writings of Muhammadans no *rapprochement* can be effected between Hindus and Muhammadans.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Nil.

(b)—Police.

The abolition of the Special Branch of the Criminal Investigation Department in Bengal.

33. Referring to the announcement that the Special Branch of the Criminal Investigation Department of Bengal is to be abolished, the *Leader* (Allahabad), of the 29th December 1911, remarks that the news will be hailed with joy, and that genuine relief will be expressed throughout the country that the people are at last to be rid of this incubus. The editor says that the mischievous activities of this body, directed as they sometimes were against quiet and innocent people, were to some extent responsible for increasing the existing unrest and discontent, while the real culprits escaped undetected. He says that the work of this branch was, in the very nature of things, of an unpopular kind, demanding much tact and discretion, and that some of the acts of blazing indiscretion, of which the department was found guilty, were such as were not at all calculated to inspire confidence in its work.

LEADER, 29th December 1911.

He concludes with the remark that evidently the step taken is part of a settled policy of full trust and conciliation which His Excellency Lord Hardinge's government have decided to inaugurate under the Royal auspices, and he asks all true well-wishers of the country to fully and whole-heartedly reciprocate and thereby strengthen the hands of Government, so as to enable it to persevere in this wise policy, and take, if possible, further steps forward along the same line.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

The Jullundur cantonment case.

34. Under the heading "The topics of the day," the editor of the *Hindustan Review* (Allahabad), for December 1911, refers to the expulsion of two respectable Indian gentlemen from the Jullundur cantonment under the provisions of sections 210 and 211 of the Cantonment Code. He suggests that they were expelled merely because they incurred the displeasure of the Cantonment Magistrate, and expresses the hope that the Government of India will soon be able to redress the genuine grievance of the Jullundur "deportees," and also see the advisability of so amending the Cantonment Code as to afford security of liberty to all "respectable members of the population" in cantonments.

HINDUSTAN REVIEW, December 1911.

Agra municipal water works case.

35. A correspondent of the *Advocate* (Lucknow), contributes from Agra, in the issue of the 4th January 1912, a short summary of the judgment in the case in which Saiyad Mustafa Husain, a *rais* and landholder of Shahganj, sued the Agra Municipal Board for Rs. 60 as compensation for non-supply of water according to the water rate levied on him, which was decided by the Munsif of Agra in favour of the plaintiff, and concludes with the following remark :—

ADVOCATE, 4th January 1912.

"The judgment in full, which covers eleven pages of foolscap, will be sent to you by post as soon as it is copied. It has excited a great deal of interest here, and is being copied by the score, as it has been discovered that at page 296 of the Municipal Manual under the heading Water Works—Maintenance, section 17 says :—

'The person appointed to any of the following posts is required to possess technical qualifications :—

Municipal Engineer or Superintendent of Water Works.
Engineer, driver or assistant driver.
Water Works Inspector.'

"The present Municipal Engineer not being possessed of 'technical qualification,' his appointment is illegal."

(e)—Education.

EDUCATIONAL MAGAZINE, November and December 1911.

The proposed Hindu and Muhammadan universities.

36. One Brij Ballabh Kishore of Moradabad contributes an article to the *Educational Magazine* (Ghazipur) in the combined issue for November and December 1911 (received on the 2nd January 1912), in which he objects to the creation of the proposed Hindu and Muhammadan universities, and remarks that money spent on these institutions will be wasted unnecessarily, seeing that neither the Hindus nor Muhammadans will be at liberty, under the Acts which will be framed by the Government of India, to prescribe the courses of study according to their own discretion. He advises both Hindus and Muhammadans to give up their schemes for the establishment of denominational universities, and to ask Government to modify the existing universities to fulfil their requirements to abolish the age restriction for the matriculation examination, to found scholarships for popularizing industrial education, and to eliminate from the curriculum text-books on history certain incorrect statements which, he says, they contain.

DARBAR, 2nd January 1912.

The proposed denominational universities.

37. The *Darbar* (Agra), of the 2nd January 1912, in continuation of the article entitled "The proposed denominational universities," remarks that the suggestion that only one denominational university should be established for the education of both Hindus and Muhammadans is not pertinent, seeing that the relations between them are not yet sufficiently cordial, on account of their religious differences. The editor contends that Hindus and Muhammadans cannot be expected to co-operate with each other, until they have forgotten their differences after receiving education separately.

He goes on to examine the contention of the Anglo-Indian press that the existing universities can very well be utilized for imparting religious instruction to Hindus and Muhammadans, and remarks that government universities are not serving all the ends, apart from religious education, which the new sectarian universities are to serve.

MAHAMANDAL MAGAZINE, October 1911.

The proposed Hindu University.

38. The *Mahamandal Magazine* (Benares), for October 1911 (received on the 2nd January 1912), contains an article in defence of the proposal for a Hindu University formulated by the *Bharat Dharma Mahamandal* against the criticism of the editor of the *Hindustan Review* (Allahabad).

The writer reminds the latter that Hindu orthodoxy is far from dead and that the *Mahamandal's* proposal was not the song of the dying swan. He asserts that a Hindu is nothing if not a believer in the caste system, and that without *varnashrama* Hindu society is a "husk without the grain and body without the soul."

The editor goes on to attack those who pose as Hindu leaders while they fail to recognize Brahman pre-eminence, while they eat forbidden food, and while they have nothing of the Hindu in them except the name and blood.

He closes with the remark that the sympathetic attitude of the *Mahamandal* towards the Hindu University cause is shown by the princely donation of its president, the Maharaja of Darbhanga.

MARYADA, November 1911.

The proposed Hindu University.

39. With the *Maryada* (Allahabad), for November 1911 (received on the 18th December 1911), was received a booklet in English by Benoy Kumar Sarkar, M.A., entitled *The Hindu University—What it means.*

In this essay the writer asserts that the need for the Hindu University is due to the present universities not being suited to Hindu needs. He refers to what he calls the "relativity" of educational policies, and says that the same university cannot meet the requirements of different peoples or of the same people in different ages. He emphasizes the fact of "the separateness of Hindu society from other societies of men," and says that this Hindu characteristic would be perpetuated and developed, and the natural and national culture of the Hindu race preserved under the care of the Hindu University.

Stress is laid on the intention that the Hindu University scheme of education should make room for the new sciences of the physical world even in the

primary classes, and on the need for applied sciences and commercial knowledge to be cultivated by Hindus to prevent the degeneracy of the Hindu race.

The writer goes on to say that, "besides adding to the educational opportunities of the people, especially of those who have not availed themselves of the facilities offered by the State," the Hindu University would be particularly devoted to the furtherance of the interests of Hindu civilization along modern lines.

A great future in respect of research work is mapped out for the institution, as a result of which "the 'relative' truths of the present-day social sciences have to be revised, modified and corrected in the light of new problems that are likely to be presented by Hindu society and literature." This is to be done by supplying fresh sociological data and through the publication and circulation of the unused literary legacies of the Hindu sages.

LEADER, 5th January 1912.

40. In a note in the issue of the 5th January 1912 of the *Leader* (Allahabad), the editor says that people are naturally anxious to be informed of the progress of the Hindu University movement, the amount subscribed and realised, and what further efforts are being made to push forward the movement. He expresses the hope that the record of the Hindu University promoters will not suffer by comparison with that of their compatriots in the Muslim community, and asks the former to enlighten the public about their doings.

The proposed Hindu University.

TRISHUL, 21st December 1911.

41. The *Trishul* (Benares), of the 21st December 1911 (received on the 2nd January 1912), publishes an article entitled "The mode of learning of the Bengalis," in which the editor expresses disapproval of the system of imparting education to Indians through Europeans, whose language he characterizes as imperfect. He remarks that the intelligence and culture of a people depend upon education, which, if not properly imparted, produces bad results. He deplores that English education has induced luxurious ideas amongst the Bengalis, with the result that they are gradually ruining themselves. He expresses regret that the system of education in vogue has changed the atmosphere of Bengali society, and has made both men and women, particularly the latter, shameless to a very great extent. He goes on to admit that the English language and education have such a charm about them that, in spite of the shameful and degraded condition of Western society, people continue going to England and succumb to the temptation of adopting European manners and customs.

Bengalis and Western education.

Referring to the *swadeshi* movement he expresses satisfaction that people have begun to realise that they have in the past been purchasing worthless articles instead of securing the valuable productions of their own country.

Commenting on the proposed Hindu and Muhammadan universities, the editor observes that it is unwise to spend such a large amount of money in this poor country on such universities, when it is certain that European teachers will have to be appointed, who will not be able to impart religious education to Hindus and Muhammadans. He urges the Hindus to give up the idea of establishing a Hindu University, and to revive the old system of education, if they earnestly desire the advancement of their religion.

The editor goes on to say that the Bengalis have derived no material benefits from the agitation against the partition of Bengal, and, on the contrary, they have been losers in consequence of the change of the seat of the Government of India from Calcutta to Delhi, in that they will be deprived of higher appointments under the Government of India, which will now surely be monopolized by up-country men.

OUDH AKHBAR, 3rd January 1912.

42. The *Oudh Akhbar* (Lucknow), of the 3rd January 1912, reviewing the important events of 1911 advises Indians to settle the question of free and compulsory education in India amicably with Government, and to adopt a moderate and reasonable measure to attain their ends.

Free and compulsory education.

(f)—Agriculture and questions affecting the land.

NASIM-I-AGRA, 3rd January 1912.

Imposition of cesses on lands.

43. The *Nasim-i-Agra*, of the 3rd January 1912, expresses appreciation of the gift of eight lakhs made by Sir Sassoon David of Bombay for the improvement of agricultural conditions, and for the increase of technical knowledge amongst the agricultural classes of the presidency, and remarks that the imposition of cesses on lands discourages the agriculturists from making any improvements in them. The editor suggests that the permanent settlement of the land revenue is the only measure to improve agriculture in India.

(g)—General.

GARHWALI, September, October and November 1911.

Destruction of cattle in Garhwal.

44. The *Garhwali* (Dehra Dun), in its combined issue for September, October and November 1911 (received on the 23rd December), says that a serious outbreak of rinderpest among the cattle in Garhwal has caused ruin to hundreds of cultivators there, and expresses the hope that Government will liberally help them to purchase new cattle for their use.

LEADER, 4th January 1912.

Muharram holidays in the Allahabad High Court.

45. The *Leader* (Allahabad), of the 4th January 1912, briefly refers to the facts which resulted in the non-observance of ten days' holiday for the *Muharram* in the Allahabad High Court, and remarks that the arrangement now in practice that the cases of Muhammadans are not put up on the day's list and that they are allowed to absent themselves is unsatisfactory, seeing that a large number of cases is excluded from the cause list, while other cases, in which either the briefs of counsels are not ready or their instructions are not complete appear in it. The editor states that another grievance of the Muhammadans is that the *Muharram* is not recognized as a general public holiday. He adds that a legal objection has also been suggested, in that the Court is open for all non-Muslims, so that appeals and applications not then filed are barred by limitation.

The editor refers to the deputation that waited upon the late Chief Justice, and observes that it would have been both wise and graceful to do away with this invidious distinction between Muhammadan and non-Muhammadan holidays in the great year of the coronation of the King-Emperor.

He concludes with the following remark :—

"The memory of an undignified squabble between a former Chief Justice and one of the greatest Judges who has yet sat in the Court does not deserve to be perpetuated. Nor should a great community be left to lie under a sense of wrong. It is much to be regretted, therefore, that different counsels have prevailed."

HINDUSTANI, 5th January 1912.

Salaries of *ahlmads* under Mr. Pike's scheme.

46. The *Hindustani* (Lucknow), of the 5th January 1912, publishes a letter from a correspondent in which he describes the arduous nature of the work performed by *ahlmads*, and remarks that something should be done for them in Mr. Pike's scheme, which is formulated for curtailing the duties of over-worked clerks and for increasing the salaries of in sufficiently paid subordinates.

SAHIFA, 26th December 1911.

The new coinage.

47. The *Sahifa* (Bijnor), of the 26th December 1911 (received on the 2nd January 1912), referring to the rumour that the new Indian rupee contains the likeness of a pig, says that the sight of a pig or its picture is repulsive to Muhammadan feeling, and expresses the hope that Government will take into consideration the religious susceptibilities of a large number of its Muhammadan subjects, and remove the likeness of a pig from the new coin.

INDEPENDENT, 1st January 1912.

The new coinage.

48. Referring to the rumour that the rupee of the new coinage contains the likeness of a pig, the *Independent* (Allahabad), of the 1st January 1912, remarks that the rumour is false, and that a close scrutiny will show that it is a fold *(sic)* in the Royal robe which resembles an elephant.

49. The *Mukhbir-i-Alam* (Moradabad), of the 1st January 1912, referring to an article that appeared in the *Waqt* (Lahore), stating that the rupee of the new coinage had in its design the likeness of a pig, remarks that the likeness is not that of a pig but of an elephant. The editor says that it would be better if the likeness of the animal were removed from the new coin, seeing that it has created a misunderstanding among Muhammadans. MUKHBIR-I-ALAM, 1st January 1912.

The new coinage.

50. The *Darbar* (Agra), of the 2nd January 1912, refers to the report that appeared in the *Civil and Military Gazette* (Lahore), that the Muhammadans of Delhi and Lahore refused to handle the new rupee, on the ground that it contained the likeness of a pig and expresses regret that uneducated persons should have so greatly exaggerated a little matter. The editor remarks that the likeness is not that of a pig but is that of an elephant, which represents the Indian Empire, and that it is a matter of gratification that an emblem of the Indian Empire has found a place in the Royal robe. DARBAR, 2nd January 1912.

The new coinage.

V.—Legislation.

51. The *Mahamandal Magazine* (Benares), for October 1911 (received on the 2nd January 1912), has the following :— MAHAMANDAL MAGAZINE, October 1911.

The Special Marriage Bill.

"We quote a few of the opinions, expressed by leading Hindu gentlemen and public bodies, in regard to the Marriage Bill, recorded in the head office of *Sri Bharat Dharma Mahamandal* :—

"*The Sanatan Dharma Sabha*, Ajmere, thinks that the amendment, if accepted, 'will prove highly harmful, in fact ruinous to the Hindu community.'

"*S. D. Sabha, Lakhimpur*.—'The proposed amendment is not only unnecessary but prejudicial to the interests of the Hindu community and Hinduism in general.'

"*Raja Srinath Roy, Bhaggyakul*.—'Will to a certain extent be prejudicial to the interests of the Hindu community.'

"*S. D. Sabha, Muzaffargarh*.—'We are absolutely opposed to the Marriage Bill.'

"*Utkal Dharma Mandal Sabha, Puri*.—'It will injure the very foundations of Hindu religion.'

"*Sringari Mutt, Sringari (one of the four seats of Hinduism)*.—'108 Sri Jagatguru Sankaracharya Maharaj is of opinion that the bill, if passed, will lay the axe at the very foundations of Hindu society, and the *Sri Bharat Dharma Mahamandal* should send a strong deputation to wait upon His Excellency the Viceroy.'

"We need not take up more space to prove what is an unquestionable fact, viz. that the orthodox Hindu community is opposed as one man to the measure."

52. In its leading article entitled "Official opposition to Mr. Gokhale's Bill," the *Leader* (Allahabad), of the 29th December 1911, reviews the opinions of Local Governments and their high officers on the Elementary Education Bill, and remarks that in a sense, though interesting, they are more depressing than elevating. The editor observes that the monotonous condemnation of the measure by every one of the Local Governments and a large majority of the officers whom they consulted, would lead one to think that the bill is an impossibly bad measure, which, on the other hand, is as feasible a measure as ever has been introduced into an Indian legislative council, and that it seeks to achieve most important objects. He adds that the only conclusion that can be drawn from the chorus of disapproval with which it has been met by the responsible Local Governments is something not particularly complimentary to those who indulged in such condemnation, and that it was certainly remarkable and not a little discouraging that the bill failed to commend itself to a single Local Government. LEADER, 29th and 30th December 1911.

The Elementary Education Bill.

He first refers to the views of the Madras Government, which, while acknowledging that the most pressing need in India at the present moment was the wider diffusion of education and the improvement of the character of the instruction imparted, said nothing in favour of the bill, and condemned every

clause of it. In this connection he refers to the note in its favour written by the Hon'ble Mr. V. Krishnaswami Iyer and the arguments advanced by him in demonstrating the untenable character of all the objections raised by his colleagues. He quotes passages from the concluding portion of Mr. Iyer's note to the effect that the bill was desirable and necessary, that it was conceived in the best interests of education, that there was no reasonable probability of political or other danger arising from its enforcement, and that it would greatly encourage educational progress.

Adverting to the uncompromising opposition to the bill of the Government of Bombay, he remarks that that administration affects to think that free and compulsory education is a "luxury," and that the introduction of compulsion in education would be regarded as an unwarrantable interference with the liberties of the people.

The editor states that the Government of Bengal, while seeing no objection *per se* to the principle of compulsory elementary education, which is a recognized policy of the European Government, can find no clear evidence that the classes whose education it is proposed to effect will be materially benefited by it, and that their condition will be improved by means of education.

The Government of the United Provinces, he states, cannot accept the methods proposed in the bill, on the ground that they are not suited in any way to the social and economic conditions of these provinces, and that until the mass of public opinion is in favour of primary education, compulsion will retard instead of accelerating the progress of education.

Continuing in the issue of the 30th December, the editor says that the Lieutenant Governor of the Punjab is entirely opposed to any attempt to introduce compulsory education into his province, on the ground that the majority of the people of the Punjab are at present strongly opposed not merely to compulsory education, but to any education whatsoever, and that the dislike and hostility with a martial population like that of the Punjab would render all attempts at compulsion most dangerous.

Referring to Burma he says that though official opinion is rather in favour of the bill the Lieutenant Governor is decidedly opposed to it, for the reason that the Burmans themselves are so alive to the advantages of education that they need no such force to do what they already do spontaneously.

He remarks that Sir Charles Bayley, the Lieutenant Governor of Eastern Bengal and Assam, though admitting that the subject is one of which he has not much personal experience, is opposed to the measure on financial grounds.

The editor says that the Chief Commissioner of the Central Provinces has no difficulty in concluding that a democratic government in India would not favour a measure of compulsory education, and he enquires from Sir Reginald Craddock whether slavery was abolished only as the result of a plebiscite in favour of the abolition. The editor states that the only administration in favour of the bill, which might with justification have opposed it, is Baluchistan, and concludes the article with the following remark :—

"The consensus of opinion of Local Governments against the bill can only have one meaning, that it will be rejected by the Imperial Legislative Council. The arguments of the several Local Governments throw a fierce light upon the illiberal attitude of the bureaucracy towards measures of popular improvement. If we left to them to introduce any reform, India would probably have to wait, as Pandit Bishan Narayan Dar said in his address at Bareilly last April, till 'Dooms-day in the afternoon.' Is there any wonder that such a close and careful student of Government policy in India has been led to devote so large a space in his presidential address to the Congress on Tuesday to an attack on the bureaucracy? As the Hon'ble Mr. Gokhale said in one of his speeches in the Supreme Legislative Council, India is governed by a caste, the Indian Civil Service, and every attempt made to create a breach in the fortress of its monopoly is foiled by successful combined resistance of their caste of modern Brahmans."

VI.—Railway.

Nil.

VII.—Post Office.

53. The *Naiyar-i-Azam* (Moradabad), of the 26th December 1911 (received on the 2nd January 1912), complains against the post master of the branch post office, Moradabad, regarding whom it is alleged that he be haves discourteously towards the public, and that he does not keep a sufficient stock of postage stamps to meet the public demand, which causes considerable inconvenience to the people. The editor draws the attention of the Postmaster-General to the matter.

A complaint against the post master of the branch post office, Moradabad.

NAIYAR-I-AZAM, 26th December 1911.

VIII.—Native societies and religious and social matters.

54. The *Ittihad* (Moradabad), of the 16th December 1911 (received on the 2nd January 1912), publishes a poem in response to the poem composed by one Durga Prasad of Shahjahanpur appealing to the Muhammadans to abstain from cow-slaughter, in which the writer says that Muhammadans cannot give up the slaughter of cows as it is opposed to their religion to do so, and characterizes the appeal as based on selfish motives.

The cow-protection movement.

ITTIHAD, 16th December 1911.

55. With reference to Rai Bahadur Lala Baij Nath's letter on the condition of affairs at Hardwar, which appeared in the *Leader* (Allahabad), of the 29th November 1911 (vide Selections No. 48 of 1911, paragraph 76), Parmanand, head panda of Hardwar, writes in the *Leader* (Allahabad), of the 29th December 1911, to repudiate Lala Baij Nath's accusation of gross selfishness on the part of the pandas, and refers to the memorial which they submitted to the Executive Engineer of the Canal Department to remove the troubles and difficulties felt by the public at Hardwar. He states that through the efforts of that department the water is gradually rising in the river, and that it is hoped that Hardwar will soon be restored to its former condition. The paper publishes the memorial and the Executive Engineer's reply to it.

The present condition of Hardwar.

LEADER, 29th December 1911.

56. The *Leader* (Allahabad), of the 31st December 1911, draws attention to the concluding portion of Pandit Bishan Narayan Dar's presidential address at the Calcutta Congress, in which he deplored the social condition of the Indians, and remarks that political progress can never be complete and permanent, unless it is accompanied by social and religious progress, which is said to be unfortunately not keeping pace with the former. The editor adds that Indians cannot achieve *swaraj* with the mill stones of custom and superstition hanging round their necks. He points out that the disabilities under which their own women and the "untouchables" of the community are made to labour, with the alleged sanction of a so-called religion, which makes the apotheosis of blood and sex the cardinal principle of its social organization, are much greater than those imposed upon them by Anglo-Indian legislation. He specially invites the attention of Bengali leaders and of the organizers of the Hindu University to this great and pressing necessity, and concludes with the following remarks:—

Social reform.

LEADER, 31st December 1911.

"It is no longer meet for the province of Ram Mohan Roy and Vidyasagar to concentrate its attention on politics, leaving religious and social reform to take care of itself. The spirit underlying Kulinism, the worship of Kali and enforced widowhood is not the spirit of which modern democracies are made. Knowledge is the birth-right of every one of God's creatures in the republic of letters, there is neither Jew nor gentile, neither Greek nor barbarian, neither bond nor free. Education is but the gaining and the lack of it the withholding of opportunity, and we must be prepared to concede to every one of our countrymen and countrywomen the very fullest possible opportunity for developing the best and noblest that is in him and her. This is what Mr. Gokhale's Education Bill means; this is what Mr. Basu's Special Marriage Bill aims at. If we will not concede it wisely and generously to-day, it will be wrested from us by force tomorrow. In our interest, in the interest of the suffering classes, and, above all, in the interest of the nation itself, the working out of these reforms has become an imperative necessity. We must be prepared to acknowledge honestly the mistakes made by our ancestors: we have not their excuse of living in an age,

when the discoveries of science and sociology had yet to come; we must understand that the highest human law, even though it was made by the Rishis, must give way to the law which is Divine—that to the Fatherhood of God, there must be added the brotherhood of man and the sisterhood of women. 'The cry of a child in distress,' says Mr. Browning, 'curses deeper than a strong man in his wrath,' and the curses, deep and passionate, of the child-widow and the pauper pariah, cannot be evaded even with the help of Royal boons and Acts of the Legislative Council. The past *karma* of the race shall have to be faced, and a better and higher *karma* evolved, by the present generation. Idolatry, polytheism, and gross conceptions of purity and pollution must be abolished, and religion raised from its present impure and soulless condition to a purer, spiritual level; the degradation of women must be stopped; above all, the much-talked-of *varnashrama dharma* must go. After all it is righteousness which exalteth a nation, and if we are to prove ourselves worthy of our political destiny, we must build our social polity on a righteous basis."

HINDUSTANI, 5th January 1912.

Pilgrimage to Mecca

57. The *Hindustani* (Lucknow), of the 5th January 1912, contains a contributed article, in which the writer remarks that the Indian Muhammadan pilgrims to Mecca are put to much inconvenience when they are detained in quarantine at Basra, and asks the Muslim League to move the Ottoman Government to look after their comforts.

IX.—Miscellaneous.

ITTIHAD, 16th December 1911.

A suggestion to suppress prostitution.

58. The *Ittihad* (Moradabad), of the 16th December 1911 (received on the 2nd January 1912), referring to the article which appeared in *Al Mushir* (Moradabad), of the 18th November 1911 (vide Selections No. 47 of 1911, paragraph 60), expresses approval of the suggestions and entertains the hope that in order to leave the health and the well-being of it subjects Government will suppress prostitution, or at any rate check any further increase in the number of prostitutes in India.

The editor asks his countrymen to move Government in the matter and to continue their efforts until adequate steps are taken.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:
The 6th January 1912.

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SELECTIONS

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	9,000 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
3	Jain Gazette	Allahabad ...	Do. ...	Jagmander Lal, Jaini, M A., Barrister-at-law,	
†4	Lucknow Collegian ...	Lucknow ...	Do. ...	Rev. T. T. Badley, of Lucknow; American; 45.	1,200 copies.
5	Mahámandal Magazine ...	Benares ...	Do.		
6	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	38 copies.
7	Muslim Review	Allahabad ...	Do. ...	Mirza Abul Hasan; 30	200 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 40.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 „
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 50.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; Arya; 30 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 46. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 46.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	1,375 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Anchterlonie; European, 27 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar ...	800 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 35 ...	475 „
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 40... ...	1,000 „
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-us-Zaman Asar; Muhammadan; 44.	125 „
22	Al Kwárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 27.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 43.	300 „
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán Khán; Muhammadan, Pathán; 40.	625 „
27	An Nasir	Lucknow ...	Do. ...	Shakháwat Ali.	
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 32	725 copies.
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 „
30	Brahman Samáchár ...	Saharanpur ...	Do. ...	Chotey Lál Tagá	500 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 42...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Lal Nigam.	
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 23.	600 copies.
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 33 ...	500 „
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 39.	300 „
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 35.	450 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 „
†38	Kshattriya	Meerut ...	Do. ...	Shádi Rám; 36...	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Kul Bháskar	Allahabad ...	Monthly ...	Shridhar Prasád; Kayasth; 30 ...	200 copies.
40	Old Boy	Benares ...	Do. ...	Itrat Husain, B.A.; 38	1,000 ,,
41	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,
42	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 ,,
43	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,600 ,,
44	Tabsira	Lucknow ...	Do. ...	Muhammad Taki Ali.	
45	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	300 copies.
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 33.	600 ,,
47	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 35 ...	650 ,,
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 29.	1,400 ,,
49	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalfl-ur-Rahmán; Muhammadan; 40.	400 ,,
50	Zíá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 37.	550 ,,
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 70.	200 ,,
52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 55.	200 ,,
53	All India Shia Gazette ...	Lucknow ...	Do. ...	Saiyid Mubárak Ali; 32	600 ,,
54	Guldasta-i-Anwár-i-Álam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	
55	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 28	1,000 copies.
56	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
57	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 40 ...	150 ,,
58	Vyápári-wa-Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	350 ,,
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 53.	1,050 ,,
61	Al Mushir	Moradabad ...	Do.		
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 31 ...	700 copies.
*63	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	900 ,,
64	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 30 ...	300 ,,
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 57 ...	500 ,,
66	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
67	Darbar	Agra	Do.		
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 copies.
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 ,,
70	Independent	Allahabad ...	Do. ...	Shyám Kishore Varmá; Kayasth; 40...	500 ,,
71	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
*72	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 42	200 ,,
73	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	40 ,,
74	Kaisar-i-Hind	Fyzabad ...	Do.		
†75	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
76	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
77	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 ,,
78	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 ,,
79	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 25 ...	2,000 ,,
80	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 48 ...	350 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Nizám-ul-Mulk	Moradabad ...	Weekly ...	Qázi Fahim-ud-din; Muhammadan; 52.	
82	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	225 copies.
83	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 „
84	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 46	700 „
85	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 28.	350 „
86	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 25.	300 „
87	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 „
88	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
89	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 40	72 „
90	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 32 ...	400 „
91	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 31.	300 „
92	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 42.	500 „
93	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,700 „
94	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 58.	300 „
95	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 51 ...	300 „
	ARABIC-URDU.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
97	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†98	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Brahman; 55	About 100 „
99	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 36	700 „
100	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	500 „
101	Bháskar	Meerut ...	Do.		
102	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	404 copies.
103	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 54	700 „
104	Dehátí	Benares ...	Do. ...	Gulób Chand Shrivástava; Kayasth ...	300 „
†105	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 57	400 „
106	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.	
107	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt; Brahman; 35 ...	600 copies.
108	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 39 ...	700 „
109	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	Bálmakund Sharmá.	
110	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 28	1,000 copies.
†111	Jánhavy	Chunar (Mirzapur)	Do. ...	Shri Kánt Upásni; 35	Very small.
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 44	300 copies.
113	Indu	Benares ...	Do. ...	Ambika Prasád Gupta.	
114	Jiwan	Cawnpore ...	Do. ...	Rám Prasád.	
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 36 ...	450 copies.
116	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra ...	1,500 „
*117	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	800 „
118	Maheswari	Aligarh ...	Do.		
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 26 ...	1,500 copies.
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 27 ...	400 „
*121	Nágri Prabardhni Patriká ...	Allahabad ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Náráyani or The Vedánta Patriká	Fyzabad ...	Monthly ...	Rám Nandan Sahái.	
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri	600 copies.
124	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27... ...	3,000 ,,
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 35 ...	50 ,,
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
127	Sanádhyopkárak	Aligarh ...	Do. ...	Braj Vallabh Mishra	750 ,,
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 40 ...	1,500 ,,
129	Saraswati	Allahabad ...	Do ...	Pandit Mahábir Prasád Dwivedi; Brahman.	2,000 ,,
†130	Shri Yádvendra	Ghazipur ...	Do. ...	Rám Charitra Rai; Brahman; 34 ...	500 ,,
131	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	1,000 ,,
132	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	1,200 ,,
133	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla; 45	800 ,,
134	Swadesh Bándhaw ...	Agra	Do. ...	Kunwar Hanumánt Singh; Rájput; 44	350 ,,
135	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman.	
136	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal.	
*137	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 37.	1,000 copies.
138	Veda Prakásh	Meerut ...	Do. ...	Swámi Talsi Rám; Brahman, Arya; 40	250 ,,
139	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri.	
†140	Kám Dhenu	Hardwar ...	Do. ...	Bábá Bhagwán Dás Udási; 45 ...	500 copies.
141	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 43.	1,000 ,,
142	Rájpút	Agra	Do. ...	Thakur Hanumant Singh ...	1,550 ,,
143	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	775 ,,
144	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 40 ...	300 ,,
145	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 57 ...	1,500 ,,
146	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,500 ,,
147	Jain Gazette	Jalesar(Etah) ...	Do. ...	Babu Banársi Das Jain, B.A.	
148	Kaisar Hind	Benares ...	Do.		
†149	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 copies.
150	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám; Khatri; 55 ...	3,000 ,,
151	Shubh Chintak	Allahabad ...			
152	Abhyudaya	Allahabad ...	Twice a week	Krishna Kant Malviya	2,000 copies.
	Anglo-Bengali.				
153	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Political.

(a)—*Foreign.*

1. The *Union Gazette* (Bareilly), of the 28th December 1911 (received on the 12th January 1912), expresses regret that Russia should be allowed by the European Powers to commit atrocities in Persia and to destroy the independence of that country.

UNION GAZETTE, 28th December 1911.

The situation in Persia.

The editor observes that the increase of Russia's influence in Persia is against the interests of the British Government, and that the short-sighted policy adopted by Sir Edward Grey with regard to Persian affairs will make it easy for Russia to advance on India when the opportunity occurs.

2. *Al Bashir* (Etawah), of the 9th January 1912, referring to the promises held out by Russia to evacuate the provinces in Persia now occupied by her when peace is restored in the country, observes that when a civilized and upright country like England has not yet fulfilled her promises to evacuate Egypt, no reliance can be put on the promises of a tyrannical and deceitful Government like Russia.

AL BASHIR, 9th January 1912.

The situation in Persia.

3. The *Mashriq* (Gorakhpur), of the 9th January 1912, referring to the Russian aggression in Persia, observes that Russia's advance in Persia is a preliminary to an attack on India, and expresses regret that British statesmen do not realise the danger of the situation.

MASHRIQ, 9th January 1912.

The situation in Persia.

4. The *Kaisar Hind* (Benares), of the 9th January 1912, referring to the promise of Russia to Persia regarding the withdrawal of her forces from the latter country, expresses doubt as to whether she will carry out her pledge, seeing that Russia generally only retreats from a place in which she has once got a footing when she is compelled to do so by a country like Japan.

KAISAR HIND, 9th January 1912.

The situation in Persia.

5. The *Naiyar-i-Azam* (Moradabad), of the 12th January 1912, referring to the aggressive behaviour of the Russians and Italians in Persia and Tripoli respectively, observes that if such atrocities were committed by Muhammadans the European Powers would have at once availed themselves of the opportunity to interfere.

NAIYAR-I-AZAM, 12th January 1912.

The situation in Persia.

The editor expresses surprise that the resentment felt by the Persians with regard to the action of Russia, and their zeal for independence should have died away so soon, and says that the future generation of Persians will never forgive their ancestors for having preferred to live under disgraceful conditions rather than to die honourably.

6. *Al Bashir* (Etawah), of the 9th January 1912, referring to the rumour that some European Powers are negotiating for peace between Italy and Turkey, observes that, when they did not pay any attention to the appeal of the Turkish Government to stop the war, they have no right to interfere now in the matter. The editor goes on to say that the sword is the best arbiter of the dispute between the two belligerent powers, and that if Turkey make peace on conditions unfavourable to her, she will fall very low in the estimation of the Muhammadans of the world. He suggests that peace should not be made so long as a single Italian soldier remains in Tripoli, and until security be given by Italy for the payment of a war indemnity.

AL BASHIR, 9th January 1912.

The Italian-Turkish war.

(b)—*Home.*

7. Referring to the grant of fifteen days' pay to government servants in commemoration of the coronation darbar, the *Jadu* (Jaunpur), of the 26th December 1911 (received on the 10th January 1912), enquires whether persons employed in district and municipal boards and the Court of Wards will also be benefited by the announcement. The editor asks Government to arrange that the boon be extended to the employés of those departments.

JADU, 26th December 1911.

The Royal boons.

ZIA-UL-ISLAM, January 1912.

The Royal boons.

8. The *Zia-ul-Islam* (Moradabad), for January 1912, expresses appreciation of the change of Capital from Calcutta to Delhi, but remarks that it is not an adequate compensation for the annulment of the partition of Bengal, which will injure the interests of Muhammadans.

AL BASHIR, 2nd January 1912.

The Royal boons.

9. *Al Bashir* (Etawah), of the 2nd January 1912 (received on the 8th January), referring to the grant of fifty lakhs for the spread of education in India announced by command of His Majesty the King-Emperor on the occasion of his coronation at Delhi, asks Government to apportion a portion of the sum specially for the education of Muhammadans, and urges his co-religionists to move Government on the subject.

TAFRIH, 7th January 1912.

The Royal boons.

10. Commenting on the article contributed by Nawab Mushtaq Husain to the *Aligarh Institute Gazette*, the *Tafrih* (Lucknow), of the 7th January 1912, remarks that it is a sacrilege to criticise the action of the ruling Sovereign for Muhammadans as well as for Hindus, and expresses regret that the Nawab, who professes to be a loyal subject of His Majesty, should have so adversely criticised the Royal boons. The editor characterizes as an act of ingratitude Nawab Mushtaq Husain's expression of dissatisfaction with the annulment of the partition of Bengal, and remarks that His Majesty has laid the entire public under a debt of gratitude by annulling the partition. He observes that the opinion expressed by Nawab Mushtaq Husain is not shared by the Muhammadans generally, particularly his use of the expressions "a political blunder," "a weakness," and "a breach of promise" in referring to Government.

He goes on to say that the threat held out by Nawab Mushtaq Husain that Muhammadans would join the Congress movement does not reflect any discredit on the Indian National Congress, which is composed of most capable and educated persons, and whose supporters have been looked upon with respect and pride by Government. He, however, tells Nawab Mushtaq Husain that Government cannot be blamed if Muhammadans now desire to join the Congress, in that the Muslim League, by advocating the political importance of Muhammadans, has prevented them from competing with other communities in the acquirement of education. In conclusion he says that he will not be surprised if Muhammadans join the Congress, seeing that it advocates self-reliance instead of countenancing dependence on extraneous help.

HINDUSTANI, 12th January 1912.

The Royal boons.

11. The *Hindustani* (Lucknow), of the 12th January 1912, contains a contributed article in which the writer, referring to the article on the Royal boons contributed by Nawab Mushtaq Husain to the *Aligarh Institute Gazette*, expresses surprise that the Nawab should have said that Muhammadans should not ruin their political existence by joining the Hindus, seeing that in the capacity of president of the Vedic and Unani Tibbi Conference, he advised Hindus and Muhammadans to co-operate with each other. The writer says that the annulment of the partition of Bengal does not betray the weakness of Government, as alleged by Nawab Mushtaq Husain, any more than that it is a sign of weakness if the Privy Council reverses the decision of an Indian law court.

MASHRIQ, 9th January 1912.

The darbar Honours' List.

12. The *Mashriq* (Gorakhpur), of the 9th January 1912, expresses appreciation of the titles and honours liberally conferred on the occasion of the coronation darbar of His Majesty to King-Emperor in India. The editor, however, suggests that there should be some distinction between the honours and titles bestowed on the ruling chiefs and those given to men who do not possess any landed property. He goes on to suggest that Government should not only depend on the recommendations made by the provincial Governments for the conferment of honours, but should have independent enquiries made as to whether the persons recommended for honours are really deserving of it. He expresses regret that the charities by Indian ladies are not recognized on such occasions, and notes with surprise the omission of the names of several Indians employed in the Educational Department and of several Indian and European officers of the police force.

The change of Capital.

13. Referring to the change of Capital from Calcutta to Delhi, the *Jadu* (Jaunpur), of the 26th December 1911 (received on the 10th January 1912), remarks that Delhi is geographically best suited to be the Imperial Capital of India. The editor observes that the transfer of the seat of the Government of India will produce far-reaching effects on the Punjab, and is calculated to strengthen the bond of friendship between the British Government and the Amir of Kabul. He expresses the opinion that the change of Capital will in course of time considerably reduce the expenditure on the defence of the frontier.

JADU, 26th December 1911.

The change of Capital.

14. Nawab Haji Ismail Khan contributes an article to the *Agra Akhbar* of the 7th January 1912, in which he expresses approval of the change of Capital from Calcutta to Delhi, and characterizes the measure as a proof of British statesmanship, which will ever remind the people of the visit of the King-Emperor to India.

AGRA AKHBAR, 7th January 1912.

The administrative changes.

15. Babu Govinda Das makes some important suggestions in connection with the administrative changes in the *Leader* (Allahabad), of the 11th January 1912.

LEADER, 11th January 1912.

Referring to the new province of Behar, Orissa and Chota Nagpur, he says that for the people of Chota Nagpur and Orissa Patna will not occupy a central position, and that the arguments brought forward in favour of Delhi as against Calcutta in the despatch of the Government of India to the Secretary of State apply equally to Patna. He suggests Ranchi as an ideal place for the Capital, and for the location of the future High Court of the new province. With regard to the settlement of boundaries he asks Government to take the public into its confidence in the delimitation of the boundaries of the provinces, and suggests the appointment of a Commission to make enquiries on the spot. He urges that considerations of the language spoken should not be used as the sole grounds for the decision of such important matters, but that ethnological and geographical conditions are of far more importance.

The writer suggests that, since the Indian Councils Act is to be amended by Parliament, Government should insert a clause in it that "whenever a province is raised to the status of a Lieutenant Governorship its highest judicial tribunal will be a High Court," with the provision that all High Courts be, like the Bengal High Court, under the control of the Government of India. In this connection he points out that the Bengal High Court is not in the department of the Law Member, but in that of the Home Member, and says that all the High Courts should be under the Law Member.

Discussing the proposals for the building of the new metropolis of India the editor observes that the town-planning committee of three members which has been appointed is not likely to command much public confidence, and he suggests that a much larger and more representative committee is needed. He also expresses the opinion that it would be graceful as well as politic to invite the ruling chiefs and the big nobles to build palaces for themselves in the new town of Delhi, and that, in view of future developments, everything should be planned on a large scale and with a view to architectural effect.

The Delhi darbar and education.

16. As a sequel to his article on the *Arya Samaj* and the change of Capital (vide Selections No. 52 of 1911, paragraph 20), Mr. Ratan Lal, B.A., contributes an article entitled "The Darbar and education" to the *Saddharma Prachárak* (Kangri, Bijnor), of the 3rd January 1912 (received on the 8th January), in which he expresses unqualified approval of the King-Emperor's action and motives in making the grant of fifty lakhs of rupees for popularizing education among the children of his poorer Indian subjects. He admits the inadequacy of the amount to meet the existing needs, but points out that this deficiency is made up by the promise to supplement the grant by recurring annual allotments on a generous scale. The greatest significance of the boon, he adds, lies in the solution of the educational problem, which clearly is disclosed in the policy which dictated the grant of it. He remarks that this wise act of the King-Emperor is as it were a proclamation on His Majesty's part that "the English lion was eager to make a lion of India also similar in every respect to itself," so that they may, by their close union, maintain peace in the world. The writer prays that the day may soon come when there

SADDHARMA PRACHARAK, 3rd January 1912.

will be no need for the Government to release prisoners on any occasion, owing to the educational policy inaugurated by the King-Emperor having proved so successful that the prisons are empty.

He suggests that the bureaucracy, which was opposed to the spread of popular education in the country on the ground that it was a premature measure, will take a lesson from this noble and wise example of His Majesty the King-Emperor.

ABHYUDAYA, 7th January 1912.

An open letter to King-Emperor George V.

17. The *Abhyudaya* (Allahabad), of the 7th January 1912, publishes another article entitled "An open letter to King-Emperor George V," contributed by "A BHARAT BASI" in which he expresses gratitude to His Majesty for granting boons to Indians on the occasion of the coronation darbar, and for expressing his sympathy for them. He dwells at length on the aggressive attitude which Italy has adopted towards Turkey, and remarks that the attempt made by the former to obtain possession of Tripoli shows that materialism has deprived Europe of all sense of morality, as otherwise the European Powers would have prevented Italy from effecting such a dishonest purpose. He asks the King-Emperor to labour to remove materialism from Europe, seeing that it has led away nations from the paths of righteousness.

KAISAR HIND, 9th January 1912.

The King-Emperor's visit to India.

18. The *Kaisar Hind* (Benares), of the 9th January 1912, says that the King-Emperor's visit to India has been an unqualified success, that His Majesty has completely endeared himself to his Indian subjects by the unrestained expression of his love for them, and that His Majesty has found out for himself how loyal a people they are. The editor refers to the incidents at the Prinseps ghat and the Zoological Garden as revealing how His Majesty has shown himself to be the loving father and protector of his Indian subjects.

OUDH AKHBAR, 11th January 1912.

The King-Emperor's visit to India.

19. The *Oudh Akhbar* (Lucknow), of the 11th January 1912, remarks that the King-Emperor's visit to India has, from every point of view, proved a great success, and that His Majesty has been successful in removing the dissatisfaction created in the minds of his Indian subjects, which had strained the relations between the rulers and the ruled. He goes on to say that the King's visit has assured the Indians of the fact that there is a greater personage than the civilians and governors, who sympathizes with them and makes no difference between them and Englishmen. He states that His Majesty has laid the foundation of self-government in India, than which no greater boon was expected to be bestowed on Indians on such an auspicious occasion. He expresses the hope that the administrative changes and other boons announced on the occasion of the coronation darbar will meet the demands of the people.

LEADER, 13th January 1912.

The King-Emperor's visit to India.

20. Referring to His Majesty's telegram to Mr. Asquith announcing the success of his visit to India as having exceeded all expectations, the *Leader* (Allahabad), of the 13th January 1912, says that it is a matter of supreme satisfaction that His Majesty is so pleased with the visit, and that the jubilation of the British press over it is perfectly justified. The editor observes that the results achieved are indeed "brilliant," seeing that by their announcements and utterances as well as by their personal bearing, which was so well becoming a King and Queen, Their Imperial Majesties have left behind them an unforgetable impression. He refers to the opinions expressed by the *Times*, the *Daily Telegraph* and the *Morning Post*, about the success and significance of the King-Emperor's visit to India and his announcements, and remarks that, with the watchwords of sympathy, hope, and unity given to Indians to inspire them to fresh efforts for the greater weal of the people, and with a new impetus given to the important cause of education, no Indian could have asked for a better result of Their Majesties' gracious visit.

LEADER, 10th January 1912.

Their Majesties' departure.

21. The *Leader* (Allahabad), of the 10th January 1912, referring to the departure of Their Majesties from India, observes that it is a matter of the deepest gratification to their loyal Indian subjects that the visit of their Emperor and Empress to this important part of their Empire has been a signal success from every point of view, and says that it will ever remain memorable in the annals of British Indian

history. The editor remarks that rarely has a political dependency enjoyed such honour, and the importance of the occasion has been considerably enhanced by the momentous announcements at the darbar. He says that the good-heartedness that Indians have learnt to associate with the occupants of the Throne of England is the pre-eminent characteristic of King George and Queen Mary.

Referring to His Majesty's reply to the address of the Bengal Legislative Council, the editor remarks: "May we say in all humbleness that nothing will, at any time, be a more abiding joy to us in India than to feel that we have been able to impress our Monarch and his Royal consort, that this is our feeling towards them, a feeling which with increasing years will grow more and more? We appreciate more than we can tell; the honour they have done to our country. If ever a feeling of want of loyalty had been possible on the part of any of their Indian subjects, the very vestige of it will no longer be possible . . . His Majesty's ministers in England, if report speaks true, were opposed to the Royal emprise. We never had any fear, for we know, as some people in England might not have known, how invincible is India's devotion to her Sovereign Lord . . . The events have truly falsified the fear of the timorous, as it has completely vindicated the insight and foresight of the King and Queen."

He concludes the article with the following remark: "A great chapter fraught with glory and good draws to a close to-day. The prayers of a nation united in its fidelity to the Throne and person of Their Majesties, and overflowing in its loving gratitude for their gracious condescension in coming over here, accompany them to their distant island home."

22. Referring to Their Majesties' departure from India, the *Advocate* (Lucknow), of the 11th January 1912, remarks that every Indian considers that the King's visit has paved the way to the attainment of that privileged position by the people which is enjoyed by British subjects in all parts of the world, and that no concession and boon is to be more valued than the policy enunciated in the despatch of Lord Hardinge on the administrative changes in the country. The editor observes that the King's words are not words of a pro-consul meant to mislead the people, but that they have come from the heart of a loving Sovereign who has been moved by the sentiment of widespread affection for him among his people. He remarks that even "Akhbar at the highest zenith of power was not more popular with his people than George the Fifth, who has proved himself not only a sagacious ruler but a statesman who knows how to consolidate the Empire. Ever loyal to the connection of England, India has become more attached to that connection, and if there was any disloyalty and sedition in the land, its microbes have been scorched. If the European Powers, jealous of the greatness of England, have been impressed with the solidarity of England's Empire in the East, and the talk of a discontented India verging on revolution ceases, and people with vested interests, who cannot look on the political progress of the Indian people without smelling danger, are once for all silenced, the visit of the King-Emperor after India's passing into the hands of the British Crown is the great event which marks a new era in the history of India."

Their Majesties' departure.

ADVOCATE, 11th January 1912.

23. Referring to the rumour that Sir K. G. Gupta would be appointed as the Governor of Bengal, the *Awaza-i-Khalq* (Benares), of the 8th January 1912, remarks that it would not be a matter of surprise if the rumour proved true, seeing that His Majesty is inclined to confer honour on the members of the educated community of India.

The Governorship of Bengal.

AWAZA-I-KHALQ, 8th January 1912.

24. The *Mashriq* (Gorakhpur), of the 9th January 1912, referring to the rumour that Sir K. G. Gupta will be the first Governor of Bengal, expresses approval of it, and observes that his appointment would set at rest the controversy that Englishmen do not like to see Indians raised to their own status and would impress the Indians with the high-mindedness of the British nation.

The Governorship of Bengal.

MASHRIQ, 9th January 1912.

25. *Al Bashir* (Etawah), of the 2nd January 1912 (received on the 8th January), in continuation of its article that appeared in the issue of the 26th December 1911 (vide Selections No. 52 of 1911, paragraph 24), expresses regret that the annulment of the

The annulment of the partition of Bengal.

AL BASHIR, 2nd January 1912.

partition should have been announced on the coronation day, seeing that it has wounded the feelings of Muhammadans, and characterizes as unwise and uncourteous the action of the Government of Lord Hardinge in advising the King-Emperor to do so.

The editor takes exception to the unconstitutional method in which the partition has been modified. Referring to the despatch of the Government of India he observes that such action on the part of Government will shake the confidence of the Indians in British constitutionalism, and is not a good augury for the stability of British rule in India.

Referring to the effects of the annulment of the partition, the editor remarks that Government will have to sustain very great loss on account of having adopted a wrong policy, and that the changes will instil a new spirit in the Bengalis and their sympathizers. He expresses apprehension that by continuous efforts and sacrifices they will lower the prestige of Government and establish *swaraj*. He concludes with the remark that it is not praiseworthy to disregard the rights of the weak and to fulfill the desires of the strong, to grant concessions to seditionists and rebels, and to remain indifferent towards the faithful subjects.

TAJIR, 4th January 1912.

The annulment of the partition of Bengal.

26. The *Tajir* (Meerut), of the 4th January 1912 (received on the 8th January), takes exception to the annulment of the partition of Bengal which, the editor says, will merely encourage the party demanding *swaraj*.

SAHIFA, 5th January 1912.

The annulment of the partition of Bengal.

27. The *Sahifa* (Bijnor), of the 5th January 1912 (received on the 8th January), takes exception to the action of the Government of India in advising the King-Emperor to announce the annulment of the partition of Bengal.

The editor asks his co-religionists to refrain from setting on foot any agitation on the subject, and expresses the hope that Government will take proper measures to safeguard the interests of the Muhammadans of Eastern Bengal.

AL BASHIR, 9th January 1912.

The annulment of the partition of Bengal.

28. *Al Bashir* (Etawah), of the 9th January 1912, in a leading article on the annulment of the partition of Bengal, says that the Bengalis, who will not be much benefited by the measure, are jubilant over the fact simply because their real aim is to establish *swaraj* in India, and their outburst of pleasure is a sufficient proof of the fact that they wish to create a spirit in their community that everything can be got by continuous efforts, by agitation and self-sacrifice.

Referring to the deplorable condition of the Muhammadans of Eastern Bengal, the editor expresses surprise that British rule in Bengal for over a century and a half should not have improved their condition, and that they should have been made subject to the tyrannies of their Hindu fellow-subjects. With regard to the acknowledgement of the loyalty and contentment of the Muhammadans of Eastern Bengal mentioned in his despatch to the Secretary of State by Lord Hardinge, he remarks that loyalty and contentment have proved fruitless, while agitation has been the strongest instrument of success, and observes that, if Muhammadans be impressed with this absurd logic and they lose the good qualities of loyalty and contentment and become agitators, seditionists and disloyal subjects, the responsibility will not rest with the community or its leaders but that the responsibility will rest with the Government of Lord Hardinge.

ZAMANA, November 1911.

The Indian National Congress.

29. Kishen Prasad Kaul, member of the Servants of India Society, contributes an article discussing the aims and objects of the Indian National Congress and its achievements to the *Zamana* (Cawnpore), for November 1911 (received on the 9th January 1912), in which he observes that congressmen desire British rule in India, not because they are compelled to do so or because they cannot find any other substitute for it, but because they believe that India's future welfare is dependent upon the continuance and permanence of the British rule in the country, and that they appreciate and acknowledge the superiority of the British Government, because it enables its subjects to have their full share in the administration of their country.

He complains of the humiliating position of the Indians in Transvaal, the increasing military expenditure in India and at the indifference of Government

to the public demand for the separation of judicial and executive functions, for the permanent settlement of land revenue, and for the curtailing of the large amount of money sent to England every year as Home charge.

The Indian National Congress.

30. The *Saddharma Prachárak* (Kangri, Bijnor), of the 3rd January 1912 (received on the 8th January), in a review of the activities of the Indian National Congress, remarks that the Congress, in its present form, is practically a dead body and that it is of no use to the country.

SADDHARMA PRACHARAK, 3rd January 1912.

The Indian National Congress and the Muhammadans.

31. The *Mashriq* (Gorakhpur), of the 9th January 1912, referring to the rumour that some Muhammadans have expressed a desire to join the Congress, seeing that the agitation of the Bengalis resulted in the annulment of the partition of Bengal, advises them not to adopt this course, if their object by doing so is to show their resentment at the action of Government. The editor asks his co-religionists not to abolish the Muslim League, but to try to make it accomplish its aims and objects successfully, and he observes that as the country advances in education and civilization proportionate freedom will come of its own accord.

MASHRIQ, 9th January 1912.

The *Pioneer* (Allahabad) and its policy towards the Muhammadans.

32. *Al Bashir* (Etawah), of the 2nd January 1912 (received on the 8th January), takes exception to the disparaging remarks made by the *Pioneer* (Allahabad) in its editorial columns regarding the Muslim University, affairs in Turkey, the Italian-Turkish war, the aggression of Russia in Persia and on the Right Hon'ble Mr. Amir Ali's speech. The editor expresses apprehension that the views of the editor of the *Pioneer* might create misunderstanding amongst the Muhammadans against Government or Englishmen.

AL BASHIR, 2nd January 1912.

The attitude of Indian Muhammadans.

33. Referring to the Muhammadan Conference held in Calcutta to consider the present position and to determine the future policy of the Muhammadan community, the *Oudh Akhbar* (Lucknow), of the 7th January 1912, remarks that the co-operation of Muhammadans with the Hindus will be productive of good results. The editor however contends that it is a mistake on the part of Muhammadans to desire to effect a *rapprochement* with the Hindus merely because they apprehend that their interests will be disregarded on account of the annulment of the partition of Bengal, seeing that Government will regard them with suspicion if it has reason to believe that they have joined the Hindus because they are dissatisfied with it. He urges the Muhammadans to co-operate with Hindus and at the same time to remain faithful to Government. In conclusion he says that now that the partition of Bengal has been annulled it is not proper for Muhammadans to express their dissatisfaction at it in public meetings.

OUDH AKHBAR, 7th January 1912.

The attitude of Indian Muhammadans.

34. The *Advocate* (Lucknow), of the 7th January 1912, in a leading article refers to the Muhammadan attitude with regard to the recent administrative changes, and remarks that the annulment of the partition of Bengal was bound to be an object of adverse criticism by the coterie of Muhammadan gentlemen who associate with the Nawab of Dacca. The editor, however, congratulates the Muhammadans of Eastern Bengal on the good sense displayed by them in the matter, and assures them that their apprehension that the interests of their community will suffer will not prove true. He expresses the hope that the Muhammadans and Hindus of Eastern Bengal will make common efforts to improve the material condition of the people.

ADVOCATE, 7th January 1912.

Referring to Nawab Mushtaq Husain's article that appeared in the *Aligarh Institute Gazette*, the editor observes that it is calculated to rouse a feeling of bitterness against those who are the subject of the Nawab's attack. He says that, while no reasonable person will object to the Secretary of the Aligarh College guiding Muhammadan public opinion, he has neither acted fairly towards Government nor towards the Hindu community by writing in this strain. He says that the Nawab means to mislead his co-religionists by saying that the demand for self-government is nothing short of subversion of the British Government, and that, if the Muhammadans throw in their lot with the Hindus they will be committing suicide. Words like these, he remarks, are surely, not calculated

to bring about peace between the Hindus and the Muhammadans, nor is the assertion that Government has shown weakness in yielding to the agitation of the Bengalis and that no reliance is to be placed on it likely to strengthen the hands of Government.

The editor reproduces a portion of the Nawab's letter in order to show his attitude and remarks that, in spite of His Highness the Agha Khan's efforts to work on a common platform, there are Muhammadans living in Northern India who see nothing but suicide for their co-religionists in their co-operation with the Hindus. He expresses appreciation, however, of the letter published by Saiyid Raza Ali of Moradabad in the *Pioneer* (Allahabad) and reproduces it with the *Pioneer's* comments remarking that the paper has given the only advice which could be given to the Muhammadans, who, while anxious to keep aloof from Hindus, at the same time desire to take some part in the public life of the country. He states that the future of India lies in the hands of the people devoted to joint work, and that Nawab Mushtaq Husain and people who think with him should be grateful to Providence that they are living under such a strong government, which, while ready to show its strength in puting down sedition and crime, took the earliest opportunity of showing its respect for the sentiments of those whom it has been called upon to rule.

KAISAR HIND, 9th January 1912.

The attitude of Indian Muhammadans.

35. The *Kaisar Hind* (Benares), of the 9th January 1912, referring to the Muhammadan Conference, which was held at Calcutta to discuss the future policy of Muhammadans and the possibility of effecting a *rapprochement* with the Hindus, remarks that the question has not been raised a day too soon, and that, if the Muhammadans be sincerely desirous of bringing about such a condemnation, the Hindus will not be behind hand in failing to meet their advances.

LEADER, 10th January 1912.

The attitude of Indian Muhammadans.

36. The *Leader* (Allahabad), of the 10th January 1912, has the following :—

"We thoroughly agree with the following observations of our esteemed contemporary, the *Indian Social Reformer* :—

'While we welcome the movement among our Muhammadan countrymen to join the National Congress and to cultivate more cordial relations with non-Muhammadan communities, we do not know that we quite like the circumstances in which the desire seems to have arisen. It is not a compliment to the Congress to threaten Government with going over to it if they did not satisfy certain demands, as a leading Muhammadan gentleman is reported to have done. Our Muhammadan countrymen have reason to regret, even more than others, the seeming apathy of His Majesty's Government to the troubles of their co-religionists in Persia and Turkey, but we would rather that they waited till things took a better turn than joined the Congress in a mood of discontent. The only good reason for joining the Congress or any other movement, is that furnished by a firm conviction that it is for the good of the country. Similarly if our Muhammadan countrymen wish to modify their attitude to other communities they must do so for reasons entirely independent of their temporary dissatisfaction with certain phases of current Indian and international politics. No true policy can be founded on the changing tide of circumstance. It must be truly based on the bed-rock of principle.'"

AL BASHIR, 2nd January 1912.

The Indian Press Act.

37. *Al Bashir* (Etawah), of the 2nd January 1912 (received on the 8th January), says that, in view of the fact that the partition of Bengal has been annulled, there is not likely to be any more seditious writing in the press, and the editor therefore, urges Government to repeal the Indian Press Act of 1910 or at any rate to suspend it till its necessity is felt again.

BHARAT JIWAN, 8th January 1912.

The working of the Press Act.

38. The *Bharat Jiwan* (Benares), of the 8th January 1912, reproduces the remarks made by the *Abhyudaya* (Allahabad) (vide Selections No. 1 of 1912 paragraph 12), about the proscription by the Punjab Government of the picture of the *Asht-Bhuja Devi*.

ADVOCATE, 11th January 1912.

National unity.

39. The *Advocate* (Lucknow), of the 11th January 1912, expresses gratification that the *Pioneer* (Allahabad), which for so long had maintained that the ideal of an Indian nation was an impossibility owing to the diversity of languages, nationalities and

other differences in India, and which had strenuously supported the separatist policy during the last few years, has now recognized that, in spite of all differences, there runs through all India a kind of similarity of ideas which makes India in one sense a true unit. The editor refers to the extract from the *Pioneer* in which it was stated that "it should be our business to foster all that makes for the development of this sense of unity and not to favour the separatist tendencies" and expresses the hope that the paper will now do all that lies in its power to attain to this noble ideal.

Executive Council for the United Provinces.

40. Referring to the announcement to the Hon'ble Pandit Moti Lal Nehru that His Honour the Lieutenant Governor had disallowed his resolution regarding the establishment of an Executive Council in the United Provinces which he intended to move at the next meeting of the Provincial Council, the *Leader* (Allahabad), of the 13th January 1912, enquires how public interests will be adversely affected by such a debate in the local Councils. The editor says that probably an explanation of Sir John Hewett's decision is to be found in the circumstance that, while the Government of India are in favour of an Executive Council, His Honour is personally opposed to it. He expresses the opinion that in spite of this Sir John Hewett might have allowed the resolution to be moved and discussed and voted upon without himself taking any part in the debate.

LEADER, 13th January 1912.

He concludes with the remark that "a word of protest is necessary when such a resolution as the one which Pandit Moti Lal intended to move is disallowed in the exercise of the president's discretion."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

The Gaekwar of Baroda co-respondent in a divorce suit.

41. The London correspondent of the *Advocate* (Lucknow), referring to the proceedings against the Gaekwar in the issue of the 11th January 1912, suggests that the Gaekwar, in order to preserve his good name, should have followed the example of King George, when certain charges were made against him, instead of falling back upon his sovereign rights. The correspondent expresses doubt as to whether His Highness has done himself a good turn, notwithstanding the fact that he has been successful in escaping from the jurisdiction of the court, seeing that he will not be in a position to defend himself while grave allegations are made against him in the case, and that he will have no remedy in the event of the petitioner establishing his case. He says that it would have been better and wiser if His Highness had declined to avail himself of a technical point, and had taken the bolder course of meeting his accusers face to face.

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IV.—Administration.

(a)—Judicial and Revenue.

The abolition of the examination for mukhtarship in the Punjab.

42. The *Oudh Akhbar* (Lucknow), of the 10th January 1912, takes exception to the abolition of the examination for mukhtarship in the Punjab.

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"The order of the Chief Court of the Punjab that from 1914 the number of law graduates who will be admitted to the Chief Court will be limited according to the requirements of the province will create many complications of which perhaps the Chief Court has no idea. What will the graduates, who pass law examinations after 1914 do? Will not the Muhammadans and Sikhs ask the Government to fix a ratio for their communities? If a competitive examination is sanctioned for the bar, with what grace will the Government refuse the same for the services? Will there be any restriction to the enrolment of barristers?

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The restriction proposed by the Chief Court will lead to a greater influx of Indian law students in England."

LEADER, 11th January 1912.

Pleaders in the Punjab.

44. Referring to the letter addressed by the Registrar, Punjab University, to the Principal, Law College, Lahore, relating to the decision of the Chief Court regarding the future admission of graduates to the second grade of pleaders, the *Leader* (Allahabad), of the 11th January 1912, remarks as follows:—

"We might have said, comment is needless, for we cannot imagine that in any civilized and enlightened country, where the administration of justice is in the hands of a competent body of trained men, an embargo could be laid on an independent profession as the bar is believed to be. But, some years ago, in the backwoods and uplands of Kumaun, the Commissioner, it is reported, declined to enrol a new practitioner, because he thought there were already too many pleaders in his court. In a non-regulation province, where civil rights have to be ascertained and enforced (or, may be, refused) by military officers, one must be prepared for surprises. But what about the Chief Court of the Punjab, which will allow only a certain number of graduates to practise as pleaders, and no more? Educated men, beware, you are not wanted in large numbers in independent professions."

MASHRIQ, 9th January 1912.

A suggestion for increasing the number of honorary magistrates.

45. The *Mashriq* (Gorakhpur), of the 9th January 1912, suggests that Government should appoint honorary magistrates in villages also, as it has done in cities and towns, seeing that it will add to the peace and security of the villagers, and that persons who are really capable and desirous of work should be selected for these appointments.

LEADER, 12th January 1912.

The judiciary in India.

46. Referring to the judgment of Mr. E. de M. Humphries, District Magistrate of Bulandshahr, in a bad livelihood case, in which he remarked that "an oriental population cares nothing for guilt or innocence and has simply no conception that either duty or self-interest calls upon it to give true evidence," the *Leader* (Allahabad), of the 12th January 1912, emphatically protests against the calumny, and asks Government whether it is discharging its duty towards either itself or the people by entrusting with judicial work a man whose avowed "line of argument" is "that all native witnesses are untrustworthy until the contrary is very definitely proved."

The editor enquires whether expressions such as these, deliberately recorded in a judgment of court, are calculated to bring about the unity and concord which His Gracious Majesty the King-Emperor wishes to see governing the daily relations of private and public life in this country.

He invites the attention of Government to an extract from a speech of the present Lord Chief Justice of England stating that the confidence in the judiciary of the British Empire was to a large extent due to the fact that their ranks were recruited from experienced members of the bar, who, in their profession, had learnt boldness, impartiality, respect for other people's opinion and freedom of speech, and concludes with the following remark:—

"Surely the day for Judges who lack both a legal training and a judicial frame of mind is long passed."

(b)—Police.

MUSAFIR, 5th January 1912.

The rumoured abolition of the Special Branch of the Criminal Investigation Department in Bengal.

47. Referring to the rumoured abolition of the Special Branch of the Bengal Criminal Investigation Department at the conclusion of His Majesty's visit to India, the *Musáfir* (Agra), of the 5th January 1912 (received on the 8th January), remarks that the action of Government shows that it has now begun to trust its subjects, and entertains the hope that this policy will succeed in achieving its object.

(c)—Finance and Taxation.

LEADER, 10th January 1912.

Railway and military enquiries.

48. The *Leader* (Allahabad), of the 10th January 1912, expresses regret that no competent Indian will be associated with Lord Inchcape in his railway enquiries, and that a

similar omission has been made in the case of the Military Reductions Committee over which Sir William Nicholson will preside. The editor expresses satisfaction that Sir William Meyer will serve on it as a representative of the Financial Department, and contends that it is eminently desirable that there should be an Indian member on the committee, seeing that it is the Indian tax-payer who is primarily concerned in the question of economy in military expenditure. He suggests the names of the Hon'ble Mr. Gokhale and Mr. D. Wacha to be appointed as members of the Nicholson Committee, and remarks that it is not too late for the Secretary of State and the Government of India to consider the suggestion made by him.

(d)—Municipal and Cantonment Affairs.

49. Referring to the hardships and troubles caused to the people owing to the imposition of octroi duty, "AN ANONYMOUS PILGRIM TO BENARES" writes to the *Trishul* (Benares), of the 11th January 1912, to say that the income from this source is not very great and serves no useful purpose. He urges that Government should forego this income for the sake of the comfort of the people, and says that in the other provinces of India, as well as in other civilized countries, no such duty is imposed, and he asks Government to abolish this form of taxation, which is doing considerable harm to trade and commerce also.

The octroi duty.

TRISHUL, 11th January 1912.

50. The *Nasim-i-Agra* of the 11th January 1912, expresses surprise that the new ward roll of the Agra Municipality has not yet been prepared, although the time for the election of members is drawing near. The editor remarks that the present municipal members do not discharge their duties properly, and asks the voters to elect public-spirited persons in future.

The Agra Municipality.

NASIM-I-AGRA, 11th January 1912.

(e)—Education.

51. In continuation of the article entitled "The proposed denominational universities," the *Darbar* (Agra), of the 9th January 1912, expresses doubt as to whether the existing universities sufficiently encourage the study of arts and sciences, and remarks that the knowledge of graduates in those branches is not as good as might be expected. The editor complains that very few of the graduates are brilliant, not because Indians have no brains, but because the system of imparting education obtaining in the existing universities is defective. He points out that the latter do not aim at imparting instruction and training likely to help students in earning their livelihood. He observes that circumstances compel Indians to acquire education chiefly with a view to service, and that owing to defective education it so often happens that the right men are not found in the right places. He expresses the opinion that colleges, instead of teaching philosophy and natural sciences should only teach English literature, and should give general instruction calculated to make a man fit for government service, seeing that such an arrangement would save a student much time and energy. He points out that it is incorrect to say that the existing universities are promoting the cause of arts and sciences, and observes that the establishment of the proposed universities will be of no good unless they make arrangements to remove the defects obtaining in the present ones.

The proposed denominational universities.

DARBAR, 9th January 1912.

52. The *Kaisar Hind* (Benares), of the 9th January 1912, expresses gratification at the fact that the educated community has begun to realise the need for the proposed Hindu University and its importance. The editor expresses the opinion that the University will encourage self-help among Indian youths, and that it will succeed in doing away with the sectarian spirit of exclusiveness of different castes and will improve the material and economical condition of the people.

The proposed Hindu University.

KAISAR HIND, 9th January 1912.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

SADDHARMA PRACHARAK, 3rd January 1912.

The new coinage.

53. The *Saddharma Prachárak* (Kangri, Bijnor), of the 3rd January 1912 (received on the 8th January), publishes a letter from a correspondent on the subject of the rupee of the new coinage containing the likeness of a pig and the consequent objection of uneducated Muhammadans to accept it. He expresses the opinion that the likeness is that of an elephant, but asks the editor to urge on Government the advisability of its removing the likeness from the coinage, in case it be established by a microscopic examination to be that of a pig. He says that the Hindus should co-operate with their Muhammadan brethren in getting it removed.

AWAZA-I-KHALQ, 8th January 1912.

Kayasths in government service.

54. The *Awaza-i-Khalq* (Benares), of the 8th January 1912, contains a contributed article, in which the writer, after emphasizing that the Kayasths consider that they are born only to serve the ruling Sovereign in the capacity of clerks, expresses regret that the educated members of other communities make every endeavour to deprive the Kayasths of government service. He contends that there is no harm in the preponderance of Kayasths in government service, when Brahmans have monopolized the priestly work, Vaishyas have taken commerce exclusively in their own hands, when Kshattriyas alone are ruling chiefs, and the Kurmis and Ahirs form the majority of the agriculturists. He goes on to say that the reformers who draw the attention of Government to the monopoly by the Kayasths of government service should justify their position by having a law passed giving equal shares to all the Indian communities in different professions. He questions why exception should be taken to the preponderance of Kayasths in government service, when the Kshattriyas, Pathans, Gurkhas and Sikhs are in excess in the Army and in the armed and civil police, and no objection is made to that. He observes that the Kayasths are subjected to these hardships because they are incapable of protecting their rights.

In conclusion he asks the leaders of the Kayasth community to submit a representation to Government so that justice may be done to them.

ADVOCATE, 11th January 1912.

The Industrial Conference.

55. The *Advocate* (Lucknow), of the 11th January 1912, draws attention to the inaugural address of the Hon'ble Mr. Dadabhai Naoroji at the Industrial Conference in which he urged that the industrial revival of the country was a matter in which the interests of the people and Government were identical, and that it would be wrong to ascribe the present unrest to a mere yearning on the part of the people for political power. He said that the other causes at work were the poverty of the people, the want of openings for employment, the contraction of the productive sources of wealth, the absence of commercial facilities and of fiscal autonomy, and the prevalent imperssion that the advancement of British industrial interests forms the dominating principle of British rule in India. The editor, while expressing agreement with the above views, observes that some of the proposals made by the president are of a thoroughly impracticable nature, for instance Indians would not be justified in asking Government to insist on their right to buy up foreign concerns. He also expresses disapproval of the proposals made by Mr. Dadabhai Naoroji for obtaining the help of Government in other ways in order to effect the industrial development of the country.

Referring to the improvement of the supply of labour, the editor expresses agreement with his argument that for the encouragement of labour and to facilitate free movement such legislation as the Assam Labour Law should be repealed, but he doubts whether Government can check the free movement of people to other countries.

He says that Mr. Dadabhai voiced the general feeling of educated India when he pleaded for protection of India's industries, and urged that the want of a protective tarift was keenly felt by everybody interested in the industrial development of the country.

V.—Legislation.

Nil.

VI.—Railway.

56. A correspondent, signing himself "A PASSENGER," contributes an article to the *Arya Mitra* (Agra), of the 8th January 1912, in which he complains that, notwithstanding that the major portion of the earnings of the railway companies comes from the pockets of the third class passengers, no arrangements are made for their comfort and convenience.

ARYA MITRA, 8th January 1912.

Complaint against railway companies.

He asks the railway authorities to severely punish any officer against whom they receive a complaint from the public, and suggests that by so doing they will reduce the inconveniences to which third class passengers are at present subjected.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

57. One Madho Ram of Ambala contributes an article to the *Zamana* (Cawnpore), for November 1911 (received on the 9th January 1912), in which he observes that the Hindus have done their best to establish friendly relations with Muhammadans, but that the latter make no response and seem determined to follow a separatist policy.

ZAMANA, November 1911.

A suggestion to increase the number of Hindu sabhas.

He urges his co-religionists to form Hindu sabhas in every district in order to safeguard the interests of the Hindus, and observes that, when the Hindus have become a united and powerful body in themselves, the Muhammadans will be obliged to join them in order to effect the good of the country.

58. In the course of its reply to an article entitled "The *Musáfir* acknowledging the conversion of three Hindus to Islam," that appeared in the *Musalman* (Amritsar), of the 19th December 1911, the *Musáfir* (Agra), of the 5th January 1912 (received on the 8th January), has the following :—

MUSAFIR, 5th January 1912.

The *Musáfir* (Agra) and the *Musalman* (Amritsar).

"To conclude from the conversion to Islam of an ignorant woman who is overcome with passion of a minor who has no power of discretion, and of an uneducated workman who is a glutton, that Islam is a true religion, is to heap curses on one's own faith. Islam is made up of the following five elements: (1) the greed for exploitation and plunder, (2) the bloodthirsty sword of *jehad*, (3) sensualism (in matters) religious, worldly as well as heavenly, and delicious wine and roasted meat, (4) prejudice and bigotry, (5) the fear of a terrible hell. Islam does not include even an iota of truth and devotion. Though the conversion to such an Islam of an ignorant woman, an innocent minor and an uneducated workman was not brought about with the help of the sword, it was secured by other disgraceful methods (which will be brought to light by the Secretary of the Konch, Arya Samaj, Jalaun district).

59. The *Abhyudaya* (Allahabad), of the 7th January 1912, expresses surprise that Muhammadans, who resent other communities indulging in festivities on the occasion of the *Muharram*, do not respect the religious susceptibilities of non-Muhammadans. He observes that a country, where so much religious bigotry prevails, can make no progress.

ABHYUDAYA, 7th January 1912.

Religious differences in India.

60. The *Abhyudaya* (Allahabad), of the 7th January 1912, expresses gratification that a body of volunteers is being organized in Allahabad to look after the comforts of the *Magh Mela* pilgrims, and describes the various ways in which that body can be useful to the intending pilgrims. The editor remarks that, as a very large number of pilgrims are expected to come to bathe in the Ganges, the wealthy citizens of Allahabad should also co-operate with the young band of volunteers in looking after the convenience and comfort of the pilgrims.

ABHYUDAYA, 7th January 1912.

The *Magh Mela* pilgrims.

61. The *Arya Mitra* (Agra), of the 8th January 1912, publishes a brief account of the last anniversary of the United Provinces *Arya Samaj gurukul* held at Muttra, and, referring to the enthusiasm which prevailed when subscriptions were realised,

ARYA MITRA, 8th January 1912.

The anniversary of the United Provinces *gurukul* at Muttra.

expresses the belief that, in spite of the fact that the *Arya Samaj* does not receive any substantial pecuniary help from eminently wealthy persons, it will be able to run its educational institutions under the protecting hand of the British Government.

ADVOCATE, 11th January 1912.

Social reform.

62. The *Advocate* (Lucknow), of the 11th January 1912, expresses gratification that the Hon'ble Mr. Dadabhai Naoroji, who opposed the introduction of the Special Marriage Amendment Bill in the Supreme Legislative Council, has now recognized the importance and utility of inter-caste and inter-provincial marriages, and notes that he emphasized the paramount importance of social reform in a country like India, when concluding his address at the Industrial Conference. The editor observes that Mr. Dadabhai Naoroji rightly pointed out that, so long as the industrial castes remain depressed and excluded there cannot be any extensive healthy activity in the direction of the industrial regeneration of the country.

LEADER, 13th January 1912.

The Social Conference.

63. The *Leader* (Allahabad), of the 13th January 1912, publishes a contributed article on the Indian Social Conference, in which the writer says that the recent conference was not a success, in that there was a want of organization, and the usual enthusiasm was lacking, though some of the speeches were attractive and the attendance was fairly large. He describes the presidential address as of a rambling nature, and deplores that the first subject that was taken up was of a contentious nature which created a disturbance.

He suggests that a constitution should be given to the Social Conference, that in places where there are no social reform associations, the local *Arya*, *Brahma* and *Prarthana Samajes* be requested to form a district social reform association, and that the services of a junior member of the Servants of India Society be requisitioned from time to time to carry on all correspondence under the direction of the general secretary.

LEADER, 13th January 1912.

Primer of Hinduism.

64. Mr. J. N. Farquhar writes to the *Leader* (Allahabad), of the 13th January 1912 to protest against the employment by the *Leader's* reviewer of the words " 'rise Christians, the motive force of whose conversion lies not in their hearts or brains but in their stomachs, and whose fulcrum is the belly," which occurred in the concluding portion of the article entitled "A missionary on Hinduism" which was a review of Mr. Farquhar's *Primer of Hinduism*.

IX.—Miscellaneous.

Nil.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD :
The 13th January 1912.

PRINTED BY F. LUKER, SUPERINTENDENT, GOVERNMENT PRESS, UNITED PROVINCES.

ERRATUM.

In Selections from the Native Newspapers published in the United Provinces, no. 2 of 1912, received up to 13th January 1912, page 42, paragraph 64, lines 3 and 4, *for* "rise Christians" *read* "rice Christians".

C. E. W. SANDS,

Asst. to the Dy. Inspr. General of Police,
Criminal Investigation department, United Provinces.

CONFIDENTIAL.] [ ] No. 3 of 1912.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	9,000 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
3	Jain Gazette	Allahabad ...	Do. ...	Jagmander Lal, Jaini, M A., Barrister-at-law.	
†4	Lucknow Collegian ...	Lucknow ...	Do. ...	Rev. T. T. Badley, of Lucknow; American; 45.	1,200 copies.
5	Mahámandal Magazine ...	Benares ...	Do.		
6	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	38 copies.
7	Muslim Review	Allahabad ...	Do. ...	Mirza Abul Hasan; 30	200 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 40.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 „
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 50.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; Arya; 30 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 46. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 46.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	1,375 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 27 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar ...	800 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 35 ...	475 „
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 40... ...	1,000 „
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 44.	125 „
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 „
23	Al Aziz	Agra ...	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 27.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Hussain; Muhammadan; 43.	300 „
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán Khán; Muhammadan, Pathán; 40.	625 „
27	An Nasir	Lucknow ...	Do. ...	Shakháwat Ali.	
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 32	725 copies.
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 „
30	Brahman Samáchár ...	Saharanpur ...	Do. ...	Chotey Lál Tagá	500 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 42...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Lal Nigam.	
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 23.	600 copies.
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 33 ...	500 „
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 39.	300 „
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 35.	450 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 „
†38	Kshattriya	Meerut ...	Do. ...	Shádi Rám; 36...	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Kul Bháskar	Allahabad ...	Monthly ...	Shridhar Prasád; Kayasth; 30 ...	200 copies.
40	Old Boy	Benares ...	Do. ...	Itrat Husain, B.A.; 38	1,000 „
41	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 „
42	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
43	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,600 „
44	Tabsira	Lucknow ...	Do. ...	Muhammad Taki Ali.	
45	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	300 copies.
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 33.	600 „
47	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 35 ...	650 „
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 29.	1,400 „
49	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 40.	400 „
50	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 37.	550 „
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 70.	200 „
52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 55.	200 „
53	All India Shia Gazette ...	Lucknow ...	Do. ...	Saiyid Mubárak Ali; 32	600 „
54	Guldasta-i-Anwár-i-Álam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	
55	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 28	1,000 copies.
56	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
57	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 40 ...	150 „
58	Vyápári-wa-Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	350 „
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 53.	1,050 „
61	Al Mushir	Moradabad ...	Do.		
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 31 ...	700 copies.
*63	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	900 „
64	Kwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 30 ...	300 „
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 57 ...	500 „
66	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
67	Darbar	Agra	Do.		
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 copies.
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 „
70	Independent	Allahabad ...	Do. ...	Shyám Kishore Varmá; Kayasth; 40...	500 „
71	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*72	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 42	200 „
73	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	40 „
74	Kaisar-i-Hind	Fyzabad ...	Do.		
†75	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
76	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 „
77	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	800 „
78	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 „
79	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 25 ...	2,000 „
80	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyad-Ibn-Ali; Muhammadan; 48 ...	350 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Nizám-ul-Mulk	Moradabad ...	Weekly ...	Qázi Fahim-ud-din; Muhammadan; 52.	
82	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	225 copies.
83	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 ,,
84	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 46	700 ,,
85	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 28.	350 ,,
86	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 25.	300 ,,
87	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 ,,
88	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
89	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 40	72 ,,
90	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 32 ...	400 ,,
91	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 31.	300 ,,
92	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 42.	500 ,,
93	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,700 ,,
94	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 58.	300 ,,
95	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 51 ...	300 ,,
	ARABIC-URDU.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
97	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†98•	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Brahman; 55	About 100 ,,
99	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 36	700 ,,
100	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	500 ,,
101	Bháskar	Meerut ...	Do.		
102	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	404 copies.
103	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 54	700 ,,
104	Deháti	Benares ...	Do. ...	Guláb Chand Shrivástava; Kayasth ...	300 ,,
†105	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 57	400 ,,
106	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.	
107	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt; Brahman; 35 ...	600 copies.
108	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 39 ...	700 ,,
109	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	Bálmakund Sharmá.	
110	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 28	1,000 copies.
†111	Jánhavy	Chunar (Mirzapur)	Do. ...	Shri Kánt Upásni; 35	Very small.
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 44	300 copies.
113	Indu	Benares ...	Do. ...	Ambika Prasád Gupta.	
114	Jiwan	Cawnpore ...	Do. ...	Rám Prasád.	
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 36 ...	450 copies.
116	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra ...	1,500 ,,
*117	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	800 ,,
118	Maheswari	Aligarh ...	Do.		
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 26 ...	1,500 copies.
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 27 ...	400 ,,
*121	Nágri Prabardhni Patriká ...	Allahabad ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Náráyani or The Vedánta Patriká	Fyzabad ...	Monthly ...	Rám Nandan Sahái.	
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri	800 copies.
124	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande ; 27...	5,000 „
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá ; 25 ...	30 „
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman ; 35 ...	500 „
127	Sanádhyopkárak	Aligarh ...	Do. ...	Braj Vallabh Misra	750 „
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp ; Brahman ; 40 ...	1,350 „
129	Saraswati	Allahabad ...	Do ...	Pandit Mahábir Prasád Dwivedi ; Brahman.	2,200 „
†130	Shri Yádvendra	Ghasipur ...	Do. ...	Rám Charitra Rai ; Brahman ; 34 ...	500 „
131	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru ; Kashmiri ; 30.	1,000 „
132	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi ; 31	1,200 „
133	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla ; 45	500 „
134	Swadesh Bándhavé ...	Agra	Do. ...	Kunwar Hanumant Singh ; Rájput ; 44	550 „
135	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi ; Brahman	
136	Vaishya	Allahabad ...	Do. ...	Sangam Lal ; Agarwal.	
*137	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád ; Máthur Brahman ; 37.	1,000 copies.
138	Veda Prakáśh	Meerut ...	Do. ...	Swámi Tulsi Rám ; Brahman, Arya ; 40	850 „
139	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri.	
†140	Kám Dhenu	Hardwat ...	Do. ...	Bábá Bhagwán Dás Udási ; 45 ...	500 copies.
141	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A. ; Kshattriya ; 43.	1,000 „
142	Rájpút	Agra	Do. ...	Thakur Hanumant Singh ...	1,550 „
143	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád ; Khatri ; 45 ...	775 „
144	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth ; Brahman ; 40 ...	200 „
145	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt ; Brahman ; 57 ...	1,500 „
146	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá ; Khatri ; 34	1,500 „
147	Jain Gazette	Jalesar (Etah) ...	Do. ...	Babu Banársi Das Jain, B.A.	
148	Kaisar Hind	Benares ...	Do.		
†149	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 copies.
150	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám ; Khatri ; 55 ...	3,000 „
151	Shubh Chintak	Allahabad ...			
152	Abhyudaya	Allahabad ...	Twice a week	Krishna Kant Malviya	2,000 copies.
	ANGLO-BENGALI.				
153	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Mukhbir-i-Álam* (Moradabad), of the 8th January 1912 (received on the 15th January), expresses regret at the acceptance of Russian demands by Persia and asks the British Government to save Persia from falling under the Russian domination.

The situation in Persia.

MUKHBIR-I-ALAM, 8th January 1912.

2. The *Saddharma Prachárak* (Kangri, Bijnor), of the 10th January 1912 (received on the 12th January), commenting on the recent occurrences in Persia, remarks that Russia is not much to blame and that Persia has paid the penalty of losing the independence of its northern territories on account of her weakness, which is a great crime.

The situation in Persia.

SADDHARMA PRACHARAK, 10th January 1912.

3. Nawab Mustaq Husain contributes an article to the *Aligarh Institute Gazette*, of the 10th January 1912 (received on the 15th January), in which he reviews the situation in Persia, Tripoli, Morocco and Tunis, and expresses the opinion that Muhammadans have justification for imagining that the European Powers have decided amongst themselves to destroy the independence of Muhammadan kingdoms.

The situation in Persia.

ALIGARH INSTITUTE GAZETTE, 10th January 1912.

He condemns the policy adopted by Sir Edward Grey regarding the Persian affairs, and says that it is calculated to wound the feelings of Muhammadans.

He advises his co-religionists that they should, while refraining from boycotting English goods, use country-made articles as far as possible, and that if they boycott foreign goods at all they should do so for the sake of economy and not for the sake of wreaking vengeance on foreign countries.

4. Haji Muhammad Unus Khan of Datauli contributes an article to the *Aligarh Institute Gazette*, of the 10th January 1912 (received on the 15th January), in which he takes exception to the foreign policy adopted by the British Government in regard to Persia, which, he says, is detrimental to the interests of India. He suggests that a deputation composed of eloquent speakers should be sent to England to educate the public mind with regard to the situation in Persia and the dangers which surround it, and he expresses the opinion that, if Russia gets a footing in Persia, the British Government will not be able to enjoy the same security as it now does in India.

The situation in Persia.

ALIGARH INSTITUTE GAZETTE, 10th January 1912.

5. The *Musáfir* (Agra), of the 12th January 1912 (received on the 15th January), refers to the execution in Persia of Sikat-ul-Islam, a high ecclesiastic, and remarks that the action of the Russian officials in selecting the *Muharram* day for the execution shows that Russia desires to crush the spirit of independence among the Persians by wounding their susceptibilities. The editor observes that the Persians may now be said to have lost their independence, and that they can live as happily under Russian and British rule as Morocco lived some time ago under Spanish and French rule.

The situation in Persia.

MUSAFIR, 12th January 1912.

6. Referring to the resolution passed by the Persian residents in Madras in a public meeting regarding the boycott of Russian and British goods, the *Tafrih* (Lucknow), of the 14th January 1912, expresses the hope that the Muhammadans of India, who trust that the British Government will help the Persians, will not act upon that resolution.

The situation in Persia and the Muhammadans of India.

TAFRIH, 14th January 1912.

7. The *Zul Qarnain* (Budaun), of the 14th January 1912, expresses regret at the deplorable condition of Persia and its impending dismemberment.

The situation in Persia.

ZUL QARNAIN, 14th January 1912.

The editor refers to the rumour that a British force would shortly be sent to Persia and observes that such action would create considerable resentment among Indian Muhammadans.

8. The *Ittehad* (Moradabad), in the combined issue of the 8th and 16th January 1912 (received on the 17th January), referring to the alleged Russian atrocities in Persia, expresses regret that Europe, in spite of its boasted sense of justice and fair play

The situation in Persia.

ITTEHAD, 8th and 16th January 1912.

should have consented to such unwarranted aggression on the part of Russia in Persia. The editor asks the British Government to save Persia from falling under the domination of Russia and thus to earn the gratitude of the entire Asiatic people.

ITTEHAD, 8th and 16th January 1912.

The situation in Persia.

9. The *Ittehad* (Moradabad), in the combined issue of the 8th and 16th January 1912 (received on the 17th January), referring to the donation made by His Highness the Agha Khan to the Persian Red Crescent Society, Calcutta, urges the Muhammadans of India to follow the example set by their leader and to open subscription lists in aid of their oppressed brethren in Persia.

OUDH AKHBAR, 16th January 1912.

The situation in Persia.

10. The *Oudh Akhbar* (Lucknow), of the 16th January 1912, expresses disapproval of the action of mullahs in exciting the people against the Europeans, and commends the suggestion made by the *Times* (London) that the British Government should occupy the ports on the Persian Gulf.

MASHRIQ, 16th January 1912.

The situation in Persia.

11. The *Mashriq* (Gorakhpur), of the 16th January 1912, referring to the rumour that the Amir of Kabul had promised to help Persia against the Russians, expresses approval of the proposal, and asks the British Government to strengthen Afghanistan in order to check the further expansion of Russia in Asia.

TRISHUL, 18th January 1912.

The situation in Persia.

12. Referring to the Russian aggression in Persia, the *Trishul* (Benares), of the 18th January 1912, says that the increase of Russia's influence in Persia is against the interest of the British Government, as its advancement in Persia is a preliminary to an attack on India. The editor observes that the British Government should not affect unconcern in the matter and rely upon the ability of Kabul to resist aggression, but that it should support Persia and exert all its influence to check the advancement of Russia, as that country has for many years past coveted India.

'URDU-I-MUALLA, November 1911.

The Italian-Turkish war.

13. The *Urdu-i-Mualla* (Aligarh), for November 1911 (received on the 16th January 1912), says that one effect of the Italian-Turkish war on Asiatics in general, and on Muhammadans in particular, will be that they will in future retain no confidence in the words, promises, agreements and treaties of European Powers.

The editor remarks that every important European Power without exception is altogether overcome by selfishness and rapacity and he suggests that, if the Hindus express their sympathy with the sufferings of Muhammadans in Tripoli, Persia and Morocco, and if the Muhammadans give up ridiculing the Hindus on account of their just aspirations for freedom, there will spring up between the two communities a feeling of union which nothing else could bring into existence. He advises the young Turks not to form any alliance with any of the European Powers, and observes that if any alliance is at all necessary it should be with Persia, Afghanistan and especielly with *Sennousis* who might help them in restoring the independence of Muhammadan possessions in Africa.

MUKHBIR-I-ALAM, 8th January 1912.

The Italian-Turkish war.

14. The *Mukhbir-i-Álam* (Moradabad), of the 8th January 1912 (received on the 15th January), referring to the rumour that peace will shortly be made between Italy and Turkey, observes that no peace should be made until the former is thoroughly punished for her atrocities in Tripoli.

SAHIFA, 12th January 1912.

The Italian-Turkish war.

15. The *Sahifa* (Bijnor), of the 12th January 1912 (received on the 15th January), says that the Italian-Turkish war has shown the extent of the unity of the Muhammadans of the whole world. The editor observes that Turkey is likely to gain many political advantages as a result of the war, one of which will be the strengthening of the bonds of friendship between the Turkish and British Governments.

SADDHARMA PRACHARAK, 10th January 1912.

Turkey and Italy.

16. The *Saddharma Prachárak* (Kangri, Bijnor), of the 10th January 1912 (received on the 12th January), says that the Italian-Turkish war has seriously reflected on the sincerity of the European Powers in their vaunted love of liberty and sense of justice,

and that it has asserted the principle of might is right to the disadvantage of both the parties.

17. The *Oudh Akhbar* (Lucknow), of the 10th January 1912, expresses approval of the donation made by the Amir of Kabul and by his subjects to the Turkish relief fund, but expresses surprise that no subscription list has yet been opened in India for the relief of Persians killed and wounded in the recent conflict with Russia.

OUDH AKHBAR, 10th January 1912.

The Italian-Turkish war.

18. The *Saddharma Prachárak* (Kangri, Bijnor), of the 10th January 1912 (received on the 12th January), says that the revolution in China ought to have a salutary effect on the reigning dynasty in China. The editor however expresses the earnest hope that the outcome of the conflict may be to the advantage of the royalists, as he considers that the continuation of the monarchical system of government is essential for the welfare of the country in its present circumstances.

SADDHARMA PRACHARAK, 10th January 1912.

The Chinese revolution.

(b)—Home.

19. The *Abhyudaya* (Allahabad), of the 11th January 1912 (received on the 12th January), remarks that the annulment of the partition of Bengal has convinced the people of India of the magnanimity of His Majesty. The editor expresses approval of the other Royal boons also and expresses the opinion that the feeling of admiration for the eminent qualities and sympathetic attitude of His Majesty is universal throughout India.

ABHYUDAYA, 11th January 1912.

The King-Emperor's visit to India.

20. The *Abhyudaya* (Allahabad), of the 11th January 1912 (received on the 12th January), refers to the fact that the majority of the spectators could not recognize the King-Emperor on the occasion of the State entry into Delhi, and complains of the arrangement made by the officials responsible, which he describes as cowardly and unreasonable, remarking that it was not His Majestys fault, seeing that he was always anxious to give the people an opportunity of having a look at him. The editor expresses regret that His Majesty has departed from India, and remarks that, Indians being as much the subjects of the King-Emperor as Englishmen are, it is not fair that the latter should throughout the year have His Majesty in their midst. He expresses the hope that His Majesty will occasionally come out to India and says only such visits can make the relations between the rulers and the ruled more cordial.

ABHYUDAYA, 11th January 1912.

The King-Emperor's visit to India.

21. The *Hindustani* (Lucknow), of the 15th January 1912, contains a contributed article in which the writer observes that the King-Emperor's visit to India has been, from every point of view, a great success, and he trusts that Indians will not now be treated with contempt in British colonies. With regard to the Royal boons he says that the annulment of the partition of Bengal has secured for the King-Emperor the goodwill of his Indian subjects, and has convinced the people of India of the mercifulness of the British Government. He observes that the announcement regarding the transfer of the Imperial Capital to Delhi has been received with satisfaction by Hindus and Muhammadans alike, and that the grant of fifty lakhs to promote the cause of education will be regarded by Indians in general as the best boon granted to them by His Majesty. In conclusion he says that the sympathy which His Majesty feels for his Indian subjects augurs well for the future of India.

HINDUSTANI, 15th January 1912.

The King-Emperor's visit to India.

22. The *Independent* (Allahabad), of the 15th January 1912, remarks that the speeches delivered by the King-Emperor during his stay in India show that His Majesty has the well-being of India at heart, and that he desires that the relations between the various Indian communities should be cordial. The editor observes that the King-Emperor has granted fifty lakhs of rupees to make education more accessible, because His Majesty wishes that the estrangement between one Indian community and another should be removed by means of spreading education among them. He expresses the hope that the Hindus and Muhammadans will, in accordance with the expressed wish of His Majesty, make up their differences. He states that the King-Emperor laid stress upon the creation of amicable relations between the

INDEPENDENT, 15th January 1912.

The King-Emperor's visit to India.

rulers and the ruled, and he entertains the hope that with the spread of education relations between Europeans and Indians will become harmonious. In conclusion he remarks that His Majesty's visit to India will be productive of much good to India.

SADDHARMA PRACHARAK, 16th January 1912.

The coronation darbar.

23. The *Saddharma Prachárak* (Kangri, Bijnor), of the 16th January 1912 (received on the 12th January), publishes the fourth letter entitled "Religion" contributed by Mr. Ratan Lal, B.A., in connection with the coronation darbar, and remarks that in effect the King-Emperor has proved himself to be the philosophical Emperor of modern India. He says that His Majesty has virtually proclaimed, by holding his coronation darbar at Delhi, that "religion is the fountain-head of the true prosperity of every country," and he asserts that Swami Dayanand was justified in impressing upon the public mind the desirability of religious education being as widely diffused as possible, and that too through the medium of the Indians themselves and in their own language. In conclusion he remarks that Indians should feel grateful to their Emperor for his love of them and should express their gratitude by devoted service to the Imperial House.

DABDABA-I-SIKANDARI, 15th January 1912.

The coronation darbar.

24. The *Dabdaba-i-Sikandari* (Rampur), of the 15th January 1912, referring to a contributed article published in the London *Times* which characterized the expenditure incurred on the occasion of the coronation darbar at Delhi as unnecessary, says that, while it is necessary that Government should help generously those Indians who are suffering from famine, the money spent on the darbar was not wasted for the Indians wanted to have the honour of seeing their Sovereign and were ready to spend any amount of money for the realization of their earnest desire.

ROHILKHAND GAZETTE, 8th January 1912.

The Royal boons.

25. The *Rohilkhand Gazette* (Bareilly), of the 8th January 1912 (received on the 15th January), publishes a contributed article in which the writer expresses regret that the employés in the Court of Wards have not been offered half a month's salary in honour of the King-Emperor's coronation in India, and draws the attention of the members of the Board of Revenue to the matter.

TAJIR, 11th January 1912.

The Royal boons.

26. The *Tajir* (Meerut), of the 11th January 1912 (received on the 15th January), publishes a poem in the course of which the following passage occurs :—

"Now it is the pleasure of Government to make Delhi the capital of India, the agitation proved successful and the partition of Bengal is annulled."

He asks his co-religionists to shake off their lethargy and to realise the situation in which they are placed, and observes that they too would have got some reward if they had not remained idle.

TAJIR, 11th January 1912.

The Royal boons.

27. The *Tajir* (Meerut), of the 11th January 1912 (received on the 15th January), referring to the grant of Rs. 50 lakhs for education in honour of the coronation of the King-Emperor in India, asks Government to specify a definite amount out of this sum for the education of Muhammadans only.

HINDUSTANI, 15th January 1912.

The Royal boons.

28. A correspondent, signing himself "A MUNICIPAL EMPLOYE," contributes an article to the *Hindustani* (Lucknow), of the 15th January 1912, in which he urges that the municipal and district board employés should also be granted half a month's pay in commemoration of the coronation darbar, and enquires whether the ruling chiefs of India too have commemorated His Majesty's coronation darbar by granting half a month's pay to their employés.

LEADER, 16th January 1912.

The Royal boons.

29. The *Leader* (Allahabad), of the 16th January 1912, says that a proposal was discussed by the Allahabad Municipal Board for awarding fifteen days' pay as a bonus to the municipal employés in honour of the Imperial visit to India, and expresses regret that Mr. Mumford, the chairman, should have given his opinion against the concession, seeing that it was supported by a majority of members.

The editor remarks that the reason for the objection was the want of funds, but he urges that the cost would not exceed Rs. 4,000, and that it is not a recurring charge, like that of Exchange Compensation Allowance for the "highly-paid" chairman, which it was recently decided should be met by the board with

the agreement of Government, and which will have to be met so long as a whole-time civilian chairman holds the appointment. He expresses the hope that the Commissioner will not veto the board's resolution.

LEADER, 17th January 1912.

The Royal boons.

30. The *Leader* (Allahabad), of the 17th January 1912, reproduces from the *Gloucestershire Journal* an article by Sir William Wedderburn, Bart., entitled "Conciliation for India," in which the writer summarized the happy results of His Majesty's visit to India, and of the Royal boons, and declared that, in freely meeting the popular aspirations of the Indians, the King-Emperor and his advisers had acted in furtherance of the established British policy towards India. Sir William Wedderburn laid stress on the claim of the Indian National Congress to be the voice of the Indian people by which the latter could express its needs and wishes, and advised the British public that the serious condition of affairs in India, known as "unrest," had been produced solely by the struggle between autocracy and the growing claims of the Indian people, and that an utter disregard of the latter in Lord Curzon's Viceroyalty had increased the bitterness.

He referred to the annulment of the partition of Bengal as being in itself of sufficient importance to justify the Royal visit to India, which marked a great national reconciliation and the dawn of a new era of confidence and progress.

ADVOCATE, 18th January 1912.

The Royal boons.

31. The *Advocate* (Lucknow), of the 18th January 1912, publishes an article entitled "An important Indian problem," which begins with the remark that no Royal boon would have been received with more enthusiasm and gratitude than some attempt on the part of the Government of India to remove to a certain extent the race disqualification of Indians in the matter of service in the Army, the importance of which is being gradually realised by the British people. Quotations are made from an article contributed to the *Contemporary Review* by Major-General H. B. Jeffreys, C.B., who observed that sixty years ago Sir Henry Lawrence had given it as his opinion that a more liberal treatment of the native officer was necessary, and that he had proposed that native infantry regiments should be of three descriptions, those officered by a full complement of Europeans, others partially so officered and others again commanded and officered entirely by Indians. The writer urged that legitimate outlets be afforded for military energy and ability in all ranks and among all classes, and stated that "the minds of subadars and resaldars, sepoys and sawars can no more with safety be for ever cramped, trammelled and restricted as at present, than can a 20 feet embankment restrain the Atlantic."

Major-General Jeffreys recalled the fact that in the early days, when the foundations of the Indian Empire were being laid, Indian troops under Indian officers in the pay of the British fought for them against the French as their allies, and that, in the Army raised by Clive, there were only three white officers to a battalion, so that native officers could rise to positions very superior to what was possible now, and that their influence was real was shown when they kept the men true to their duty at the time of the mutiny of the Madras Army in 1809. He pointed out that there was no historic precedent for the conditions now obtaining in India, and expressed the opinion that the time had now come when a drastic change of policy should be introduced.

The following as well as other passages were reproduced in full:—

"We preach equality of race, and pretend that it is our wish to elevate and instruct those under our rule, and to provide them with employment commensurate with their fitness for responsible positions. In Egypt, the native officer has a career open to him and can rise to command. In South Africa the world has wondered at the spectacle of a conquered people being given full self-government a few years after their defeat, including entire control of such local forces as they care to raise. Can we wonder if in India the class of men who hold their own with us in a gallop after pig or in a hotly-contested polo match, and who in a native state can rise to military command, grows discontented and asks how long he is going to be made to feel that he belongs to a subject and inferior race."

The editor suggests that the reasons advanced for the continuance of the policy are first that an Indian soldier is considered unfit to command; and, secondly, it is contended that the introduction of Indian officers would increase the danger of

another mutiny. With reference to the first objection he refers to Major-General Jeffreys's remark that there was no inherent reason why the white man should be a braver or a more efficient leader than his black or brown brother, and says that history abounds with evidence of courage and military ability on the part of Asiatic and other coloured races. Regarding the second reason he avers that too much is made of the bogey of mutiny, there being the two safeguards, the mixture of races in the Army and the practical non-existence of native artillery.

The editor expresses approval of the views of the writer, and observes that if the progress of Government in India is to continue, the authorities should look in the future to rule the country, through the affections of the people and through what they feel is their best interest.

ABHYUDAYA, 11th January 1912.

An open letter to King-Emperor George V.

32. The *Abhyudaya* (Allahabad), of the 11th January 1912, publishes another article entitled "An open letter to King-Emperor George V," contributed by "A BHARAT BASI" in which he expresses regret that the King-Emperor is leaving Indian soil. He expresses gratification that now no distinction will be observed between Europeans and Indians. He asks His Majesty to endeavour to effect a reconciliation between Hindus and Muhammadans, and says that the existing estrangement between the two communities has produced disastrous effects on the country. He says that, though Indians are poor and could not present any thing to His Majesty, the Hindu gods would surely present to him a garland which would consist of beads symbolical of qualities which are rarely found in Europe.

OUDH PUNCH, 11th January 1912.

The change of Capital.

33. The *Oudh Punch* (Lucknow), of the 11th January 1912 (received on the 15th January), publishes a contributed article in which the writer expresses appreciation of the change of Capital from Calcutta to Delhi.

He proposes that a statue of the King-Emperor and Queen-Empress should be placed where Their Majesties sat on the coronation day at Delhi, and suggests that the new Delhi should be named Georgegarh, Georgeabad or George town.

NASIM-I-AGRA, 15th January 1912.

The change of Capital.

34. The *Nasim-i-Agra*, of the 15th January 1912, expresses appreciation at the intended change of the capital from Calcutta to Delhi.

The editor observes that the change of the capital will enable the Government to efficiently supervise the native States in Rajputana and Central India, and that it will be in a position to exert a healthy influence on their internal administration.

LEADER, 18th January 1912.

The change of Capital.

35. The *Leader* (Allahabad), of the 18th January 1912, discussing the reference in the despatch of the Government of India to the Secretary of State advocating the removal of the Government of India from Calcutta to Delhi, remarks that there is undoubtedly need for the development of and for increasing the efficiency of local bodies, so that in that way the aspirations of educated Indians may be fulfilled. The editor refers to the remark said to have been made by Sir Reginald Craddock in reply to addresses from municipalities and district councils during his tours, to the effect that in view of the scanty powers and functions which they had, and the petty resources that they could command, the wonder was not that there was so *little* but that there was so *much* interest.

He invites attention to the resolution at the last Indian National Congress asking for the reconstitution of the local bodies on a more popular basis, and praying for larger financial aid, and asks the Indian members of the Imperial Council to urge upon Government the necessity of a thorough overhauling of the machinery of local finance. He expresses the opinion that with Sir Reginald Craddock installed as the next Home Member the development of local self-government may be confidently awaited.

KAISAR-I-HIND, 11th January 1912.

The Gaekwar incident.

36. The *Kaisar-i-Hind* (Lucknow), of the 11th January 1912 (received on the 15th January), remarks that the letter of apology addressed to the Viceroy by the Gaekwar of Baroda, and the disclaimer on the part of Krishna Varma that since 1907 he never saw the Gaekwar, completely disprove the allegations made against His Highness by

the *Times* (London), and expresses regret that *Al Bashir* (Etawah), should have published a leading article in its issue of the 26th December 1911 emphasizing that the allegations against the Gaekwar are true.

37. The *Sahifa* (Bijnor), of the 12th January 1912 (received on the 15th January), takes exception to the fact that the King-Emperor is called by Hindus "Maharaj-Adhiraj," which he says is not the correct translation of "King-Emperor." The editor asks his Hindu contemporaries to refrain from using the wrong expression, and urges them to use "Shahanshah Kaisar-i-Hind" instead of "Maharaj-Adhiraj" for King-Emperor.

Maharaj-Adhiraj as the synonym for King-Emperor.

SAHIFA, 12th January 1912.

38. The *Sahifa* (Bijnor), of the 12th January 1912 (received on the 15th January), says that the Hindus of Bengal are pleased at the annulment of the partition of Bengal because the rights of the Muhammadans of Eastern Bengal, who form 66 per cent. of the whole population of the province, are ignored. The editor advises his co-religionists to abstain from joining the Indian National Congress and asks them to depend for their salvation on their own exertions.

The annulment of the partition of Bengal.

SAHIFA, 12th January 1912.

He expresses regret and surprise that the *Pioneer* (Allahabad) should have committed a blunder by putting a wrong interpretation on the letter of Nawab Mushtaq Husain which appeared in the *Aligarh Institute Gazette* of the 20th December 1911 (vide Selections No. 52 of 1911, paragraph 13).

Referring to the remarks made by the *Hindustan* (Lahore) about the Nawab's letter, he remarks that the articles written by the *Hindustan* are extremely provocative, and observes that the existence of such rabid papers is inimical to the maintenance of public peace.

39. The *Agra Akhbar* of the 14th January 1912, referring to the resolution passed in a meeting of the Muhammadans held at Dacca on the 30th December 1911, expresses the hope that His Excellency the Governor General will not lose sight of the just aspirations of the Muhammadans of Eastern Bengal.

The annulment of the partition of Bengal.

AGRA AKHBAR, 14th January 1912.

40. The *Zul Qarnain* (Budaun), of the 14th January 1912, takes exception to the annulment of the partition of Bengal, on the ground that the reunion is calculated to injure the interests of the Muhammadans of Eastern Bengal.

The annulment of the partition of Bengal.

ZUL QARNAIN. 14th January 1912.

The editor observes that the Government of Lord Hardinge in proposing the annulment of the partition has shown a weakness, which betrays fear of the revolvers and bombs of the Bengalis.

He asks his co-religionists to shake off their reticence and to lay their grievances before the British nation, and observes that unless they give up sycophancy and rely on their own efforts and be self-respecting their voice will carry no weight.

41. The *Tafrih* (Lucknow), of the 14th January 1912 (received on the 16th January), remarks that, with the exception of the Nawab of Dacca, all the Muhammadans of Bengal had opposed the partition of Bengal, and that both Hindus and Muhammadans of the province have joined in expressing gratification at the annulment of the partition. The editor observes that the reunion of the two Bengals will lead to the cultivation of harmonious relations between Hindus and Muhammadans, seeing that the latter have in a public meeting expressed their desire to effect a *rapprochement* with the former. He points out that Nawab Viqar-ul-Mulk has made a great mistake in characterizing the annulment of the partition of Bengal as "a political blunder," as "likely to make the public distrust the action and promises of Government," as creating general dissatisfaction among Muhammadans and as "utter disregard of Muhammadan interests on the part of Government," seeing that it is calculated to improve the relations between the two communities.

The annulment of the partition of Bengal.

TAFRIH, 14th January 1912.

42. *Al Bashir* (Etawah), of the 16th January 1912, in another leading article discussing the disadvantages the Muhammadans will be placed in by the annulment of the partition of Bengal, says that it is childish to expect that, when they are smarting

The annulment of the partition of Bengal.

AL BASHIR, 16th January 1912.

from the injury caused to them by the annulment of the partition, they should rejoice because of the restoration of Delhi to its former position as the capital of India.

The editor observes that the voice of the Muhammadans, who are contented and loyal, carries no weight with the Government, while the Bengalis, who throw bombs, commit political dakaitis, shoot government officials with revolvers and wreck railway trains, are given what they desire.

ABHYUDAYA, 11th January 1912.

Relations between Hindus and Muhammadans.

43. One Tika Ram Tripathi contributes an article to the *Abhyudaya* (Allahabad), of the 11th January 1912 (received on the 12th January), in which he refers to the last *Muharram* at Allahabad and says that large numbers of Hindus offered *malida* to *Imam Sahib*. He expresses regret that Muhammadans do not do like the Hindus and show respect for the religious susceptibilities of other communities, and he asks the Hindus not to join Muhammadans in religious celebrations when the Muhammadans desire to remain separate from Hindus in all matters.

KAISAR-I-HIND, 11th January 1912.

Relations between Hindus and Muhammadans.

44. The *Kaisar-i-Hind* (Fyzabad), of the 11th January 1912 (received on the 15th January), suggests that the Hindus and Muhammadans should make up their differences in commemoration of the unique event of His Majesty's visit to India. The editor expresses regret that the two communities should be living on unfriendly terms at present, and tells the Muhammadans that if they will express their desire to effect a *rapprochement* with the Hindus, the Hindus will gladly extend their arms to receive them. He states that, if the Muhammadans will only cease to grudge the Hindus a few seats in councils and local boards, the Hindus will themselves try to assist the Muhammadans to make progress, and he expresses the opinion that the reunion of the Hindus and Muhammadans will be productive of good results.

LEADER, 17th January 1912.

Relations between Hindus and Muhammadans.

45. The *Leader* (Allahabad), of the 17th January 1912, expresses approval of the recently published views of the secretary of the Moradabad Muslim League, in which the separatist policy of the Muslim community was denounced and unity with the Hindus advocated.

The editor endorses contention of Saiyid Raza Ali that there was no risk of the Muhammadans losing their individuality and being merged into the fold of Hinduism in case they joined forces with the Hindus on the ground that theirs was a proselytizing religion, and that seventy millions could not easily be absorbed, and he reminds them that the Parsis, who do not exceed one hundred thousand, are as distinct from the rest of the Indians to-day as on the day when they landed in this country.

ADVOCATE, 18th January 1912.

Relations between Hindus and Muhammadans.

46. The *Advocate* (Lucknow), of the 18th January 1912, publishes an article entitled "Relations between Hindus and Muhammadans," in which the editor refers to another explanation on the part of the editor of the *Aligarh Institute Gazette*, regarding Nawab Viqar-ul-Mulk's first letter, and remarks that in one breath he asks Muhammadans to support such resolutions of the National Congress as appear advantageous to both communities, and in the next he tells them to beware of Hindus who want to supplant British by Hindu government. The editor endorses the views of Mirza Salim Beg, who exhorts the Muslims to join the Hindus in the common cause and to set them right when they go wrong, and thus to establish cordiality of feeling between the two communities, without which further progress is impossible.

'INDEPENDENT, 15th January 1912.

Hindus and Muhammadans of Behar.

47. The *Independent* (Allahabad), of the 15th January 1912, refers to the rumour that the Hindus and Muhammadans of Behar have amicably settled between themselves the questions of cow-killing and separate representation, and remarks that it would be better if the Hindus and Muhammadans of other provinces were to follow such an excellent example.

TAJIR, 11th January 1912.

The future policy of Indian Muhammadans.

48. The *Tajir* (Meerut), of the 11th January 1912 (received on the 15th January), expresses regret that some of the Muhammadans should wish to join the Congress.

The editor exhorts his co-religionists to abstain from so doing and asks them to depend on their own strength and resources and not to seek favours from others.

ALIGARH INSTITUTE GAZETTE, 10th January 1912.

49. The *Aligarh Institute Gazette*, of the 10th January 1912 (received on the 15th January), expresses regret that a wrong interpretation should have been given to the letters contributed by Nawab Mushtaq Husain to the *Aligarh Institute Gazette* of the 20th December 1911 and 3rd January 1912 (vide Selections No. 52 of 1911, paragraph 13, and Selections Nos. 1 of 1912, paragraph 7), by the *Pioneer* (Allahabad), and by several papers advocating Congress views.

The future policy of Indian Muhammadans.

The editor observes that the reason for Muhammadans not joining the Congress was not their dislike for the Hindus but because they considered such a course detrimental to their interests.

He says that Hindus and Muhammadans can serve their respective communities better by standing on different platforms when voicing their wishes and requirements than by working in unison with one another.

TAFRIH, 14th January 1912.

50. The *Tafrih* (Lucknow), of the 14th January 1912 (received on the 16th January), expresses regret that some of the Indian leaders unlike the public men of England change their policy whenever expediency requires. The editor deplores that Nawab Mushtaq Husain, who in his capacity as president of the Tibbi and Vaidic Conference, Lucknow, strongly urged that Hindus and Muhammadans should co-operate with one another, should, in the course of an article contributed by him to the *Aligarh Institute Gazette*, have insisted that the Muhammadans should not lose their national organization by merging their identity in the great mass of the Hindus, which is a predominant community. He prays that both Hindus and Muhammadans may not have leaders who injure the nation and the country by changing their policy.

The future policy of Indian Muhammadans.

AL BASHIR, 16th January 1912.

51. *Al Bashir* (Etawah), of the 16th January 1912, publishes a contributed article in which the writer, referring to the desire expressed by some of the Muhammadans to change their future political policy, asks them to give the question due consideration, and expresses the hope that they will adopt a policy which will be in keeping with the Muhammadan religion, which teaches them to be loyal well-wishers of their Sovereign.

The future policy of Indian Muhammadans.

TAJIR, 11th January 1912.

52. The *Tajir* (Meerut), of the 11th January 1912 (received on the 15th January), expresses regret at the present degraded condition of the Muhammadans in India, and observes that it is due to their having lost sight of the need for unity of purpose and action, and to their deviation from Islamic principles. The editor observes that unless the Muhammadans become united no hope can be entertained of their future progress.

The future policy of Indian Muhammadans.

SAHIFA, 12th January 1912.

53. The *Sahifa* (Bijnor), of the 12th January 1912 (received on the 15th January), publishes a poem in which the following passage occurs:—

"Their enemies are rejoicing because Muhammadans find it very hard to provide for themselves the necessaries of life.

Europeans are invading the territories of Turkey and of Persia.

Europeans do not deem it worth while to pay any regard to treaties made with Muhammadans."

KAISAR-I-HIND, 11th January 1912.

54. The *Kaisar-i-Hind* (Fyzabad), of the 11th January 1912 (received on the 15th January), notes with pleasure that the attendance of Muhammadans at the last Indian National Congress was greater than in previous years. The editor expresses regret that Muhammadans should have kept themselves aloof from the Congress to such an extent, and opines that it is the Muhammadans who are chiefly to blame for the estrangement between them and the Hindus. He points out that Muhammadans being in the minority cannot work out their regeneration separately, and suggests that they should co-operate with Hindus.

The future policy of Indian Muhammadans.

SADDHARMA PRACHARAK, 3rd January 1912.

55. The *Saddharma Prachárak* (Kangri, Bijnor), of the 3rd January 1912 (received on the 8th January), commenting on the last Calcutta session of the Congress, remarks that, although it was a ludicrous and disgraceful failure, it was not such a great failure as it was expected to be. The editor says that it was because of the announcement of many unexpected boons on the occasion of the coronation darbar that only a few "bare heads" (Bengalis) were seen in the visitors' section of the Congress *pandal* and that the Congress was a lifeless and dull affair. In conclusion he remarks that if the leaders of the Congress do not even now try to remove the existing defects of the Congress in a calm and dispassionate manner, the term Congress itself will become a term of reproach throughout the length and breadth of India.

The Indian National Congress.

The editor describes the presidential address as a healthy, inspiriting and fearless speech both in form and in subject matter.

He says that the Hon'ble Babu Bhupendranath Basu's address was on the whole a good oration, but that there were two or three points to which objection could justifiably be taken. He could not, the editor says, rise above provincial sympathies, and failed to appreciate which language should be the common language of the country.

Commenting on Mr. Gokhale's speech on the Elementary Education Bill the editor states that he now withdraws the objections made in previous issues of this paper, and expresses full sympathy with the principles of the bill.

He refers to the Congress resolution regarding Indian residents in British colonies, and remarks that this question was one of the few interesting problems discussed in the Congress.

SADDHARMA PRACHARAK, 10th January 1912.

56. The *Saddharma Prachárak* (Kangri, Bijnor), of the 10th January 1912 (received on the 12th January), reproduces the article which appeared in the *Leader* (Allahabad), of the 5th January 1912, on the Indian National Congress.

The Indian National Congress.

MUKHBIR-I ALAM, 8th January 1912.

57. The *Mukhbir-i-Alam* (Moradabad), of the 8th January 1912 (received on the 15th January), referring to the rumour that Sindh is to be placed under the Punjab Government, expresses approval of the proposal, and observes that if this be done Sindh will gain rather, than lose in importance in spite of the apprehensions expressed by some of the Sindh papers.

A rumour about Sindh being placed under the Punjab Government.

KAISAR-I-HIND, 11th January 1912.

58. The *Kaisar-i-Hind* (Fyzabad), of the 11th January 1911 (received on the 15th January), in the course of its review of the events of the year 1911, refers to the change of capital from Calcutta to Delhi as likely to be advantageous to Indians generally and to Muhammadans in particular. With regard to the annulment of the partition of Bengal, the editor says that while it will be gratifying to the Bengalis it will be injurious to the interests of the Muhammadans.

A review of the events of the year 1911.

TAFRIH, 14th January 1912.

59. The *Tafrih* (Lucknow), of the 14th January 1912, refers to an article published in the *Zamindar* (Lahore), in which Muhammadans were advised to take a lesson from the perseverance of the Bengalis who, regardless of the repressive measures adopted by Government, did not give up their attempts to secure the reunion of Bengal until their object was gained, and expresses the opinion that the tone of that article was no less objectionable than that of the *Yugantar* which was so for its inflammatory publications.

An objectionable article in the *Zamindar* (Lahore).

LEADER, 19th January 1912.

60. The *Leader* (Allahabad), of the 19th January 1912, has the following :—

Integrity and independence.

"INTEGRITY AND INDEPENDENCE.

"A Socratic dialogue.

"Now that we are on the topic of Empire-building, we are indeed lucky to have in our company Thrasymenes, just returned from Asia. You are, we know, a good deal of an expert in this business of Imperial expansion, Thrasymenes; or ought I rather to call it an art?

"Yes, indeed, O Socrates, and a fine art too, and quite the largest of the fine arts in its scope and aims.

"Excellent! For I see, Thrasymenes, that you are not only an expert but an enthusiast. You are evidently the very man Eubulus and I are looking for. For in our talk of Empire-making, we have been fumbling with mere phrases and ideas, having at hand no practical experience to guide us. We both supplicate you to lighten our darkness.

"I will do my best, Socrates, though, as you are aware, lecturing is not much in my line. 'Deeds, not words,' is my motto.

"Certainly, it is deeds we too are after. But I suppose I should be right in seeking for a purpose in your deeds.

"Assuredly; and a really elevated purpose, for it is nothing less than the civilization of the world that we are after. For this is the destiny and mission of an Imperial race.

"It is indeed a grand goal you set before us, Thrasymenes, and for one who sets so little store on words, you phrase it admirably. Such a task as you describe, I suppose, is not for everybody to undertake. I presume that some rare quality distinguishes those to whom Nature assigns this destiny, or Providence this mission?

"Yes, indeed, the quality is rare enough; it is the power of organizing things which we call efficiency. A man, or a nation, having this talent must not hide or waste it. If he is a business man, he must extend his organizing power into a Trust. A people must use this quality of soul to make an Empire. And, indeed, this is no chance analogy between business and politics. For the enlightened moralist will recognize that Empire is nothing else than a political Trust, undertaken by the efficient nation in the wider interest of civilization.

"Pray, halt a moment here, Thrasymenes, for Eubulus and I are a little out of breath with your expansive mode of argument.

"Yes, indeed, Socrates, added Eubulus, whose face had been visibly swelling with pent-up expostulation; if Thrasymenes will let us, I would like to go back a few steps in this Imperial progress.

"Well, where is it that you get stuck?

"It is just here. You say, Thrasymenes, that it is the destiny and mission of the efficient people to take in hand and organize the inefficient people, and that in this way the civilization of the world is advanced.

"Yes, that is what I maintain.

"But how is one to know which is the efficient nation?

"If that is your difficulty, it is soon solved. For it belongs to the very nature of efficiency to recognize itself. The efficient nation simply asserts itself, and by the very act of doing so, attests its efficiency.

"But surely, Thrasymenes, that isn't the way in which other services of trust are regulated.

"What do you mean?

"Why, a servant or a clerk is not usually taken on a character he writes himself. And a money-lender wants some other security than the self-recommendation of the borrower before he makes a loan. Do you really consider the profession which a nation makes of its superior efficiency as a sufficient warrant for taking in hand the organization of another nation?

"Pardon me, Eubulus. To the practical statesman the points you raise seem nothing else than academic quibbles. The nation that is conscious of its efficiency simply sees a peace of work ahead and does it. The proof of the efficiency is the effect.

"If I may interpose, said Socrates, I would suggest that in the investigation of so elusive an art we should postpone our judgment alike of motives and effects until the process or practice of the art itself is clearly seen. I would, therefore, seek to learn from Thrasymenes precisely how the efficient nation deals with the backward State which it seeks to civilize. It does not, I presume, go at it by sheer brute force, like a bull with its head down for the charge.

"No, indeed, it does not, Socrates. The approved methods are those of peaceful penetration, the approach, not of an enemy, but of a benefactor.

"That is excellent! But it appears to involve an initial difficulty. For if, as you show, it belongs to the efficient nation to recognize its efficiency, it would seem to belong to the backward or inefficient nation not to recognize its efficiency.

Will not that be so? And will not the inefficient one be somewhat reluctant to receive the approaches of its benefactor?

"Why, yes, Socrates; history shows the inefficient to be extremely obstinate in this regard, especially if they suspect the *bona fides* of the approach? The veriest tyro in the art of Imperialism knows this.

"I suppose, then, your first work must be directed chiefly to disarm these unworthy suspicions?

"Quite right. So the first steps are in no sense political. Indeed, the Imperial power is careful to keep quite out of sight. It simply allows or encourages some of its citizens to enter the country it has marked down for ultimate absorption, as traders for their private profit, as explorers, or as missionaries. And when the country is a little better known, and sufficient confidence of its rulers has been won or bought, other citizens obtain permission to work mines or plantations, or to lend money to the rulers of the inefficient State.

"But are not these commercial and other dealings very dangerous for those who undertake them?

"Why, yes, indeed; but these private dangers are the very seeds of Imperialism.

"How do you make that out?

"Well, you see, it works like this. In a simple, backward people, each of these intrusions makes for general disorder. The traders who bring guns and strong drink, foment internal feuds; new trade routes act as a demand for brigands; the miners and other foreign settlers get at loggerheads with the inhabitants; and, best of all, generous loans stimulate extravagance and make for bankruptcy.

"Best of all, indeed! But how can the noble fruits of civilization grow from such baleful seeds as those?

"Ah, it is just here that we enter the arcana of our art. The disorder thus produced becomes intolerable. The property, nay, the very lives, of our valuable subjects are imperilled. These cry out to their government to save them. And so the government, which has been waiting, has then to intervene.

"You mean it annexes the country?

"Why, no such thing! Nothing could be further from its action or professions—at this stage. It merely intimates that compensation must be made to its injured subjects, and that better order must be kept than an inefficient government is capable of keeping. And next, as the disorder continues, it offers its disinterested advice and assistance to enable the rulers to perform their duties in a more satisfactory manner.

"But does not this move arouse the very suspicions which you said just now it was so desirable to allay?

"Why, yes, it does. And this is where the moral capital of an efficient Imperial race comes in so useful.

"What exactly do you mean, Thrasymenes?

"I mean the faith or confidence which the rulers of the backward State will naturally repose in the plighted word or declaration of a great civilized State. For the stage we have now reached is one that requires this pledge.

"What pledge do you mean?

"I mean a bold, uncompromising undertaking to maintain for ever the integrity and independence of the backward State. For only by this means could an open rupture of relations be avoided and the game of peaceful penetration be continued.

"I quite realise the value of such a pledge. For this I apprehend is the precise point where the political process of absorption really begins.

"Yes; and that is why the pledge should be given with full formality. And if there should happen to be two Imperial Powers alike devoted to this civilizing mission who will jointly pledge themselves to this sacred duty, so much the better, for the moral security is doubled.

"But may they not find it inconvenient at a later stage to keep this pledge?

"That indeed, O Socrates, may well happen. But in that case they will redeem it by another pledge of greater value.

"But what can be of greater value than independence?—broke in Eubulus.

"Nothing, perhaps, for you, with your narrow nationalism. But others would hold that a larger, truer liberty is found in forming part of a great civilized Empire.

"But, said Socrates, our present business is, I take it, not to judge, but to trace the actual process of Imperial expansion. Now the stage we have reached at present is an early one. But I suppose you architects of Empire have a name for each stage.

"Yes, indeed. It is all excellently graded in the language of diplomacy. The country that is being watched by a civilizing power, which as yet has only inserted trade 'feelers', is called 'a sphere of interest.' But when the disorder has gone far enough to call for pacific intervention, it passes into 'a sphere of influence.'

"But stop a minute, Thrasymenes! put in Eubulus. Haven't you forgotten one item in your list of 'spheres'?

"I don't think so. But what is it, Eubulus?

"Why, that valuable expresssion 'a legitimate sphere of aspiration,' quite the most illuminative of the phrases, which describes so accurately the present attitude of civilizing powers towards China.

"And a very good phrase too, say I, and a very proper attitude for the trustees of world-civilization. What say you, Socrates?

"I am still waiting, all agog, Thrasymenes, to learn the final processes in your art.

"Why, to tell the truth, Socrates, after once the 'sphere of influenee' has been safely entered, everything runs quite smoothly and the further processes of absorption are so nearly automatic that the most inexpert of Foreign Ministers can hardly fail.

"But I suppose there is an orthodox method of completion?

"Why, yes, and sometimes it takes a considerable time, especially when, as sometimes happens, two rival benefactors begin the civilizing process upon the same body.

"Why, what will happen then?

"Well, instead of proceeding in a single step from sphere of influence to plain protectorate, the power that has gone furthest in the swallowing process will declare 'a veiled protectorate.'

"And what exactly does that come to?

"It has been described as a situation where the civilizing power is 'in a position to give authoritative advice' to the rulers of a country still in nominal possession of its independence.

"And how is this authority exercised?

"Why, the method is simplicity itself. Behind the native ruler you set a ruler of your own, while each native official is duplicated by an official of the civilizing power. And for the rest, though you allow the native ruler to appoint his servants, you reserve a veto upon those who are appointed.

"But isn't this a direct breach of the pledge of independence?

"I admit it looks a little like it. But, after all, you must remember these Oriental people don't regard promises and declarations with that meticulous scrupulosity that obtains among us. Besides, the civilizing power generally guards itself by some provision relating to 'the force of circumstances.'

"This 'force of circumstances,' I take it, said Eubulus, is a sort of sudden twist in the stream of Destiny which carries the Imperialist nation to port.

"Yes, and a very serviceable twist sometimes. But, Socrates, my tale is nearly told. For when the veil is removed from the protectorate, the absorption is practically complete. The step to an administrative province is a short and easy one. For disorders will continue to arise from time to time in the best-regulated protectorate, and these will compel the protector to tighten the grasp of his protecting arm and gather his *protégé* into a closer political embrace.

"With what unction you describe the process of deglutination and absorption, Thrasymenes, and quite convincingly, as if Imperialism were merely a matter of spacious phraseology.

"Whatever can you mean, Socrates? I have described the practice as exactly as I could, concealing nothing.

"Yes; but I fancy that one quite important truth was in danger of escaping our notice.

"What is that?

"The truth that each step in the practice of this art is a squandering of that 'efficiency,' which, as you have shown, is the *vis motrix* of the process. I really don't understand you, Socrates.

"Well, I will make my meaning plain. Each one of those slippery phrases which your art employs carries with it by necessity a slippery action, and each of these slippery actions simply cancels so much of the faith in your good intentions which constitutes your fund of moral efficiency. The actual process which you describe is simply the killing of the liberty of a weaker by a stronger nation. All your phrases cannot hide this fact. But their smoothness costs your nation very dear all the same—dearer even than you understand.

"Why, indeed, Socrates, we are well aware how heavy is the burden which this civilizing mission lays upon us.

"I doubt, Thrasymenes, if you have even an inkling of the real cost. I mean the back-stroke of Imperialism.

"Why, what is that?

"It is the destruction of liberty in that nation which destroys the liberty of another. For Nemesis works surely and accurately this way. To kill the liberty of another people is to strike a blow at the spirit of liberty at home. This surely is the inner meaning of that proverb, 'What shall it profit a nation if it gain the whole world and lose its own soul'? For nothing less than this is the cost of the career of duplicity and treachery which you describe. And your vindication and approval of it is a simple measure of the moral degradation it entails. This unctuous rectitude of the civilizing mission is the last penalty but one for the nation that commits itself to an Imperial career.

"The last but one, said Eubulus; pray, Socrates, what is this last?

"Oh, there remains one lower depth than that of slayer of liberty. It is the state of soul of that nation which, like Saul in the legend, holds the cloak of another tyrant that he may stone the life out of the helpless nation whose integrity and independence he has undertaken to preserve.—The *Nation*."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

MUKHBIR-I-ALAM, 8th January 1912.

The coronation boons in the Jhind state.

61. The *Mukhbir-i-Alam* (Moradabad), of the 8th January 1912, expresses approval of the action of His Highness the Maharaja of Jhind for having allowed his Muhammadan subjects to sound the *azan* in their mosques as one of the boons given by him in connection with the coronation darbar at Delhi, and suggests that other Hindu states should follow the example set by the Maharaja.

TAFRIH, 14th January 1912.

Muhammadans of the Jhind state.

62. The *Tafrih* (Lucknow), of the 14th January 1912, expresses appreciation of the action of the Maharaja of Jhind in granting permission to the Muhammadans of his state to sound the *azan* (the summons to prayer) in their mosques in commemoration of the coronation darbar.

IV.—Administration.

(a)—Judicial and Revenue.

TAFRIH, 14th January 1912.

Alleged punishment for *salaaming* improperly.

63. The *Tafrih* (Lucknow), of the 14th January 1912, referring to the reported sentence of a fine of Rs. 5 and in default seven days' rigorous imprisonment passed on a boy of seven years of age by one Mr. Jackson, Joint Magistrate of Chingleput in Madras, because the boy called out *salaam* loudly to Mr. Jackson, expresses surprise that the complainant himself should have been allowed to try and convict the accused. The editor expresses the hope that, when Lord Hardinge and the Governor of Madras will come to know the facts of this case, they will realise that such cases are to a great extent responsible for the unrest in the country. He concludes by expressing the hope that the responsible officers of Madras will set aside the sentence passed by Mr. Jackson.

64. The *Zul Qarnain* (Budaun), of the 14th January 1912, takes exception to the abolition of the examination for mukhtarship in the Punjab, and to the order of the Chief Court, Punjab, restricting the number of pleaders to be enrolled every year.

ZUL QARNAIN, 14th January 1912.

The abolition of examination for mukhtarship in the Punjab.

The editor questions the advisability of thus restricting the number of vakils, and observes that the restriction is likely to spread discontent amongst the graduates and asks the Government of the Punjab to reconsider its decision on the matter.

65. The *Mashriq* (Gorakhpur), of the 16th January 1912, expresses appreciation of the article contributed to the *Law Quarterly Review* by Sir E. T. Kennedy, C.S.I., about the appointment of Judges in India, and observes that Judges should deliver their judgments with due regard to the circumstances of the case and that they should not be confused with the technicalities of law.

MASHRIQ, 16th January 1912.

The appointment of District Judges in India.

(b)—Police.

66. The *Mashriq* (Gorakhpur), of the 16th January 1912, expresses regret at the report that police constables used whips when controlling the crowd on the occasion of His Majesty the King-Emperor's visit to Calcutta, and the editor trusts that the police will not resort to brute force in future when required to control a crowd, but that they will perform their duty peacefully and politely.

MASHRIQ, 16th January 1912.

A complaint against the Calcutta police.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

67. The *Leader* (Allahabad), of the 14th January 1912, refers to the case recently decided by the Munsif of Agra against the Agra Municipality for the non-supply of water which was instituted by one Saiyid Mustafa Husain, and remarks that in the course of the trial it transpired that the Secretary Engineer had no certificates as an Engineer, and that on that account his appointment is not in order.

LEADER, 14th January 1912.

The Agra Municipal Water Works case.

68. The *Nasim-i-Agra*, of the 15th January 1912, complains that the municipal roads of Agra are in a very deplorable condition, and that no attention is paid by the members of the board to this matter.

NASIM-I-AGRA, 15th January 1912.

A complaint against the municipal roads of Agra.

The editor takes exception to the proposed increase in the number of reservoirs for the water works and to the proposal for contracting a loan of fifty thousand rupees for the purpose.

He observes that the income of the municipality is enough to meet its expenses, and draws the attention of the municipal chairman and of His Honour the Lieutenant Governor to the extravagance of the board.

69. The *Bharat Jiwan* (Benares), of the 15th January 1912, takes exception to a resolution passed at the last meeting of the *Sujan Samaj* regarding the desirability of "bulls" being transported from the city to the other side of the Ganges. The editor expresses the opinion that "the owners of such bulls should be warned to keep them confined in some enclosure and that they should not be allowed to wander about where they like."

BHARAT JIWAN, 15th January 1912.

The Benares Municipality.

He points out that they cause no injury to any one unless they have been teased, and remarks that the feelings of the Hindu community will be hurt if they are starved by being transported to the other side of the Ganges.

(e)—Education.

70. The *Tajir* (Meerut), of the 11th January 1912 (received on the 15th January), appeals to his co-religionists of Meerut to raise the Faiz Am school, Meerut, to the standard of a high school, which, the editor says, is most essential for spreading education amongst the Muhammadans.

TAJIR, 11th January 1912.

A suggestion to raise the Faiz Am school, Meerut, to the standard of a high school.

AL BASHIR, 16th January 1912.

71. *Al Bashir* (Etawah), of the 16th January 1912, expresses regret at the resignation by Nawab Mushtaq Husain of the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh, and asks him not to leave the Muhammadans at such a crisis, when on the one side the Hindus are against them and on the other the Government, not appreciating their loyalty and contentment, has withdrawn its favour from them.

The resignation of Nawab Mushtaq Husain from the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

OUDH AKHBAR, 16th January 1912.

72. The *Oudh Akhbar* (Lucknow), of the 16th January 1912, reviewing the condition of education in the different countries of the world, says that the educational condition in India is most deplorable.

Free and compulsory education in India.

The editor asks his countrymen and Government to try to spread education in India until it is within reach of every individual Indian.

OUDH AKHBAR, 17th January 1912.

73. The *Oudh Akhbar* (Lucknow), of the 17th January 1912, expresses appreciation of the sympathy shown by His Majesty the King-Emperor for popular education in India.

Free and compulsory education in India.

The editor asks his countrymen to hold meetings in every district in support of Mr. Gokhale's Elementary Education Bill, and observes that, when Indian, without any distinction of race or creed, are unanimously in favour of free and compulsory primary education, and when even the people of Baroda are given such an education, it is quite time that free compulsory primary education should be introduced into British India.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

ABHYUDAYA, 11th January 1912.

74. A correspondent named Debi Datt Dwivedi contributes an article to the *Abhyudaya* (Allahabad), of the 11th January 1912 (received on the 12th January), in which he complains that the recruiting agents of the Allahabad Coolie Emigration Depôt entice ignorant Indians to the depôt. He reports that a coolie who was recruited in order to be sent to British Guiana died suddenly and he suggests that the District Magistrate should enquire into the cause of his death. He also asks the District Magistrate not to permit the emigration of any coolie unless he satisfies himself through an Indian officer that he is willing to go abroad. He remarks in conclusion that the Magistrate should also see that there are adequate arrangements for the feeding and clothing of recruited persons in the depôt.

Coolie Emigration Depôt, Allahabad.

TAJIR, 11th January 1912.

75. The *Tajir* (Meerut), of the 11th January 1912 (received on the 15th January), referring to the rumour that the rupee of the new coinage contains the likeness of a pig, says that though the rumour is false Government should remove the figure from the new coinage seeing that it has caused so much sensation amongst the Muhammadan public.

The new coinage.

MUSAFIR, 12th January 1912.

76. The editor of the *Musáfir* (Agra), in the issue of the 12th January 1912 (received on the 15th January), reports that the secretary to the *Arya Samaj*, Konch, in the Jalaun district, has informed him that the Muhammadan tahsildar of the town is displeased with him (the secretary) because the local *Arya Samaj* reclaimed two Hindus who had been converted to Islam. He draws the attention of Government to the fact that in Konch the tahsildar, the thanadar and the municipal secretary are all Muhammadans, and asks Government to earn the gratitude of the Hindus of the town by posting a Hindu officer there.

Muhammadan officers in Konch, district Jalaun.

SAHIFA, 12th January 1912.

77. The *Sahifa* (Bijnor), of the 12th January 1912 (received on the 15th January), says that the grievances of Muhammadans expressed in Urdu papers are not brought to the notice of the authorities because the reporter to the Government is a Hindu.

A suggestion to appoint a Muhammadan reporter to Government.

The editor asks Government to appoint a Muhammadan also for the work who, he says, will be better able to keep the authorities informed about the demands of his co-religionists.

He refers to the letters published by the *Leader* (Allahabad) complaining of the preponderance of Muhammadans in Sambhal in the Moradabad district, and says that the statement was contradicted by the *Naiyar-i-Azam* (Moradabad). In this connection he observes that the representation of the former produced a result while that of the latter had no effect.

78. The *Hindustani* (Lucknow), of the 15th January 1912, contains a contributed article in which the writer suggests that some promotion should be granted to the permanent government servants in recognition of their services in connection with the last census.

HINDUSTANI, 15th January 1912.

The last census.

79. The *Mashriq* (Gorakhpur), of the 16th January 1912, reviewing the annual report on district and municipal boards by the Hon'ble Mr. Burn, says that it is generally believed by the people that it is only when vaccinators are offered some hope of reward that they do their duty carefully, and that otherwise they vaccinate children carelessly and in that way cause fever and other troubles.

MASHRIQ, 16th January 1912.

Complaint against vaccinators.

The editor asks the authorities and civil surgeons to remove the cause for public complaint against the vaccinators.

80. The *Leader* (Allahabad), of the 17th January 1912, publishes an article contributed by Lala Baijnath, retired Judge, under the heading "Premature deaths among educated Indians" in which the writer expresses approval of the suggestion of the *Times of India* (Bombay), that medical men should investigate the reasons for the frequent deaths at an early age of educated people in India. He invites medical practitioners in the country as well as other men of light and learning to express their views on certain questions tabulated by him. In his opinion the educated classes are greater sufferers than the rest of the community from certain constitutional complaints and nervous diseases, and he suggests the need for early steps being taken to check the evil. The recent untimely deaths of the Hon'ble Mr. Krishnaswami Iyer of Madras and Rai Bahadur Lala Ramanuj Dayal of Meerut from diabetes suggested to him the need for such an enquiry.

LEADER, 17th January 1912.

Premature deaths amongst educated Indians.

81. The *Oudh Akhbar* (Lucknow), of the 18th January 1912, congratulates the medical authorities in charge of the darbar camp for having successfully adopted measures to prevent the outbreak of epidemics within the darbar area, and asks Government to adopt similar preventive measures in the various parts of India to combat the epidemics of plague and cholera in the country.

OUDH AKHBAR, 16th January 1912.

The prevention of epidemics in India.

82. The *Oudh Akhbar* (Lucknow), of the 18th January 1912, refers to the appeal issued by the Hon'ble Raja Pratab Singh Bahadur of Partabgarh asking the taluqdars of Oudh to take some steps to perpetuate the administration of Sir John Hewett, whose term of office is about to expire, and remarks that, as His Honour endeavoured to improve the condition not only of the taluqdars but also of the public, the public should also contribute liberally towards the fund for the proposed memorial.

OUDH AKHBAR, 18th January 1912.

Proposed memorial to Sir John Hewett.

83. The editor of the *Trishul* (Benares), in the issue of the 18th January 1912, refers to the scarcity of pure *ghi* and milk, which are he says are more nutritous than meat, fish, wheat and rice, and to the adulteration of the former by mixing tallow made from pigs fat and serpents, and attributes these evils to the decrease in the number of cows, the paucity of pasture grounds and to the indiscriminate slaughter of cattle by butchers. He urges educated Hindus not to squander their time, energy and money in unprofitable pursuits, but to exert themselves and find out the real reason for their misery. He goes on to say that the decrease in the number of cows has impoverished India and that their preservation will again make this country prosperous.

TRISHUL, 18th January 1912.

Scarcity of *ghi* and milk.

V.—Legislation.

84. The *Advocate* (Lucknow), of the 18th January 1912, publishes an article in connection with "The Court of Wards Bill," particularly referring to the article by an

ADVOCATE, 18th January 1912.

The Court of Wards Bill.

Indian civilian in the January number of the *Hindustan Review* supporting the bill in its entirety, as well as the proposed section 58 of the bill, which had been omitted by the Select Committee, in deference to the strong views against it by the highest judicial officers of these provinces. The editor refers to the writer's remarks that the zamindari classes would supply, as time went on, men of the leisured classes who would take an interest in public questions, and observes that, even admitting that fact, he doubts the justice of passing a legislative measure which creates disabilities against a whole body.

With reference to the writer's remark that district officers are no longer the autocrats they used to be, he says that they would be less than human if they did not become autocrats, in view of the powers the bill would confer on them of going into the details of the expenditure of every zamindar, the annual interest of whose debts is more than one-third of his annual income. The editor observes that the mere fact of such an enquiry, which might be started at the instance of some interested party, would bring disgrace on the zamindars and humiliate them, so that they would always remain in terror of the district officers.

The claim that the Courts of Wards management was a more sympathetic administration as regards the tenants than private management is disputed, and the editor asserts that tenants of estates have bitterly complained of want of sympathy on the part of the Court of Wards' agents, that the rapacious agents of a zamindar have given place to another set of "rapacious' underlings, who with the prestige of the Collector behind them, feel that they can do many things with impunity which an ordinary agent of a zamindar would not dare to do, and that there are cases where managers have humiliated taluqdars simply because they showed sympathy towards their tenants and brought their grievances to the notice of the District Officers. He says that he knows of highly respectable ladies, whose estates have been taken under the Court of Wards, not because they were indebted but simply because they were ladies, and that the managers of Court of Wards ruled over them as if they were the real owners and not the ladies. He advises that the operations of the Court of Wards should not be unnecessarily extended and that the zamindars should not be put in constant fear of being called upon to prove that they are not spendthrifts.

VI.—Railway.

ROHILKHAND GAZETTE, 8th January 1912.

Railway complaints.

85. The *Rohilkhand Gazette* (Bareilly), of the 8th January 1912 (received on the 15th January), publishes a contributed article in which the writer expresses regret that on the tickets issued by the Bengal and North-Western Railway the name of the places of issue and destination is not given in Urdu, which is alleged to cause a great deal of inconvenience to the majority of passengers.

He complains that railway compartments labelled "For Europeans only" are generally occupied by Native Christians, who do not allow any man of another creed to get in, which, he says, is insulting to Indians and is calculated to cause a breach of the public peace.

LEADER, 17th January 1912.

Railway administration.

86. The *Leader* (Allahabad), of the 17th January 1912, while inviting Indian publicists to watch the progress of Lord Inchcape's mission in connection with the railway administration of India, declares that Indians have no grievance against the Government of India for not carrying out the recommendations of the committee presided over by Lord Inchcape which sat at the India Office a few years ago, but that their grievance is that too much is spent on railways while insufficient is given to irrigation.

The editor asks the Government of India to exercise stricter control over railway administration, because of their alleged tendency to run up working expenses beyond reasonable proportions and to neglect the interests of the public for the sake of earning higher dividends. He says that the result of this tendency is that the tax-payers and the public suffer for the benefit of the foreign shareholders, while the elementary comforts of third class passengers remain unattended to and he complains that the Railway Board has not insisted as strongly as was necessary on the protection of the interests of the passengers.

The editor also invites attention to the incidence of the railway rates on goods, which, he says, is mostly to the disadvantage of Indian trades and industries.

He remarks that Lord Inchcape's committee will conduct its enquiries in private, and that probably its recommendations, conceived primarily in the interests of the companies, will make matters worse and not better for Indian interests. He expresses the opinion that there was no need for such a committee and that the Secretary of State was ill-advised to appoint it. He considers that it would have been different if a competent Indian like the Hon'ble Mr. Gokhale or Mr. D. E. Wacha had been associated with Lord Inchcape. He notes in conclusion that the scope of the enquiry by the committee has not been specified, and he asks some member of the Viceroy's Council to take the matter up and obtain information on the subject.

87. The *Tafrih* (Lucknow), of the 14th January 1912, contains a contributed article in which the writer complains that there is no sweetmeat vendor at the Hardwar railway station which causes much inconvenience to the passengers, and asks the railway authorities to remove the grievance of the public.

Sweetmeat vendors at Hardwar station.

TAFRIH, 14th January 1912.

VII.—Post Office.

88. *Al Mushir* (Moradabad), of the 11th January 1912 (received on the 15th January), complains that several V. P. orders issued by the *Zia-ul-Islam* office have not been returned to the office and that *Al Mushir* is not properly delivered to its subscribers by the post office.

A complaint against the post office, Moradabad.

AL MUSHIR, 11th January 1912.

The editor draws the attention of the Postmaster General of the province to the fact, and expresses the hope that a thorough investigation will be made into the matter.

VIII.—Native societies and religious and social matters.

89. The *Musáfir* (Agra), of the 12th January 1912 (received on the 15th January), complains that *Al Haq* (Delhi) in every issue quotes unconnected passages from the religious articles that are published in its columns and excites Muhammadans against Hindus by making inflammatory comments on them. The editor refers to an article entitled "Will not the *Musáfir* be prevented from indulging in foul language" that appeared in *Al Haq* of the 5th January 1912, and remarks that the sentence "Islam is a hot-bed of evils" to which *Al Haq* takes exception, was written by him in answer to the review of the *Satyarth Prakash* published in the *Tashhid-ul-Azhan*, in which Mirza Qadiani defamed Swami Dayanand, and endeavoured to prove that Islam was the fountain-head of virtues, while other religions contained more evil than virtues. He remarks that being the subject of a just Sovereign, who has granted religious freedom to the people of India, he sees no reason why he should not defend the *Vedic* faith and expose the absurdities of other religions. He expresses surprise that *Al Haq* should try to deprive Indians of the religious freedom granted to them by Government; only because it is ill-disposed towards the *Musáfir*, and remarks that none can prevent anybody from wounding the feelings of Muhammadans, seeing that their political importance has made them so sensitive that everything unpleasant to them, whether it happens in Tripoli or in Persia, hurts their feelings. He points out that Muhammadans should practise religious toleration themselves if they desire that their religious susceptibilities be not wounded in case any one happen to criticise Islam. He then proceeds to quote certain passages from the *Tashhid-ul-Azhan* which, he says, are more objectionable than the language of the *Musáfir* to which *Al Haq* took exception in its issue of the 5th January. He tells *Al Haq* that Government knows quite well that it wants to accentuate the religious differences between Hindus and Muhammadans by publishing inflammatory articles, and asks it to change its policy otherwise the Punjab Government will deal with it in the same manner in which the *Punch Bahadur* was dealt with by the Government of Bombay.

Inflammatory articles in *Al Haq* (Delhi).

MUSAFIR, 12th January 1912.

MUSAFIR, 12th January 1912.

An inflammatory article in the *Afghan* (Peshawar).

90. The *Musáfir* (Agra), of the 12th January 1912 (received on the 15th January), remarks that the *Afghan* (Peshawar) still persists in publishing articles calculated to wound the susceptibilities of Hindus, and draws attention of Government to the following article which appeared in the *Afghan* of the 1st January 1912:—

"To contract another marriage during the lifetime of the wife is viewed with disfavour among Hindus. There are many wealthy Hindus who do not like to marry another woman, though their wife does not beget a child. Nay, the teachings of the holy *Vedas* have enjoined the Hindus to be so parsimonious in the matter as to consider one wife sufficient for five brothers if they can manage to live happily. Even now we can find such instances in the *Mahabharata* and other religious books and in the pure lives of gods, *rishis* and *munis*. Contrary to this, our Muhammadan brethren like to marry more wives than one. Disunion has ruined the Muhammadans who would not have been brought to this pass if they had been conversant with good manners. (If) they even now care to study and act upon the Hindu philosophy like their Hindu brethren, I will tell them the golden principle of Hinduism; that if they make up their differences only one wife will be sufficient for a whole village, provided she is used carefully and moderately. The great Hindu reformer of the modern times, Mahashai Dayanandji Maharaj, has after much research and investigation, acquainted us, who are blind, with a yet more practical teaching that husbands should not be narrow-minded with regard to their wives, but that they should, if suffering from any physical disease, try with patience and forbearance to have children born to their wives by other men. It is allowed that the assistance of from one to eleven men can be taken. This is the highest (form of) moral education. Though most of the Muhammadans can hardly get one meal a day they have two wives. Bravo, Hindu queens (who are) chastity personified! God has made you rich and given to you in abundance the articles of luxury. He has also endowed you with beauty. Why then, should you become miserly and niggardly? For what day should you preserve these gifts of God? What useful purpose will they serve if you do not become magnanimous, satisfy your own ambition, cherish the poor and satisfy the needs of the needy? As you sow, so you will reap."

MUSAFIR, 12th January 1912.

The sanctity of the *Qoran*.

91. The *Musáfir* (Agra), of the 12th January 1912 (received on the 15th January), remarks that, though it has been pointed out to Muhammadans that the *Qoran* is defective, owing to being full of tautalogies they still persist in urging that the style of the *Qoran* is very eloquent and elegant. The editor remarks that, even if it be granted for the sake of argument that the style of the *Qoran* is elegant, it cannot be maintained that the book is a divine revelation, seeing that the eloquence and the elegance of style are not the criteria of divine revelation.

With regard to the verse in the *Qoran* challenging persons entertaining a doubt as to the divine origin of the book to compose a verse similar to that of the *Qoran* he observes that that verse was composed ten years after Muhammad claimed to be a prophet and was addressed to the people of Medina whose dialect was different from that of the people of Mecca. He quotes the opinions expressed by some unprejudiced Muhammadans in support of his contention that the eloquence and the elegance of the style in which the *Qoran* is written are not of such a high order as to secure for the book a place among divine revelations.

MUSAFIR, 12th January 1912.

A review of *Hadises*.

92. The *Musáfir* (Agra), of the 12th January 1912 (received on the 15th January), remarks that next to the *Qoran* come *Hadises* as forming the basis of Islam, seeing that most of the verses of the *Qoran* are terse, equivocal and meaningless, and are accordingly unintelligible to Muhammadans in general. The editor points out that there are six chief books containing *Hadises* which the Muhammadans think are as good as the six Hindu *Shastras*. He quotes translations of certain *Hadises* without making any comments on them to enable the public to judge whether or no the philosophy of the *Shastras* is superior to that contained in the *Hadises*.

MUSAFIR, 12th January 1912.

The preachers of the *Anjuman Hidayat-ul-Islam* and the Nau-Muslims.

93. The editor of the *Musáfir* (Agra), in the issue of the 12th January 1912 (received on the 15th January), referring to the report made by the secretary to the *Arya Samaj*, Salwan, in the Karnal district, that the preachers of

the *Anjuman Hidayat-ul-Islam* go from village to village to make the Nau-Muslims staunch Muhammadans and that no efforts are made by the Arya Samajists to reclaim them, remarks that the Secretary of the *Bharat Shuddhi Sabha* is aware of the fact that the preachers of the *Anjuman Hidayat-ul-Islam* are making earnest efforts in the Agra, Mainpuri, Etawah, Hardoi and Shahjahanpur districts to secure converts to Islam, but he says that the sabha owing to its want of funds is unable to save Hindus from being converted to Islam.

He urges the need for Arya Samajists to render pecuniary help to the sabha.

94. The *Musáfir* (Agra), of the 12th January 1912 (received on the 15th January), expresses surprise that the District Magistrate of Moradabad should have issued an order restraining the Hindus of Amroha from blowing conch-shells and from celebrating marriages during the *Muharram* festival. The editor observes that the order of the Magistrate amounts to asking the Hindus to join the Muhammadans in mourning on the occasion of the *Muharram*, and invites the attention of the higher authorities to the action of the Magistrate.

Muharram in Amroha.

MUSAFIR, 12th January 1912.

95. The *Musáfir* (Agra), of the 12th January 1912 (received on the 15th January), refers to Pandit Shiva Kumar Shastri's opinion that the depressed classes also were Hindus, which was expressed on the occasion of the last census, when, on political grounds, the Muslim League attempted to have them excluded from the pale of Hinduism, and expresses regret that high caste Hindus do not even now accord proper treatment to low caste Hindus. The editor expresses apprehension lest, in case high caste Hindus persist in refusing equal treatment to them, the depressed classes should accept Christianity.

The depressed classes.

MUSAFIR, 12th January 1912.

96. The *Leader* (Allahabad), of the 14th January 1912, reports that a meeting was held at Bharti Bhawan to organize a band of volunteers for service at the *Magh Mela*, and commends the public spirit shown by the Allahabad young men. The editor remarks that the gentlemen who organized the movement in Allahabad approached the District Magistrate in order to obtain his approval for their employment at the *mela*, but that he put them off with the assurance that the police arrangements would be adequate and that extraneous assistance was unnecessary. The editor observes that there was no idea of reflecting on the efficiency of the official arrangements, and that there was no intention to take the place of the police, but that the help proferred by the volunteers was in the nature of attendance on the weak and the old, which could not be attempted by the police. He suggested that it was something like private charity supplementing the Government relief operations at the time of a famine or flood.

The editor expresses the hope that the magistrate may yet be convinced of their good intentions and permit the volunteers to work as they hoped to do.

The *Magh Mela* pilgrims.

LEADER, 14th January 1912.

97. The *Advocate* (Lucknow), of the 14th January 1912, discusses the views of Sir Subramaniyar Iyer on the Indian social policy, and refers in that connection to an article contributed to the *Wednesday Review* by Sir Subramaniyar Iyer on the caste system, in the course of which the latter urged that, sound as the caste system was in its inception, and though its benefits at one time were considerable, it was foolish not to acknowledge that the existing system was not suitable to present-day conditions, and that as reform was urgently needed the sooner it was seriously undertaken the better it would be for all concerned.

The editor expresses agreement with the opinion of Sir Subramaniyar Iyer as to the need for the abolition of the existing practice of child marriage, and with his expression of wonder as to "how this un-Arya practice came so firmly to establish itself among the people, and how, in spite of the irresistible evidence to be found in the *Shastras* as to the propriety of union only between those who are mature enough to enter into matrimony, we so desparately cling to this practice with all its attendant evils."

He approves of the writer's suggestion that the wide diffusion of education was needed in order to banish this evil from India.

Social reform.

ADVOCATE, 14th January 1912.

The editor is not prepared to endorse in their entirety the suggestions of the writer regarding religious education.

AWAZA-I-KHALQ, 16th January 1912.

Government and the caste system in India.

98. A correspondent, signing himself "AZAD," contributes an article to the *Awaza-i-Khalq* (Benares), of the 16th January 1912, in which he observes that the caste system has been in vogue in India for such a long time that it cannot be abolished easily, and that no exception can be taken to the interference on the part of the just British Government with the caste system, seeing that the aim of Government is to grant equal privileges to its Indian subjects. He observes that the policy of the British Government in not restricting any profession to any particular community, which is the principle underlying caste system, has more adversely affected the clerical class of India than any other caste, and suggests that in justice to Indians in general it is proper for the just British Government to equalize the number of men in each caste so that Indians may have equal share in different professions.

IX.—MISCELLANEOUS.

Nil.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:
The 20th January 1912.

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IX.—MISCELLANEOUS.

Nil.

LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	9,000 copies.
2	Hindustán Review...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 ,,
3	Jain Gazette	Allahabad ...	Do. ...	Jagmander Lal, Jaini, M.A., Barrister-at-law.	
†4	Lucknow Collegian ...	Lucknow ...	Do. ...	Rev. T. T. Badley, of Lucknow; American; 45.	1,200 copies.
5	Mahámandal Magazine ...	Benares ...	Do.		
6	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	35 copies.
7	Muslim Review	Allahabad ...	Do. ...	Mirza Abul Hasan; 30	300 ,,
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,700 ,,
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 40.	2,000 ,,
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 ,,
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Párai (Theosophist); 50.	5,500 ,,
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; Arya; 30 ...	600 ,,
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 46. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 46.	2,000 ,,
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,100 ,,
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	1,375 ,,
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 27 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar ...	300 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 35 ...	475 ,,
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 40... ...	1,000 ,,
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 44.	125 ,,
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 ,,
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 27.	300 ,,
†24	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 43.	300 ,,
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 ,,
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán Khán; Muhammadan, Pathán; 40.	625 ,,
27	An Nasir	Lucknow ...	Do. ...	Shakháwat Ali.	
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 32	725 copies.
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 ,,
30	Brahman Samáchár ...	Saharanpur ...	Do. ...	Chotey Lál Tagá	500 ,,
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 42...	70 ,,
32	Edward	Cawnpore ...	Do. ...	Shyam Lal Nigam.	
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 23.	600 copies.
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 33 ...	500 ,,
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 39.	300 ,,
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 35.	450 ,,
*37	Khurshíd-i-Nánpára	Nánpára (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 39	525 ,,
†38	Kshattriya	Meerut ...	Do. ...	Shádi Rám; 36...	500 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Kul Bháskar	Allahabad ...	Monthly ...	Shridhar Prasád; Kayasth; 30 ...	200 copies.
40	Old Boy	Benares ...	Do. ...	Itrat Husain, B.A.; 38	1,000 „
41	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 „
42	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
43	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,600 „
44	Tabsira	Lucknow ...	Do. ...	Muhammad Taki Ali.	
45	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	300 copies.
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 33.	600 „
47	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 35 ...	650 „
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 29.	1,400 „
49	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 40.	400 „
50	Zíá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 37.	550 „
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 70.	200 „
52	Al Nasir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 55.	200 „
53	All India Shia Gazette ...	Lucknow ...	Do. ...	Saiyid Mubárak Ali; 32	600 „
54	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	
55	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 28	1,000 copies.
56	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
57	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 40 ...	150 „
58	Vyápári-wa-Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	350 „
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 53.	1,050 „
61	Al Mushir	Moradabad ...	Do.		
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 31 ...	700 copies.
*63	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	900 „
64	Anwar Alam	Dehra Dun ...	Do.		
65	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 30 ...	300 copies.
66	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 57 ...	500 „
67	Dabdabá-i-Sikandari ...	Rampur ...	Do.	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
68	Darbar	Agra	Do.		
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 copies.
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 „
71	Independent	Allahabad ...	Do. ...	Shyám Kishore Varmá; Kayasth; 40...	500 „
72	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*73	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 42	200 „
74	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	40 „
75	Kaisar-i-Hind	Fyzabad ...	Do.		
76	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 copies.
77	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 „
78	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 „
79	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 25 ...	2,000 „
80	Muslim Gazette	Lucknow ...	Do. ...		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Naiyar-i-Ázam	Moradabad ...	Weekly ...	Saiyad-Ibn-Ali; Muhammadan; 48 ...	350 copies.
82	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52.	
83	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	225 copies.
84	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 ,,
85	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 46	700 ,,
86	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 28.	350 ,,
87	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 25.	300 ,,
88	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 ,,
89	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
90	Tájir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 40	72 ,,
91	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 32 ...	400 ,,
92	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 31.	300 ,,
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-úd-din Husain; Muhammadan; 42.	500 ,,
94	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,700 ,,
95	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 58.	300 ,,
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 51 ...	300 ,,
	ARABIC-URDU.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
98	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Brahman; 55	About 100 ,,
100	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 36	700 ,,
101	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	500 ,,
102	Bháskar	Meerut ...	Do.		
103	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	404 copies.
104	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 54	700 ,,
105	Deháti	Benares ...	Do. ...	Gulób Chand Shrivástava; Kayasth ...	300 ,,
†106	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 57	400 ,,
107	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.	
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt; Brahman; 35 ...	600 copies.
109	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 39 ...	700 ,,
110	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	Bálmakund Sharmá.	
111	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 28	1,000 copies.
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 44	800 ,,
113	Indu	Benares ...	Do. ...	Ambika Prasád Gupta.	
114	Jiwan	Cawnpore ...	Do. ...	Rám Prasád.	
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 36 ...	450 copies.
116	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra ...	1,500 ,,
*117	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	800 ,,
118	Maheswari	Aligarh ...	Do.		
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 26 ...	1,500 copies.
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 27 ...	400 ,,
*121	Nágri Prabardhni Patriká ...	Allahabad ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Náráyani or The Vedánta Patriká	Fyzabad ...	Monthly ...	Rám Nandan Sahái.	
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri	800 copies.
124	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande ; 27... ...	5,000 ,,
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	30 ,,
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman ; 35 ...	500 ,,
127	Sanádhyopkárak	Agra	Do. ...	...	750 ,,
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp ; Brahman ; 40 ...	1,350 ,,
129	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi ; Brahman.	2,200 ,,
130	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru ; Kashmiri ; 30.	1,000 ,,
131	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi ; 31	1,200 ,,
132	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla ; 45	500 ,,
133	Swadesh Bándhavé ...	Agra	Do. ...	Kunwar Hanumant Singh ; Rájput ; 44	650 ,,
134	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi ; Brahman.	
135	Vaishya	Allahabad ...	Do. ...	Sangam Lal ; Agarwal.	
*136	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád ; Máthur Brahman ; 37.	1,000 copies.
137	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám ; Brahman, Arya ; 40	850 ,,
138	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri.	
†139	Kám Dhenu	Hardwat ...	Do. ...	Bábá Bhagwán Dás Udási ; 45 ...	500 copies.
140	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A. ; Kshattriya ; 43.	1,000 ,,
141	Rájpút	Agra	Do. ...	Thakur Hanumant Singh ...	1,550 ,,
142	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád ; Khatri ; 45 ...	775 ,,
143	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth ; Brahman ; 40 ...	200 ,,
144	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt ; Brahman ; 57 ...	1,500 ,,
145	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá ; Khatri ; 34	1,500 ,,
146	Jain Gazette	Jalesar (Etah) ...	Do. ...	Babu Banársi Das Jain, B.A.	
147	Kaisar Hind	Benares ...	Do.		
†148	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 copies.
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám ; Khatri ; 55 ...	8,000 ,,
150	Shubh Chintak	Allahabad.			
151	Abhyudaya	Allahabad ...	Twice a week	Krishna Kant Malviya	2,000 copies.
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Surma-i-Rozgar* (Agra), of the 16th January 1912 (received on the 20th January), remarks that the European Powers originally proposed to Turkey that she should accept a sum of £25,000,000 as compensation and give over Tripoli to Italy, but now their proposal is that she should permit the dismemberment of Persia as well as lose Tripoli in return for the £25,000,000.

The Italian-Turkish war.

SURMA-I-ROZGAR, 16th January 1912.

The editor says that such a proposal is preposterous, and that if Turkey does not resist to the utmost before yielding to Italy and accepting the proposals made by European Powers, she will lose the sympathy of the Muhammadans of the world and will bring about her own ruin.

2. A correspondent named Saiyid Muhammad contributes an article to *Al Bashir* (Etawah), of the 23rd January 1912, in which he takes exception to the remarks made by the *Jhang Sial* (Jhang) which attributed the inactivity of the Turks in the beginning of the Italian-Turkish war to their cowardice.

The Italian-Turkish war.

AL BASHIR, 23rd January 1912.

He states that the entire European press is loud in its praise of the heroism and fortitude of the small Turkish force in Tripoli, while the editors of the *Jhang Sial* and other Hindu newspapers refuse to recognize the real facts.

3. The *Surma-i-Rozgar* (Agra), of the 16th January 1912 (received on the 20th January), reproduces the article entitled "The situation in Persia," from the *Aligarh Institute Gazette* of the 3rd January 1912 (vide Selections No. 1 of 1912, paragraph 3).

The situation in Persia.

SURMA-I-ROZGAR, 16th January 1912.

4. One Zuriat Husain of Agra contributes an article to the *Surma-i-Rozgar* (Agra), of the 16th January 1912 (received on the 20th January), in which he condemns the aggression of Italy and Russia in Tripoli and Persia respectively, and asks the Muhammadans to arouse themselves and to realise the situation they are placed in.

The situation in Persia.

SURMA-I-ROZGAR, 16th January 1912.

He urges his co-religionists to subscribe liberally towards the relief of widows and children of the Turkish soldiers killed and wounded in Tripoli, and expresses gratification that Government has granted permission to raise such subscriptions.

5. The *Aligarh Institute Gazette* of the 18th January 1912 (received on the 25th January), denounces the Russian aggression in Persia, and expresses appreciation of the change which has been effected in public opinion in England with regard to Persian affairs.

The situation in Persia.

ALIGARH INSTITUTE GAZETTE, 18th January 1912.

The editor observes that no agreement between Russia and England is likely to last, because the former is a faithless, unjust and tyrannical power, and he counsels the British Government to refrain from making any agreement or convention with Russia in future.

6. The *Kaisar-i-Hind* (Fyzabad), of the 18th January 1912 (received on the 20th January), publishes a leading article on the situation in Persia, in which the editor remarks that not merely Muhammadans but all humanely inclined men are disgusted at the alleged Russian atrocities in Persia. In this connection he observes as follows: "It is strange that dishonesty, violation of treaties, and treachery are called culture and civilization; that oppressing the helpless and despoiling the weak are regarded as the characteristics of a civilized and educated nation, and that the age in which vows are taken to usurp the rights of weak and subject races by means of cunning devices is regarded as the age of progress." He expresses regret that Persia, in spite of a glorious past, should be torn to pieces by the claws of the savage Russian bear. He remarks that the Muhammadans all over the world are greatly distressed at the aggression of Russia in Persia, and that the interests of India are also at stake, seeing that Russia cannot be expected to abide by any treaty or convention she may enter upon.

The situation in Persia.

KAISAR-I-HIND, 18th January 1912.

AL MUSHIR, 18th January 1912.

7. *Al Mushir* (Moradabad), of the 18th January 1912 (received on the 22nd January), reviewing the situation in Persia and Tripoli, remarks that European Powers do not consider it necessary to observe international laws when dealing with non-Christian Powers.

The situation in Persia.

The editor urges his co-religionists to arouse themselves and to see the affliction which is befalling Islam on every side, and observes that flagrant acts of aggression by European Powers against Muhammadan kingdoms are being countenanced by the whole of Europe in spite of its civilization, justice and fair play.

OUDH AKHBAR, 19th January 1912.

8. The *Oudh Akhbar* (Lucknow), of the 19th January 1912 (received on the 20th January), refers to the situation in Turkey and in Persia, and remarks that the European Powers seem to take pleasure in the Italian-Turkish war, as they made no attempt to dissuade either country from going to war. The editor observes that the action of Persia in yielding to the demands of Russia show that Persia is willing to act according to the advice of Russia, and remarks that the alleged commission of atrocities in Persia after her demands had been satisfied shows that Russia's main object is to weaken Persia beyond measure.

The situation in Turkey and Persia.

OUDH AKHBAR, 20th January 1912.

9. The *Oudh Akhbar* (Lucknow), of the 20th January 1912, expresses agreement with the views of Lord Lamington that it is better to keep Persia as a buffer state than to allow Russia to establish her supremacy at Teheran. The editor suggests that Persia will only be relieved of her present troubles in the event of complications arising in the relations between Russia and England with regard to Persia.

The situation in Persia.

LEADER, 23rd January 1912.

10. The *Leader* (Allahabad), of the 23rd January 1912, supports the views of the *Englishman* (Calcutta) about the apprehensions entertained by the Indian Muhammadans and by the Amir of Afghanistan with reference to the British attempts to restore order and safeguard trade in Southern Persia, and remarks that the Muhammadans would be less than human not to be hurt by the very unceremonious manner in which a country still on the list of independent nations is being disposed of for no fault except that for the moment it is weak while its neighbours have power, strength and money.

The situation in Persia.

OUDH AKHBAR, 23rd January 1912.

11. The *Oudh Akhbar* (Lucknow), of the 23rd January 1912, remarks that the action of Persia in yielding to the demands of Russia and in promising that she will not in future appoint any foreigner without the permission of Russia and England, shows that she is desirous of peace. The editor observes that, now that Persia has accepted the demands of Russia, the danger is averted of the two great Powers coming into conflict with each other, as was apprehended by Lord Lamington. He points out that some of the Englishmen have expressed their sympathy with Persia and remarks that their attitude towards Persia augurs well for that country.

The situation in Persia.

MASHRIQ, 23rd January 1912.

12. The *Mashriq* (Gorakhpur), of the 23rd January 1912, denounces the Russian and Italian aggression in Persia and Tripoli respectively, and remarks that such a state of affairs is the result of the many differences and misunderstandings between the different Muhammadan peoples.

The situation in Persia.

The editor observes that Persia is in danger of losing her independence, while the fate of Turkey also is hanging in the balance, and he exhorts his co-religionists to sink all differences of opinion and to become a united body.

SAR PANCH, 25th January 1912.

13. The *Sar Panch* (Shahjahanpur), of the 25th January 1912, expresses regret at the situation in Persia and says that if the independence of Persia be destroyed, every individual Muhammadan will feel that it concerns him and that the prestige of his community suffers.

The situation in Persia.

The editor exhorts his co-religionists to show the utmost sympathy with their oppressed brethren in Persia, and to help them in every possible way.

14. The *Abhyudaya* (Allahabad), of the 14th January 1912 (received on the 15th January), remarks that the foreign policy of the Russian Government shows that either Russia is predominant among the European Powers or else that all the European Powers are in agreement to crush the weak and the helpless. The editor observes that there is nothing to justify the demand made by Russia from China with regard to Mongolia, and questions whether Russia has any sense of justice. He expresses surprise that the other Powers have not interfered to prevent Russian aggression, and urges that the Powers should allow the Chinese to settle their own affairs in China, seeing that if peace be effected by the foreign Powers it will not be lasting.

ABHYUDAYA, 14th January 1912.

The situation in China.

15. The *Rahbar* (Moradabad), of the 14th January 1912 (received on the 25th January), remarks that in Asia, those countries in which efforts have been made for the establishment of a republican form of government, have been chiefly beset with troubles, and the editor expresses the apprehension that China may in the near future lose Mongolia and Tibet. He hopes that the integrity of China may be preserved.

RAHBAR, 14th January 1912

The situation in China.

16. The *Mashriq* (Gorakhpur), of the 23rd January 1912, reviewing the situation on China, says that it is not yet time to express gratification at the success of the revolutionaries in China.

MASHRIQ, 23rd January 1912.

The situation in China.

The editor observes that the European Powers do not like a constitutional form of government in any Asiatic country, and that this has been shown by the situation in Persia and affairs in Turkey.

17. *Al Mushir* (Moradabad), of the 25th January 1912, referring to the suggestion made by Sir Robert Filton in the *Times* (London) to appoint Dalai Lama to the throne of Tibet, under the combined protection of the Chinese and the British Governments, says that when the Anglo-Russian convention could not save the integrity of Persia, the Dalai Lama or the Chinese people will have little security of non-interference in the internal affairs of Tibet by the Chinese Government.

AL MUSHIR, 25th January 1912.

The situation in China.

18. The *Rahbar* (Moradabad), of the 14th January 1912 (received on the 25th January), expresses regret at the strained relations between England and Germany and suggests that Germany, before waging war with England, should try to improve her condition. The editor observes that the well-being of the world depends upon the continuance of harmonious relations between the various European Powers, failing which the state of Europe will become as bad as that of Asia after the Mahabharat.

RAHBAR, 14th January 1912.

Relations between England and Germany.

19. The *Saddharma Prachárak* (Kangri, Bijnor), of the 17th January 1912, refers to the unsuccessful manner in which Russia tries to appropriate the territories of neighbouring kingdoms, and remarks that, despite its past bitter experiences, it has again begun to make encroachments for the expansion of its Empire. The editor states that the Russian Government is not content with the acquisition of the northern half of Persia, but desires to establish its suzerainty in Mongolia as well. He observes that "Russia ought not to forget Korea and Manchuria too."

SADDHARMA PRACHARAK, 17th January 1912.

Russian aggression.

20. The *Oudh Akhbar* (Lucknow), of the 19th January 1912 (received on the 20th January), expresses regret that Japan did not help the Asiatic kingdoms which, encouraged by the wonderful successes achieved by Japan, desired to follow its example. The editor observes that the European Powers, which were anxiously watching the reawakening in Asia caused by the successes of Japan, sought pretexts to interfere in the internal administration of the countries, which were passing through a state of transition, and endeavoured to establish their supremacy there. He says that the interests of Japan will be at stake in case disturbances occur on the coast of China, and asks Japan to help other Asiatic countries in the maintenance of peace and order if she has regard for the prosperity of Asia as well as for her own safety.

OUDH AKHBAR, 19th January 1912.

The relation of Japan with other Asiatic countries.

AL MUSHIR, 18th January 1912.

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The situation in Persia.

The editor urges his co-religionists to arouse themselves and to see the affliction which is befalling Islam on every side, and observes that flagrant acts of aggression by European Powers against Muhammadan kingdoms are being countenanced by the whole of Europe in spite of its civilization, justice and fair play.

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The situation in Turkey and Persia.

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The situation in Persia.

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The situation in Persia.

The editor observes that Persia is in danger of losing her independence, while the fate of Turkey also is hanging in the balance, and he exhorts his co-religionists to sink all differences of opinion and to become a united body.

SAR PANCH, 25th January 1912.

13. The *Sar Panch* (Shahjahanpur), of the 25th January 1912, expresses regret at the situation in Persia and says that if the independence of Persia be destroyed, every individual Muhammadan will feel that it concerns him and that the prestige of his community suffers.

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The editor exhorts his co-religionists to show the utmost sympathy with their oppressed brethren in Persia, and to help them in every possible way.

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ABHYUDAYA, 14th January 1912.

The situation in China.

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RAHBAR, 14th January 1912

The situation in China.

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AL MUSHIR, 25th January 1912.

The situation in China.

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RAHBAR, 14th January 1912.

Relations between England and Germany.

19. The *Saddharma Prachárak* (Kangri, Bijnor), of the 17th January 1912, refers to the unsuccessful manner in which Russia tries to appropriate the territories of neighbouring kingdoms, and remarks that, despite its past bitter experiences, it has again begun to make encroachments for the expansion of its Empire. The editor states that the Russian Government is not content with the acquisition of the northern half of Persia, but desires to establish its suzerainty in Mongolia as well. He observes that "Russia ought not to forget Korea and Manchuria too."

SADDHARMA PRACHARAK, 17th January 1912.

Russian aggression.

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OUDH AKHBAR, 19th January 1912.

The relation of Japan with other Asiatic countries.

(b)—Home.

ABHYUDAYA, 14th January 1912.

The Royal visit to India.

21. The *Abhyudaya* (Allahabad), of the 14th January 1912 (received on the 15th January), remarks that India has risen in the estimation of the people of the world on account of the visit of the King-Emperor to the country. The editor observes that the Royal visit to India shows that in the eyes of His Majesty India occupies a place second only to Great Britain. He goes on to say that it appears that His Majesty came to India only to give it a message of sympathy, hope and unity, so that Indians may be better able to improve their condition.

SADDHARMA PRACHARAK, 17th January 1912.

The Royal visit to India.

22. The *Saddharma Prachárak* (Kangri, Bijnor), of the 17th January 1912, in its leading article discusses the effects of the Imperial visit to this country. The editor says that the visit is one of historical importance, and that it will surely be remembered as marking an important epoch in the annals of India. He observes that the time at which it was undertaken enhances all the more the importance and significance of the visit. The announcement of the visit at a time when there was tension of feeling between the rulers and the ruled caused both the officials and the people to cease from wrangling and to wait impatiently for the great event. He states that some of the effects of the Imperial visit are substantial, while others are hypothetical. Among the latter are included the change of Capital, the release of criminals, and the remissions of debt. The editor remarks that the effects of such boons cannot be said to be wholly beneficial, unless certain necessary conditions are fulfilled. Among the substantial boons, he says, is the annulment of the partition of Bengal, seeing that the policy underlying this measure was dictated from the highest of considerations, namely, that the Government of India should rectify the mistakes it happened to commit in the administration of the country. He expresses the opinion that this is a hopeful sign, and shows that Government has now come to acknowledge that it is a human institution and as such is liable to error, and that the mission of British rule in India is to improve the lot of its inhabitants. He observes that this masterly stroke of statesmanship will prove an effective deterrent to anarchical crime in future and that it has inspired the people with renewed faith in the intentions of the British Government. He remarks that the other substantial effect of the Imperial visit ought to be the putting of European and Indian subjects on a footing of equality in the British Empire, a matter which His Imperial Majesty always considered during his stay in the country.

TRISHUL, 18th January 1912.

The Royal visit to India.

23. The *Trishul* (Benares), of the 18th January 1912, publishes an article entitled "India and the watchword of hope" in which the various advantages that have and will accrue to India under British rule are enumerated, and in the course of which the editor expresses the opinion that the Royal guarantee of hope will strengthen and invigorate her endeavours to educate her children to value the august rights and privileges of British citizenship. The editor trusts that the "uncouth differences and distinctions standing for centuries," which have been the direct cause of her political dependence, will give place to a spirit of national unity, which will unite the different races into a compact body, and that the result will ensure the future glory of India. He observes that the watchword of hope will animate her intellectual and moral being to work out her political emancipation under British rule, and he asserts that all the signs of the times presage such a result.

ADVOCATE, 21st January 1912.

The Royal visit to India.

24. The *Advocate* (Lucknow), of the 21st January 1912, in an article entitled "The administration of India," remarks that the British people have now begun to take an interest in Indian affairs, and that many books and articles have been published discussing the Indian administration from various standpoints. This, the editor states, is partly due to the unrest in India and partly to the visit of Their Imperial Majesties the King-Emperor and the Queen-Empress. He discusses Dr. John Beattie Crozier's article on the subject contributed to the current number of the *Fortnightly Review* and expresses satisfaction that the writer has urged that educated Indians should be given free scope for the fullest fruition of their personal ambitions.

25. The *Aligarh Institute Gazette* of the 18th January 1912 (received on the 20th January), says that the visit of His Majesty the King-Emperor to India has imposed new responsibilities on British officers in this country. ALIGARH INSTITUTE GAZETTE, 19th January 1912.

The Royal visit to India.

The editor expresses the hope that some compensation will be soon awarded to the Muhammadan community for the injuries which it will sustain by the recent changes effected in the administration of the country, and observes that if British Ministers adopt a more liberal policy with regard to the existing Muhammadan powers it will greatly please the Muhammadan subjects of His Majesty and they will remember with gratitude His Majesty's visit to India.

26. The London correspondent of the *Advocate* (Lucknow), in his letter published in the issue of the 25th January 1912, refers to the cinematograph pictures of the darbar shown in London, and remarks that the British public particularly wondered at the absence of the crowds which were understood to have hailed the King at every point of his Royal progress. Discussing the Gaekwar incident the writer observes that his critics professed to have found confirmation of what was called the insolence of his behaviour in the pictures, and in this connection he wrote as follows: "But the common sense view is that it was all a mere matter of punctilio. It is doubtful whether half a dozen people among those who witnessed the actual scene placed upon it the sinister construction which the unscrupulous enemies of the Gaekwar have affixed to it. Some men can bow much more gracefully than others, and when it comes to walking backwards any one who has tried to do it even under ordinary circumstances will hesitate to condemn the Gaekwar's omission. At the worst he was only guilty of carelessness and for that his apology—which was accepted by the Viceroy on behalf of His Majesty—is surely a sufficient atonement. It is evidently not so to the *Times*, for that paper returns to the charge this week with extracts from private letters and an insinuation that the incident aroused a feeling of profound resentment and disgust amongst the ruling chiefs. ADVOCATE, 25th January 1912.

The coronation darbar.

I have no special interest in the Gaekwar of Baroda or any other prince, but I think the way in which His Highness is being persecuted in certain quarters calls for the severest reprobation. Even a Sovereign ruler deserves fair play, and this is just what the Gaekwar's critics refuse to give him. They are magnifying an insignificant episode into an act of high treason, and if some of them would have their way they would hound him from the *gadi* altogether. The misconduct of the Gaekwar, if such it was, is being exaggerated in a way that is mean and despicable."

27. One Saiyid Ahmad Ali of Mandawar in the district of Bijnor contributes an article to the *Tohfa-i-Hind* (Bijnor), of the 18th January 1912 (received on the 20th January), in which he expresses regret that the Royal boon granting half a month's salary to government servants has not been extended to the clerks attached to the office of honorary magistrates, and asks the District Magistrate of Bijnor to move the authorities in the matter. TOHFA-I-HIND, 18th January 1912.

The Royal boons.

28. The *Hindustani* (Lucknow), of the 19th January 1912 (received on the 20th January), reproduces an article from the *Vakil* (Amritsar), in which exception was taken to the distribution by Their Imperial Majesties the King-Emperor and the Queen-Empress of seventy thousand rupees among charitable institutions, on the ground that no money was given to any Muhammadan institution. The editor, commenting on the article, says that no exception would be taken if almost the whole amount had been distributed among Christian charitable institutions, in view of the great number of Christian charitable institutions which are well conducted as compared with Hindu and Muhammadan institutions. HINDUSTANI, 19th January 1912.

Distribution by Their Imperial Majesties of seventy thousand rupees among charitable institutions.

29. *Al Mushir* (Moradabad), of the 18th January 1912 (received on the 22nd January), expresses the opinion that some grave omissions have been made in the list of honours granted on the occasion of the coronation darbar at Delhi. The editor observes AL MUSHIR, 18th January 1912.

The Honours' list.

that people who actually perform no public service, and advertise themselves a great deal and gain the favour of high officials by sycophancy, get titles while the rights of those who do real good to their community and country are ignored, and he refers to the cases of Nawab Mushtaq Husain, Hon'ble Sahibzada Aftab Ahmad Khan and Mr. Aziz Mirza, secretary to the Muslim League.

He also complains that the title of Shams-ul-Ulma is not granted to deserving persons, and suggests that this title should be bestowed on a person whose speeches or compilations have benefited his community or his country, and expresses the hope that in future the Government of India will be more careful when preparing a list of honours.

TAFRIH, 21st January 1912.

The Gaekwar incident.

30. The *Tafrih* (Lucknow), of the 21st January 1912, remarks that it is not a matter for surprise that the English newspapers should ascribe disloyal motives to His Highness the Gaekwar of Baroda in connection with his omission to render homage in the correct manner to His Majesty the King-Emperor, seeing that on the occasion of the darbar of 1877 a ruling chief was also suspected by the British public of disloyalty, because he left the procession and went to his camp to answer a call of nature.

ADVOCATE, 21st January 1912.

The change of Capital.

31. The *Advocate* (Lucknow), of the 21st January 1912, in an article entitled "The change of Capital," criticises the action of the Bengal Chamber of Commerce and the European and Anglo-Indian Defence Association in proposing to protest strongly against the change of Capital, and to ask for more extensive European representation on the new Bengal Council, the editor refers to their indifference on the occasion of the partition of Bengal, but concedes that there can be no objection to an extra membership being given to the two bodies, provided that the representation of the non-official members remains undisturbed.

The editor observes that if the Chamber of Commerce were to learn to support Indians with regard to any act done by officials in defiance of non-official public opinion, it would find very few occasions to send protests to Government.

The editor refers to an article recently contributed to the *Panjabee* (Lahore) in which the writer expressed the apprehension that the Government of India would, when at Delhi, be put out of touch with the Indian public opinion and might adopt an incorrect course from which strong public opinion might have deterred it, and the editor advises the organization of a strong press in Delhi by the Punjab and the United Provinces. He states that public opinion has to be created, and that Government must be made to feel the force of healthy non-official opinion.

ROHILKHAND GAZETTE, 16th January 1912.

The annulment of the partition of Bengal.

32. The *Rohilkhand Gazette* (Bareilly), of the 16th January 1912 (received on the 22nd January), takes exception to the views expressed by His Highness the Agha Khan to the representative of the *Times of India* (Bombay), on the effect which the annulment of the partition of Bengal will produce on the Muhammadans of Eastern Bengal. The editor observes that mere majority in numbers will do the Muhammadans no good, seeing that although in the Punjab they form the major portion of the population, the Hindus preponderate in every department of public service.

ANAND, 18th January 1912.

The annulment of the partition of Bengal and Muhammadans.

33. The *Anand* (Lucknow), of the 18th January 1912, says that the reunion of the two Bengals has undoubtedly given satisfaction to the Bengalis, and that it has removed the causes of unrest in the country. The editor expresses the opinion that these considerations should lead every loyal and patriotic Indian to feel gratified at this Royal boon, and that it was on this account that the European mercantile community of Calcutta and the Muhammadans of Eastern Bengal, despite their temporary personal losses involved in the change of Capital, acquiesced in the altered arrangements. The editor admits the justice of the demands of the Muhammadans of Bengal for the protection of their rights, but takes exception to the political agitation which is being gratuitously engineered by the Aligarh school of politics in connection with the Royal boons. He endorses the criticism of the *Pioneer* (Allahabad) on the letter of Nawab Viqar-ul-Mulk, which

was published in the *Aligarh Institute Gazette* on the subject. He urges that the threat held out by the Nawab regarding the Muhammadans joining the Congress is altogether based on selfish motives and cannot be expected to prove effective. He observes that Nawab Viqar-ul-Mulk and his party are mistaken if they suppose that they have laid the Government under an obligation by keeping themselves aloof from the Congress, and that that body was a disloyal organization. He says that, if the Congress were a seditious body, it would have been stopped long ago, and that if the Muhammadans earned the goodwill of local officers by dissociating themselves from it they must have been rewarded by their co-religionsits being provided liberally with posts in the public service in the gift of those officers.

He concludes with the remark that the letter shows how lacking politicians of the type of Nawab Mushtaq Husain are in qualities of statesmanship.

34. The *Oudh Akhbar* (Lucknow), of the 20th January 1912, urges that no opposition should be offered to the measure, seeing that the annulment of the partition of Bengal was announced by the King-Emperor himself. The editor expresses the opinion that the annulment which has been announced after deep and mature consideration cannot adversely affect the interests of any community. He points out that even British statesmen had admitted that the partition of Bengal was an administrative blunder, and says that so far from its annulment showing the weakness of Government, it actually reveals its strength in determining to rectify its errors and to do only what is right. He goes on to say that the annulment of the partition displays the justice of Government and not, as Nawab Viqar-ul-Mulk says, any breach of promise on the part of Government.

OUDH AKHBAR, 20th January 1912.

The annulment of the partition of Bengal.

35. The *Oudh Akhbar* (Lucknow), of the 20th January 1912, refers to the advice given to the Bengalis by a European member of Parliament that they should give their attention to the prevention of political *dakaitis* in Bengal, and remarks that if the partition of Bengal was the chief reason for the commission of those *dakaitis* then they may be now expected to cease. The editor expresses the hope that the Bengalis will help their new Governor in administrative matters, and he commends the suggestion that a statue should be erected in honour of Lord Hardinge.

OUDH AKHBAR, 20th January 1912.

The annulment of the partition of Bengal.

36. Nawab Haji Ismail Khan of Datauli contributes an article to the *Agra Akhbar* of the 21st January 1912 in which he expresses approval of the annulment of the partition of Bengal, and observes that as a result of that reform Muhammadans of Eastern Bengal should not expect any injury to their interests. He urges the need for effecting an extension of the education of their community as being the best means of improving their prospects.

AGRA AKHBAR, 21st January 1912.

The annulment of the partition of Bengal.

37. The *Oudh Akhbar* (Lucknow), of the 21st January 1912, expresses regret that the Muhammadans should have so much resented the annulment of the partition of Bengal. The editor refers to the wish expressed by some of the Muhammadans to join the Indian National Congress, and observes that such a step would be considered as a threat to Government and that the Hindus do not regard it as a compliment to them.

OUDH AKHBAR, 21st January 1912.

The annulment of the partition of Bengal.

38. *Al Bashir* (Etawah), of the 23rd January 1912, contains another leading article on the annulment of the partition of Bengal, in which, while the editor declares it to be harmful to the interests of the Muhammadans of Eastern Bengal, he asks his co-religionists not to carry on any agitation against the measure, seeing that it was announced by His Majesty the King-Emperor. He urges the leaders of the Muhammadan community in Eastern Bengal to improve the educational condition of their co-religionists, to approach Government with the request to safeguard their interests, and to specify a certain number of posts in the public service to be allotted to Muhammadans, and in case capable Muhammadans be not forthcoming in the province to import them from other provinces. The editor lays stress on the need for fixing the number of posts for Muhammadans because he thinks this is the only way for safeguarding the interests of Muhammadans and for protecting them from the domination of the Hindus.

AL BASHIR, 23rd January 1912.

OUDH AKHBAR, 26th January 1912.

39. The *Oudh Akhbar* (Lucknow), of the 26th January 1912, takes exception to the adverse comments made by some journals regarding the annulment of the partition of Bengal, and describes them as unjust. The editor asserts that the Hindus will continue to agitate until equal rights are granted to Hindus and Muhammadans.

The annulment of the partition of Bengal.

LUCKNOW GAZETTE, 15th January 1912.

40. The *Lucknow Gazette* of the 15th January 1912 (received on the 20th January), takes exception to the action of Mr. Hassan Imam, Barrister-at-Law, in having invited the Indian National Congress to meet next year at Patna. The editor asserts that it was unwise of Mr. Hassan Imam to ever join the Congress, where such action is opposed to the policy of his co-religionists. He doubts whether any Hindu would leave his community in this way and join another.

The Indian National Congress.

SADDHARMA PRACHARAK, 17th January 1912.

41. The *Saddharma Prachárak* (Kangri, Bijnor), of the 17th January 1912, refers to the controversy between the *Bengalee* (Calcutta) and the *Amrita Bazar Patrika* (Calcutta) regarding the withdrawal by Mr. Gokhale of a resolution put forward by him at the last session of the Congress on the subject of certain amendments in the Congress constitution. The editor expresses surprise that the leaders of the party that caused a split in the Congress ranks at Surat by disregarding the opinion of another stronger party, should announce that they did not observe "the rule of majority" for fear of a disruption in the Congress at its session at Calcutta. The editor asserts that, while he is himself indifferent as to which party has the upper hand in the Congress, there is no doubt that its conveners do not always observe the rules and regulations by which such a body should be guided.

The Indian National Congress.

MUSAFIR, 19th January 1912.

42. The *Musáfir* (Agra), of the 19th January 1912 (received on the 22nd January), reproduces an article from the *Zamindar* (Lahore) in which the Muhammadans were asked to consider the advisability of joining the Congress movement, and remarks that the wish expressed by Muhammadans to join the Indian National Congress is not complimentary to it, seeing that the change in their attitude towards the Congress is only in the nature of a threat to Government.

Muhammadans and the Indian National Congress.

RAHBAR, 14th January 1912.

43. The *Rahbar* (Moradabad), of the 14th January 1912 (received on the 25th January), refers to the desire of the Muhammadans to co-operate with the Hindus, and remarks that the Hindus should not receive them unless they are willing to make some sacrifice for their past folly. The editor expresses gratification that the Muhammadans of Behar have so far realised their mistake that they have resolved to stop cow-killing in order to effect a *rapprochement* with the Hindus, while the latter in their turn will not interfere in the celebration of religious festivals by Muhammadans. He cordially approves of the Hindus co-operating with the Muhammadans, provided that the latter do away with their sectarian institutions which came into existence as a result of the strained relations between them and the Hindus.

Relations between Hindus and Muhammadans.

MUKHBIR-I-ALAM, 15th January 1912.

44. The *Mukhbir-i-Alam* (Moradabad), of the 15th January 1912 (received on the 20th January), refers to the speech of His Majesty in which he observed that he would consider that the object of his coming out to India had been accomplished if all the Indian communities made up their differences and lived in amity with one another, and expresses regret that some of the Hindu newspapers should have accentuated the differences between Hindus and Muhammadans by severely criticising the article contributed to the *Aligarh Institute Gazette* by Nawab Viqar-ul-Mulk asking Muhammadans not to join the Indian National Congress.

Relations between Hindus and Muhammadans.

SADDHARMA PRACHARAK, 17th January 1912.

45. The *Saddharma Prachárak* (Kangri, Bijnor), of the 17th January 1912, discusses the Hindu-Muhammadan problem in the light of the resolutions passed at the Muhammadan conference, which was held at Calcutta in the last week of December 1911, and remarks that the Hindus are always ready to join hands with the Muhammadans, while that the latter have always endeavoured to keep themselves aloof. The editor suggests that the reason for this is that the Hindus give all their devotion to India, the Muhammadans have an almost equal regard

Relations between Hindus and Muhammadans.

for Turkey and Persia. He expresses the opinion that the Indian Muhammadans have received a rude shock owing to those two countries having been humiliated, and that some of them are therefore urging their co-religionists to effect a *rapprochement* with the Hindus. He remarks that the Hindu community is well-known for its forbearing and forgiving nature, and it will not therefore refuse to join hands with the Muhammadan community, forgetting all differences of the past, provided the latter make advances in all sincerity for the good of the country. He says that a *rapprochement* based on selfish motives will neither be useful nor lasting.

46. A correspondent signing himself "HAFIZ" contributes an article to the *Kaisar-i-Hind* (Fyzabad), of the 18th January 1912 (received on the 20th January), in which he refers to the strained relations between Hindus and Muhammadans, and denies that the matter of cow-killing, the alleged oppression of Hindus by Muhammadan rulers, the religious differences, and the principle of pollution by touch obtaining among Hindus are the causes of estrangement between the two communities. He observes that after a careful examination of the facts that are generally regarded as the causes of the estrangement between Hindus and Muhammadans he has formed the opinion that it is due to a misunderstanding of the principles of nationality. In conclusion he urges Hindus and Muhammadans to forget their religious and communal differences and to work together.

KAISAR-I-HIND, 18th January 1912.

Relations between Hindus and Muhammadans.

47. The *Musáfir* (Agra), of the 19th January 1912 (received on the 22nd January), expresses gratification that the Hindu and Muhammadan leaders of Behar have proposed to take steps to effect a *rapprochement* between the two communities. The editor expresses the wish that the Hindus and Muhammadans of Bengal, the Punjab and the United Provinces may follow their excellent example.

MUSAFIR, 19th January 1912.

Relations between Hindus and Muhammadans of Behar.

48. The *Tafrih* (Lucknow), of the 21st January 1912, says that Nawab Mushtaq Husain is wrong in contending that Muhammadans will dissolve their national organization by joining the Congress movement like a river passing into the ocean. He describes the various disadvantages which have resulted to both Hindus and Muhammadans from the estrangement between them, and asks Nawab Mushtaq Husain not to do anything calculated to accentuate the differences between the two communities. He concludes by saying that Hindus and Muhammadans should now live in friendship and work for the good of India.

TAFRIH, 21st January 1912.

Relations between Hindus and Muhammadans.

49. The *Lucknow Gazette* of the 15th January 1912 (received on the 20th January), takes exception to the remarks made by the *Tafrih* (Lucknow) (vide Selections No. 3 of 1912, paragraph 50), about the letter of Nawab Mushtaq Husain, which appeared in the *Aligarh Institute Gazette* of the 20th December 1911 (vide Selections No. 52 of 1911, paragraph 13). The editor says that the letter was a very moderate one on the subject of the annulment of the partition of Bengal, and he expresses regret that the editor of the *Tafrih* should have lost sight of the reprehensible agitation carried on by his co-religionists in Bengal over the partition.

LUCKNOW GAZETTE, 15th January 1912.

The future policy of Indian Muhammadans.

50. The *Naiyar-i-Azam* (Moradabad), of the 19th January 1912 (received on the 20th January), referring to the letter from Mr. Raza Ali, which appeared in the *Pioneer* (Allahabad), of the 4th January 1911, about the future policy of Indian Musalmans, remarks that the letter was the result of the excitement and shock caused by the succession of misfortunes to Muhammadans in Tripoli and Persia and in the annulment of the partition of Bengal.

NAIYAR-I-AZAM, 19th January 1912.

The future policy of Indian Muhammadans.

The editor observes that the present policy of Sir Edward Grey with regard to Persian affairs is not only detrimental to the Muhammadan kingdom of Persia but to the British Government as well, and he asks his co-religionists to follow the policy adopted by their former leader, the late Sir Saiyid Ahmad Khan, and to refrain from joining the Indian National Congress.

51. The *Sahifa* (Bijnor), of the 19th January 1912 (received on the 22nd January), referring Mr. Raza Ali's letter on the future policy of Indian Musalmans, which appeared

SAHIFA, 19th January 1912.

The future policy of Indian Muhammadans.

in the *Pioneer* (Allahabad) of the 4th January 1912, advises the Muhammadans never to join the Indian National Congress.

The editor observes that the views expressed in the letter are those of an inexperienced young man, and he asks his co-religionists to follow the advice given to them by Nawab Mushtaq Husain in his letter which appeared in the *Aligarh Institute Gazette* of the 20th December 1911 (vide Selections No. 52 of 1911, paragraph 13).

UNION GAZETTE, 21st January 1912.

52. The *Union Gazette* (Bareilly), of the 21st January 1912, urges the need for the Muhammadans of India to strictly follow the principles of their religion as being essential to their progress.

The future policy of Indian Muhammadans.

The editor asserts that the leader of Indian Muhammadans are sycophants, and men whose sole wish is not to serve their community but also to effect personal aggrandizement.

ZUL QARNAIN, 21st January 1912.

53. The *Zul Qarnain* (Budaun), of the 21st January 1912, takes strong exception to the wish expressed by some of the Muhammadans to join the Indian National Congress. The editor says that it is to the interest of Muhammadans that they should keep aloof from the Congress, and he urges his co-religionists to depend on their own exertions for their political progress.

The future policy of Indian Muhammadans.

AL BASHIR, 23rd January 1912.

54. *Al Bashir* (Etawah), of the 23rd January 1912, publishes a contributed article, in which the writer refers to the wish expressed by certain inexperienced Muhammadans to join the Indian National Congress, and describes this wish as suicidal.

The future policy of Indian Muhammadans.

He says that the political aims and views of Hindus and Muhammadans can never be identical, and he expresses apprehension that if Muhammadans on the impulse of the moment join the Congress, they will become extremist in their views, so that he advises them to keep aloof from the Congress for the sake of their own interests.

He remarks that the Muhammadan leaders will be best able to guide their young men, and he deprecates any change in their long-established policy merely because Government, in spite of the acknowledged loyalty of the Muhammadans, sacrificed their interests to gain the favour of agitators.

ALIGARH INSTITUTE GAZETTE, 24th January 1912.

55. Haji Musa Khan of Aligarh contributes an article to the *Aligarh Institute Gazette* of the 24th January 1912 in which he refers to the suggestion made in several journals that the Muhammadans of India should not sympathize with the Muhammadan sufferers in Tripoli and Persia, and says that the religion of Muhammad teaches his followers to consider one another as brethren, and for that reason objection should not be raised to the sympathy shown by Indian Muhammadans with their co-religionists in Tripoli and Persia. As regards the wish expressed by certain Muhammadans to join the Indian National Congress, he characterizes the wish as injudicious and as sacrifying their self-respect, and he urges that Muhammadans should have a separate institution to safeguard their interests to voice their grievances and to demand their rights, and he advises his co-religionists to depend for their salvation on their own exertions.

The future policy of Indian Muhammadans.

OUDH AKHBAR, 25th January 1912.

56. The *Oudh Akhbar* (Lucknow), of the 25th January 1912, referring to the wish expressed by some Muhammadans to join the Indian National Congress, commends the proposal, but reminds that community that unity between the Hindus and Muhammadans is only possible when the latter forego their claims of political importance.

The future policy of Indian Muhammadans.

SADDHARMA PRACHARAK, 17th January 1912.

57. The *Saddharma Prachárak* (Kangri, Bijnor), of the 17th January 1912, discussing the question of the successor of the late Sir Krishnaswami Aiyar on the Madras Executive Council, mentions that there is a rumour to the effect that a Eurasian or Anglo-Indian barrister has been recommended by the Madras Government for the post, who is said to be a man of no special qualifications and one who has never taken an active interest in public affairs. The editor remarks that if this rumour be

The successor of the late Sir Krishnaswami Aiyar.

correct, it may be said that there is no one in the Madras Government who can distinguish between jewel and shell.

LEADER, 25th January 1912.

The Executive Council in Madras.

58. The *Leader* (Allahabad), of the 25th January 1912, discusses the observations made by the *Madras Mail* on the subject of "Executive councillors and administrative experience," and remarks that the Indian reform party can be better represented by a leader of public life than by a "sun-dried bureaucrat," though he may be an Indian, and that official experience is not a requisite qualification for an executive councillor.

The editor observes that the Indian community will be satisfied with any appointment made on Lord Carmichael's recommendation.

LEADER, 24th January 1912.

Legislative Council in the United Provinces.

59. The *Leader* (Allahabad), of the 24th January 1912, referring to the last meeting of the United Provinces Legislative Council, remarks:—

"Among the absent members was the Hon'ble Pandit Madan Mohan Malaviya, who is too busy with the Hindu University work to give time to his duties as an elected member of the Legislative Council. We yield to none in our high appreciation of the noble unselfishness which informs all of the Pandit's work or in our recognition of the importance of his new labours, but systematic inattention to Council work virtually amounts to the disfranchizing of the constituency which has the honour to be represented by him. The position will be admitted by all to be unsatisfactory."

LEADER, 25th January 1912.

Separate representation of Muhammadans in the new Bengal Legislative Council.

60. The *Leader* (Allahabad), of the 25th January 1912, refers to the meeting recently held by the Muhammadans in Bengal and suggests the advisability of Bengali Hindus in not opposing the retention by Muhammadans of their separate representation on the new Bengal Legislative Council, but urges the need for resisting their claim to the right to participate in the general electorate.

Referring to other claims of separatism made by the Central National Muhammadan Association with respect to education and other matters, the editor remarks that they are likely to create difficult administrative problems and that Government will be obliged to declare that the separatist mania is passing all bounds.

AL MUSHIR, 18th January 1912.

The Indian Press Act.

61. *Al Mushir* (Moradabad), of the 18th January 1912 (received on the 22nd January), expresses regret that no boon was granted to the Indian press in commemoration of the coronation darbar at Delhi, and draws the attention of His Excellency the Governor General to the omission.

The editor expresses the hope that the severity with which the press has been treated owing to the new Press Act may be relaxed.

NAIYAR-I-AZAM, 19th January 1912.

The Indian Press Act.

62. The *Naiyar-i-Azam* (Moradabad), of the 19th January 1912 (received on the 20th January), says that in view of the fact that the partition of Bengal is annulled and the whole country is now peaceful there is no necessity for the existence of the new Press Act. The editor suggests that in case the repealing of the Act be inadvisable it should be so modified that publishers of new journals be not required to furnish security and that the existence of the old ones be not dependent on the will of the district authorities.

UNION GAZETTE, 14th January 1912.

Complaint against the *Pioneer* (Allahabad) and the *Times* (London).

63. The *Union Gazette* (Bareilly), of the 14th January 1912 (received on the 20th January), says that the writings of the *Pioneer* (Allahabad) and the *Times* (London) are always inimical to the interests of Asiatics in general and of Muhammadans in particular. The editor condemns the aggression of Russia in Persia and the policy of Sir Edward Grey with regard to Persian affairs.

SADDHARMA PRACHARAK, 17th January 1912.

The labour trouble in England.

64. The *Saddharma Prachárak* (Kangri, Bijnor), of the 17th January 1912, refers to the labour trouble in England, and remarks that the dissatisfication of workmen does not augur well for the future of that country. The editor also refers to the miserable

condition of labourers and artizans in India, and points out that, as they are uneducated, they are not dissatisfied with their degenerate condition, whereas those of England are discontented because they are educated.

HINDUSTANI, 19th January 1912.

Self-government in India.

65. The *Hindustani* (Lucknow), of the 19th January 1912 (received on the 20th January), reproduces an article on the subject of the colonial form of self-government in India from the *Paisa Akhbar* (Lahore), and says that the grant of self-government on colonial lines to India is only a question of time. The editor observes that, considering that British rule is directed to the safeguarding of liberty and justice and to winning the hearts of the subjects, the grant of self-government on colonial lines to India is not an absurdity and that that form of government will be introduced in the country as soon as Indians show themselves fit for it.

LEADER, 23rd January 1912.

The Governorship of Bengal.

66. The *Leader* (Allahabad), of the 23rd January 1912, has the following :—

"We frankly own we do not know why Lord Carmichael should be asked to exchange Madras for Bengal. He arrived in Madras less than three months ago and spent a fortnight out of this period at the darbar at Delhi. Madras and Bombay are both Governorships with equal status and emoluments, while good work informed by Liberal principles is essential no less in Madras than in Bengal. Only one explanation suggests itself to us, i.e. that Lord Carmichael is Lord Crewe's favourite. Among the first acts of the noble Marquess at the Colonial Office was to send his friend to Australia as a Governor. One of his earliest acts at the India Office was to appoint him to Madras. Now that a new government is created, again it is Lord Carmichael who has been preferred. We can only hope that he will justify Lord Crewe's faith in him. Meanwhile, our Madras friends will begin to speculate once more as to who will be their next Governor."

OUDH AKHBAR, 24th January 1912.

Mr. Bepin Chandra Pal.

67. The *Oudh Akhbar* (Lucknow), of the 24th January 1912, expresses regret at a reported dispute between the police and Mr. Bepin Chandra Pal on the occasion of His Majesty the King-Emperor's visit to Calcutta.

The editor observes that the action of the police on the occasion was unjustifiable, seeing that Mr. Bepin Chandra Pal had adopted moderate views.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

ROHILKHAND GAZETTE, 16th January 1912.

The coronation boon in Jhind state.

68. The *Rohilkhand Gazette* (Bareilly), of the 16th January 1912 (received on the 22nd January), expresses approval of the action of the Maharaja of Jhind in having allowed his Muhammadan subjects to sound the *azan* in their mosques, as one of the boons granted by him in his state in honour of the King-Emperor's coronation darbar at Delhi.

The editor trusts that other Hindu states will follow the example set by the Maharaja, and he complains that the Sikhs of Chauharkana in the district of Gujranwala (Punjab) do not allow the Muhammadans to sound the *azan* in their mosques.

IV.—Administration.

(a)—Judicial and Revenue.

ABHYUDAYA, 14th January 1912.

Restriction in enrolment as pleaders in the Punjab.

69. The *Abhyudaya* (Allahabad), of the 14th January 1912 (received on the 15th January), referring to the letter addressed by the officiating Registrar of the Punjab University, to the Principal, Law College, Lahore, on the subject of restricting the enrolment of LL.Bs. as pleaders in the Punjab, expresses surprise that the Hon'ble Judges of the Chief Court should have decided to restrict the number of Indians in an independent profession. The editor reminds educated Indians that there are some people who resent the admission of Indians in large numbers to independent professions.

The judiciary in India.

70. Referring to the judgment of Mr. E. deM. Humphries, District Magistrate of Bulandshahr, in a bad livelihood case, in which he remarked that an oriental population cares nothing for guilt or innocence and has simply no conception that either duty or self-interest calls upon it to give true evidence, the *Abhyudaya* (Allahabad), of the 14th January 1912 (received on the 15th January), observes that no good can result either to Government or to the people by entrusting judicial work to officers of the type of Mr. Humphries. The editor expresses the hope that Government will give a proper admonition to officers like Mr. Humphries, as otherwise the desire of His Majesty that "unity and concord may for the future govern the daily relations of private and public life" in India will not be realised.

ABHYUDAYA, 14th January 1912.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Imposition of house tax in Banda.

71. A correspondent, signing himself "A RESIDENT OF BANDA," contributes an article to the *Abhyudaya* (Allahabad), of the 14th January 1912 (received on the 15th January), in which he remarks that the announcement by beat of drum made on behalf of the Banda Municipality regarding the proposed imposition of house tax in the city, has been received with dissatisfaction by the people. He remarks that in view of the poverty of the people the Municipal Board of Banda should not impose a house tax there.

ABHYUDAYA, 14th January 1912.

House tax in Kakori, Lucknow.

72. The *Hindustani* (Lucknow), of the 22nd January 1912, contains a contributed article in which the writer remarks that, though Government has sanctioned the payment of the salaries of chaukidars from the government treasury, and the application of house taxes to improve the sanitary condition of towns, yet no amendment has been made in the Act relating to house tax. He suggests that the disbursement of money realised from house tax should be entrusted to an overseer instead of a low paid *bakhshi*. He complains that of the two Hindu house tax *panchas* of Kakori, Lucknow, one is the uncle of the other, and that of the three Muhammadan *panchas* one is of fifteen years' standing. He draws the attention of the Deputy Commissioner and the tahsildar to the matter, and asks them to remove the grievance of the people of Kakori when the next election of *panchas* takes place.

HINDUSTANI, 22nd January 1912.

Alleged inadequate representation of Muhammadans on the Municipal Board, Bareilly.

73. One Saiyid Muhammad Abdul Wadud contributes an article to the *Rohilkhand Gazette* (Bareilly), of the 16th January 1912 (received on the 22nd January), in which he complains that although Muhammadans form the major portion of the population of Bareilly town they are not represented adequately on its municipal board.

ROHILKHAND GAZETTE, 16th January 1912.

A complaint against the members of the Municipal Board, Bijnor.

74. The *Sahifa* (Bijnor), of the 19th January 1912 (received on the 22nd January), refers to an order recently passed by the members of the Municipal Board, Bijnor, restricting the sale of beef which the editor characterizes as unjust, and says that it was only passed because there was a majority of Hindus on the board.

SAHIFA, 19th January 1912.

Members of district boards.

75. One Muhammad Shabbir Hasan Mohsin contributes an article to the *Hindustani* (Lucknow), of the 26th January 1912, in which he complains that there is a class of men who obtain their election as members of district boards by gaining the good will of tahsildars and deputy collectors, and that such persons, when they become members, use their position for their own personal benefit.

HINDUSTANI, 26th January 1912.

LEADER, 26th January 1912.

The Cawnpore Municipal Board.

76. The *Leader* (Allahabad), of the 26th January 1912, refers to a controversy which has recently occurred between certain members of the Cawnpore Municipal Board and the chairman, and criticises the action of the latter in excluding press representatives from the meeting, at which the protests were publicly made by the members of the board against his order closing the Parade bazaar.

In the course of this article the following passage occurs:—

"It is unfortunately clear that it is necessary for the Government to make an impartial examination of the state of affairs there and bringing about a better situation than at present prevails. The best arrangement will, of course, be that Cawnpore, as all other cities wherever this is not absolutely impossible, should be allowed an elected non-official chairman, with a whole-time executive officer under the board to carry on the daily work of the municipality, as is the case in Bombay. This is the arrangement recommended by the Royal Commission on Decentralization, and His Honour Sir John Hewett will earn the sincere thanks of the community if, before he lays down the reins of his high office, as he will do a few months hence, he will take steps to introduce it in the larger cities of the United Provinces."

(e)—Education.

NASIM-I-AGRA, 23rd January 1912.

Education for prisoners in jails.

77. The *Nasim-i-Agra* of the 23rd January 1912, expresses regret that no arrangement is made for the education of adult prisoners in jails. The editor observes that if prisoners be given secular combined with religious instruction in jails, there will be a considerable decrease in the number of crimes committed every year. He expresses approval of the action of the Madras Government which has circularized the jail authorities to provide means for the instruction of their prisoners, and trusts that its action will be followed by all the provincial Governments.

OUDH AKHBAR, 15th January 1912.

Educ ation for prisoners in jails.

78. The *Oudh Akhbar* (Lucknow), of the 15th January 1912, expresses approval of the action of the Government of Madras which has allowed experiments to be made in giving instruction to the prisoners in the Rajmandri and Cananore jails. The editor expresses the hope that the education given to prisoners will tend to decrease.

LEADER, 21st January 1912.

The proposed Hindu University.

79. The *Leader* (Allahabad), of the 21st January 1912, publishes an article contributed by Lala Baijnath suggesting the establishment of one daily paper capable of voicing Indian opinion, of a branch of the Servants of India Society and of a college on non-sectarian lines in Delhi, as well as the restoration of the Delhi Hindu College to the B.A. standard. Reproducing a contributed article from the *Amrita Bazar Patrika* (Calcutta), which suggests that the Hindu University should be founded in Delhi instead of at Benares, the editor expresses the opinion that Delhi as the Imperial city and Metropolis of India should be the seat for the All-India Hindu University, and that the money proposed to be spent on the expansion of the Central Hindu College, Benares, should be applied to the improvement and enlargement of the Delhi Hindu College.

MASHRIQ, 23rd January 1912.

The proposed Muhammadan University.

80. The *Mashriq* (Gorakhpur), of the 23rd January 1912, takes exception to the Hon'ble Mr. Butler's demand made to the supporters of the proposed Muhammadan University scheme that they should first collect thirty-five lakhs of rupees and then ask Government for the grant of a university Charter.

The editor says that twenty-five lakhs of rupees, combined with the capitalized value of the present income of the Muhammadan Anglo-Oriental College, Aligarh, will be sufficient to start the university work, and he asks Government to remove the restriction of thirty-five lakhs.

LEADER, 25th January 1912.

Female education.

81. The *Leader* (Allahabad), of the 25th January 1912, in an article on "Public instruction in the United Provinces" advocates the education of girls on a more extensive scale, and, while emphasizing the importance of the movement, asks Government to make more liberal grants towards female education than has hitherto been done. The editor denies the truth of the statement that there is no demand for

the education of girls, and says that the *Arya Samaj* have started girls' schools in nearly every district in the province. He is of opinion that if more funds were forthcoming more teachers could be trained, more girls enrolled and more done in the direction of *zenana* instruction.

82. The *Saddharma Prachárak* (Kangri, Bijnor), of the 17th January 1912, expresses approval of the King-Emperor's reply to the Calcutta University address, and remarks that the ideal sketched by His Imperial Majesty should be the ideal of every Indian University. The editor observes that it is needless to mention that the existing official universities do not and cannot act up to this ideal.

SADDHARMA PRACHARAK, 17th January 1912.

The King-Emperor's reply to the Calcutta University address.

83. The *Oudh Akhbar* (Lucknow), of the 23rd January 1912, expresses appreciation of the action of the Punjab University in ruling that an examinee can be supplied with a list of marks received by him in the various subjects in which he has been examined by the University, provided he pays a fee of five rupees. The editor, however, objects that this rule will only benefit rich students and he asks the University authorities either to supply the list of marks to poor students without charging any fee or to supply the list to all examinees after charging a moderate and reasonable fee from all of them.

OUDH AKHBAR, 23rd January 1912.

Supply of lists of marks in various subjects by the Punjab University.

(f)—Agriculture and questions affecting the land.

84. The *Rahbar* (Moradabad), of the 14th January 1912 (received on the 25th January), contains a contributed article, in which the writer refers to the presidential speech delivered by the Hon'ble Lala Sukhbir Singh at the Vaishya *Maha Sabha* asking the Vaishyas to take to agriculture, cattle breeding and commerce, as being their ancestral professions. He draws the attention of the president of the Vaishya *Maha Sabha* to the fact that the Vaishyas of the Punjab have been excluded from the class of agriculturists by the Punjab Land Alienation Act, and asks him to request the Punjab Government not to prevent by legislation the Vaishyas from following their ancestral profession. He points out that the exclusion of the Vaishyas from the class of agriculturists prevents them from cattle breeding also, and he suggests that the president of the Vaishya *Maha Sabha* should move the Punjab Government in the matter of helping the Vaishyas in cattle breeding.

RAHBAR, 14th January 1912.

The Vaishyas and agriculture and cattle breeding.

(g)—General.

85. The *Rahbar* (Moradabad), of the 14th January 1912 (received on the 25th January), remarks that the revival of Indian industries can only be brought about by means of the *swadeshi* movement. The editor expresses regret that the imports of foreign goods in the month of November last was large as compared with those of the corresponding month of the preceding year. He asks Indians not to purchase foreign goods at all, as otherwise much harm will result to the country.

RAHBAR, 14th January 1912.

The *swadeshi* movement.

86. One Raghubir Saran of Dehra Dun contributes an article to the *Rahbar* (Moradabad), of the 14th January 1912 (received on the 25th January), in which he expresses regret that, unlike the people of other civilized countries, Indians should prefer service to commercial enterprise, and he lays great stress upon the usefulness of Co-operative Credit Societies. He advises his countrymen to take advantage of the Co-operative system.

RAHBAR, 14th January 1912.

The Co-operative Credit Societies.

87. The *Rahbar* (Moradabad), of the 14th January 1912 (received on the 25th January), expresses regret at the want of interest exhibited by the Hindus in the propagation of the Hindi language, in spite of the fact that they form the major portion of the population of India and he urges them to realise the duty which they owe to it.

RAHBAR, 14th January 1912.

Hindi as the national script.

88. Referring to the government circular regarding the adequate representation of all Indian communities in government service, the *Kayasth Hitkari* (Agra), of the 16th January 1912 (received on the 20th January), advices the Kayasths to take to trade. The editor concedes that it is only fair on the part of Government to give

KAYASTH HITKARI, 16th January 1912.

Kayasths in government service.

equal shares to all communities in government service, although he contends that the qualification and not the caste of a candidate should be taken into consideration at the time of filling any appointment.

LEADER, 21st January 1912.

Certain concessions to Burma Ruby Mines Company.

89. The *Leader* (Allahabad), of the 21st January 1912, refers to the report that Lord Crewe had agreed to remit certain arrears of rent and other debts to the Burma Ruby Mines Company, expresses the hope that the Secretary of State will have no objection to rendering similar help to other concerns more or less similarly situated, which can make out a case for themselves.

HINDUSTANI, 22nd January 1912.

Madh Uttar should be substituted for the name "United Provinces of Agra and Oudh."

90. The *Hindustani* (Lucknow), of the 22nd January 1912, contains a contributed article in which the writer remarks that the expression "United Provinces of Agra and Oudh" as a name of these provinces is a misnomer and does not convey the proper significance. He ascribes the backwardness of this province to the fact that it has not got a suitable and appropriate name. He suggests that the name *Madh Uttar* should be given to this province, seeing that it lies in the centre *(madh)* of northern *(uttar)* India. He asks the leading men of these provinces to move Government to change the name of these provinces into *Madh Uttar*.

MASHRIQ, 23rd January 1912.

The courts of pargana officers.

91. The *Mashriq* (Gorakhpur), of the 23rd January 1912, takes exception to the holding of courts by pargana officers in the head quarters of the districts.

The editor says that the system gives a great deal of trouble to people who have to come in a long distance from the mofussil to conduct their cases in head quarters, with the result that they waste time which could have been profitably employed by them, and he suggests that Government should order the pargana officers to hold their courts at the head quarters of the tahsil of which they are pargana officers.

Referring to the local arrangements he takes exception to the holding of court by the pargana officer of the Hata tahsil in Deoria Sub-division, and observes that either the pargana officer of the Hata tahsil should hold his court at Hata or even at Gorakhpur, which is nearer to Hata than Deoria.

V.—Legislation.

LEADER, 19th January 1912.

The Elementary Education Bill.

92. The *Leader* (Allahabad), of the 19th January 1912, publishes an article criticising the views recently published by Government which were expressed by certain Commissioners and Collectors of the United Provinces about the proposed Elementary Education Bill. The editor expresses satisfaction at the assurance given by Government that it was unnecessary to premise that the extension and popularization of education in the primary stage at which the Hon'ble Mr. Gokhale aimed were eminently desirable objects, and that it shared the almost universal view that those objects deserved the strongest encouragement and all reasonable sacrifice on the part of the administration and the people.

LEADER, 21st January 1912.

The Elementary Education Bill.

93. The *Leader* (Allahabad), of the 21st January 1912, in continuation of the article entitled "United Provinces officials against elementary education," further criticises the views expressed by some of the Commissioners and Collectors of these provinces against elementary education.

NAIYAR-I-AZAM, 19th January 1912.

The Agra Estates Bill.

94. The *Naiyar-i-Azam* (Moradabad), of the 19th January 1912 (received on the 20th January), takes strong exception to the Agra Estates Bill and remarks that if the bill be passed into law the feeling of Muhammadans will be considerably wounded, that discontent will increase amongst them and they will despair of obtaining equitable treatment.

The editor observes that in the event of the bill becoming law Muhammadans will consider the action of Government as a direct interference with their religious freedom, and he asks Government not to take into account the opinions of some Muhammadan supporters of the bill, who, he says, are actuated by the hope of personal gain.

VI.—Railway.

Nil.

VII.—Post Office.

95. *Al Mushir* (Moradabad), of the 18th January 1912 (received on the 22nd January), takes exception to the system of realising money-order fees from the senders of value payable orders as unjust. AL MUSHIR, 18th January 1912.

Value payable orders.

The editor draws the attention of the Director General of Post Offices in India to the matter and suggests that the money-order fee should be realised from the addressee in case he accepts the value payable packet.

96. The *Nasim-i-Agra* of the 23rd January 1912, takes exception to the system of realising value payable commission before a value payable packet is accepted by the addressee. NASIM-I-AGRA, 23rd January 1912.

Value payable orders.

The editor characterizes the system as unjust, and suggests that either value payable commissions should be realised from the sender when the value payable packet is accepted by the addressee, or in case of refusal by the addressee to accept the packet that he should be compelled to pay the commission.

VIII.—Native societies and religious and social matters.

97. The *Rahbar* (Moradabad), of the 14th January 1912 (received on the 25th January), remarks that the cow-protection deputation taken by Mr. Jassawalla to England is doing good work there, and the editor expresses the hope that in case Mr. Jassawalla succeed in securing the support of the entire British public the slaughter of cows in India will without doubt be stopped. RAHBAR, 14th January 1912.

The cow-protection movement.

98. The *Nasim-i-Agra* of the 19th January 1912, expresses gratification at the success of the cow-protection movement which the deputation to England headed by Mr. Jassawalla has met with at the hands of the British public. NASIM-I-AGRA, 19th January 1912.

The cow-protection movement.

99. The *Mukhbir-i-Alam* (Moradabad), of the 15th January 1912 (received on the 20th January), refers to the advice given by the *Ulmas* of Arabia to the *Sunnis* and the *Shias* to make up their differences, on the ground that the occupation of Muhammadan kingdoms by foreigners is due to the differences between the two sects. The editor asks the Indian *Ulmas* and the Islami *anjumans* to try their best to establish harmonious relations between the *Sunnis* and *Shias* of India. MUKHBIR-I-ALAM, 15th January 1912.

Relations between the *Sunnis* and *Shias*.

100. The *Rohilkhand Gazette* (Bareilly), of the 16th January 1912 (received on the 22nd January), refers to the efforts made by some mullahs in Arabia to bring about a union between the *Shias* and *Sunnis*, and to their statement that the subjection of several Muhammadan countries is due to the disunion amongst the several sects of Muhammadans, and suggests that Indian *Ulamas* (learned men) too should exert their influence in bringing about a union amongst the different sects to be found in the country. ROHILKHAND GAZETTE, 16th January 1912.

Relations between the *Sunnis* and *Shias*.

101. The *Abhyudaya* (Allahabad), of the 14th January 1912 (received on the 15th January), remarks that the grand and pompous procession of *sadhus* on the occasion of the *Magh mela* shows how rich the Indian *sadhus* are, and observes that if the *mahants* were to spend their money on some work of public good the condition of India would be greatly improved. ABHYUDAYA, 14th January 1912.

The Indian *sadhus*.

102. The *Leader* (Allahabad) of the 21st January 1912, refers to the unseemly sight presented by the *nagas* in their shameful nudeness on the occasion of the *Maghi Amavasya*, and remarks that the law must be defective if they could not be prevented from parading themselves in that way before the public gaze. LEADER, 21st January 1912.

The *Magh mela*.

103. In continuation of the article entitled "The sanctity of the *Qoran*," the *Musáfir* (Agra), of the 19th January 1912 (received on the 23nd January), in support of the contention that the style of the *Qoran* is neither elegant nor eloquent, remarks MUSAFIR, 19th January 1912.

The sanctity of the *Qoran*.

that the verses said to be revealed to Muhammad in reply to questions put to him by the public are not pertinent.

MUSAFIR, 19th January 1912.

Islam in England.

104. The *Musáfir* (Agra), of the 19th January 1912 (received on the 22nd January), refers to a pamphlet entitled *Shaikh Sanausi aur Namwar Hazrat Imam Mehdi* written by Khwaja Hasan Nizami Sufi, in which the author said that in the course of his travels the great Sufis informed him that the King of England, with his English subjects, was going to accept Islam, and remarks that after what the Khwaja has written no one will dare to deny the existence of a mad man [*(lit.)* Sheikh Chieti (?)] in the twentieth century.

MUSAFIR, 19th January 1912.

Jehad in Islam.

105. The *Musáfir* (Agra), of the 19th January 1912 (received on the 22nd January), remarks that Indian Muhammadans are wrong in maintaining that Islam does not preach quarrels and *jehads*, seeing that Muhammadans in Tripoli and Persia have been excited to rise in *jehad*. The editor states that the principle of *jehad* has always helped Muhammadans in acquiring fresh territories under the cloak of religion.

ITTIHAD, 24th January 1912.

Pollution by touch and Muhammadans.

106. The *Ittihad* (Moradabad), of the 24th January 1912, expresses regret that Muhammadans do not resent the doctrine of pollution by touch among the Hindus who treat them as *Mlechhas*. The editor quotes some verses from the *Qoran* to show that Muhammadans are enjoined not to take *kafirs* in their confidence, and asks his co-religionists to act upon the injunction of the *Qoran* and not to pollute themselves by accepting food offered to them by Hindus.

ITTIHAD, 24th January 1912.

Muharrum in Budaun.

107. The *Ittihad* (Moradabad), of the 24th January 1912, takes exception to the provision of amusements, on the occasion of the last *Muharrum* in Budaun, on the ground in front of the boarding-house of the District High school. The editor draws the attention of the officer in charge of *Muharrum* arrangements and of the District Magistrate of Budaun to the matter, and expresses the hope that in future no such amusements will be allowed as they are calculated to wound the feelings of a section of the Muhammadan community.

AL MUSHIR, 25th January 1912.

Pilgrimage to Mecca.

108. *Al Mushir* (Moradabad), of the 25th January 1912, takes exception to the Government of India's order which requires the pilgrims to Mecca to sail from the port of Bombay only.

The editor says that the order has caused considerable trouble to the pilgrims from the Punjab, Baluchistan, Afghanistan and Central Asia, and suggests that the port of Karachi also should be opened for pilgrims starting for Mecca.

SADDHARMA PRACHARAK, 17th January 1912.

The *gurukul* at Hardwar (Kangri).

109. The *Saddharma Prachárak* (Kangri, Bijnor), of the 17th January 1912, refers to the opinions of Messrs. Nevinson, Myron Phelps, Maxwell, the representative of the *Daily Mail*, and Mr. St. G. Lane Fox Pitt regarding the good intentions of the *Arya Samaj* and the *gurukul*, as well as regarding their work, and asks whether "our brethren, the Anglo-Indians and officials, will not take any lesson from these examples, whether they will not even now admit that the chief reason of their suspicions about the *gurukul* is their ignorance." The editor also enquires how they can form a correct opinion about the *gurukul*, when none of them care to take trouble to inspect it for themselves.

MUSAFIR, 19th January 1912.

Party feeling in the *Arya Samaj*.

110. The *Musáfir* (Agra), of the 19th January 1912 (received on the 22nd January), expresses regret that party feeling is paving the way to destruction for the *Arya Samaj*. The editor states that though Christians and Muhammadans are also divided among themselves yet they, unlike the Aryas, forget their differences when the interests of their respective religions are at stake. He asks the Arya Samajists to work in concert with one another.

SADDHARMA PRACHARRAK, 10th January 1912.

The position of women in the west.

111. The *Saddharma Prachárak* (Kangri, Bijnor), of the 10th January 1912 (received on the 12th January), reproduces the substance of an article which appeared in the January number of the *Modern Review* (Calcutta) on the position of women in the West

over the signature of Lala Har Dayal, and urges that many educated Indians, who have daughters to educate, will do well to peruse the article. The editor observes that if they think for themselves they will known that the ideals of womanhood in India in ancient times were not so bad and that there were several points in their favour. The editor incidentally expresses the opinion that political domination over another nation is sometimes an indispensable condition for the regeneration of the latter, but that intellectual subjection alone is really destructive of the existence of a nation. He says that self-depreciation is the first symptom of intellectual subjection which makes Indians condemn their ancient civilization and adopt European modes of life in utter disregard of social, moral and economical environments.

IX.—Miscellaneous.

Nil.

C. E. W. SANDS,

Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

Allahabad :
The 27th January 1912.

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NATIVE NEWSPAPERS

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	2,000 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
3	Jain Gazette	Allahabad ...	Do. ...	Jagmander Lal, Jaini, M.A., Barrister-at-law.	
†4	Lucknow Collegian ...	Lucknow ...	Do. ...	Rev. T. T. Badley, of Lucknow; American; 45.	1,200 copies.
5	Mahámandal Magazine ...	Benares ...	Do.		
6	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	30 copies.
7	Muslim Review	Allahabad ...	Do. ...	Mirza Abul Hasan; 30	208 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 40.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	400 „
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 50.	3,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; Arya; 30 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 46. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 46.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	1,375 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 27 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adíb	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar ...	800 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 35 ...	475 „
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 40... ...	1,060 „
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 44.	125 „
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 27.	800 „
†24	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 43.	900 „
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán Khán; Muhammadan, Pathán; 40.	425 „
27	An Nasir	Lucknow ...	Do. ...	Shakháwat Ali.	
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 32	725 copies.
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	890 „
30	Brahman Samáchár ...	Saharanpur ...	Do. ...	Chotey Lál Tagá	500 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 42...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Lal Nigam.	
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 23.	600 copies.
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 33 ...	500 „
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 39.	300 „
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdulláh, B.A., LL.B.; Muhammadan; 35.	450 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 „
†38	Kshattriya	Meerut ...	Do. ...	Shádi Rám; 36...	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Kul Bháskar	Allahabad ...	Monthly ...	Shridhar Prasád; Kayasth; 30 ...	200 copies.
40	Old Boy	Benares ...	Do. ...	Itrat Husain, B.A.; 38	1,000 ,,
41	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,
42	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 ,,
43	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,600 ,,
44	Tabsira	Lucknow ...	Do. ...	Muhammad Taki Ali.	
45	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	300 copies.
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 38.	600 ,,
47	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 35 ...	650 ,,
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 29.	1,400 ,,
49	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 40.	400 ,,
50	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 37.	550 ,,
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 70.	200 ,,
52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 55.	200 ,,
53	All India Shia Gazette ...	Lucknow ...	Do. ...	Saiyid Mubárak Ali; 32	600 ,,
54	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	
55	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 28	1,000 copies.
56	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
57	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 40 ...	150 ,,
58	Vyápári-wa-Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	350 ,,
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 53.	1,050 ,,
61	Al Mushir	Moradabad ...	Do.		
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 31 ...	700 copies.
*63	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	900 ,,
64	Anwar Alam	Dehra Dun ...	Do.		
65	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 30 ...	300 copies.
66	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 57 ...	500 ,,
67	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
68	Darbar	Agra	Do.		
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 copies.
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 ,,
71	Independent	Allahabad ...	Do. ...	Shyám Kishore Varmá; Kayasth; 40...	500 ,,
72	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
*73	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 42	200 ,,
74	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	40 ,,
75	Kaisar-i-Hind	Fyzabad ...	Do.		
76	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 copies.
77	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 ,,
78	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 ,,
79	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 25 ...	2,000 ,,
80	Muslim Gazette	Lucknow ...	Do. ...		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Naiyar-i-Azam	Moradabad ...	Weekly ...	Saiyad-Ibn-Alí; Muhammadan; 48 ...	350 copies.
82	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52.	
83	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	225 copies.
84	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 ,,
85	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 46	700 ,,
86	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 28.	350 ,,
87	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 25.	300 ,,
88	Surma-i-Rosgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 ,,
89	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
90	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmadí; 40	72 ,,
91	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 32 ...	400 ,,
92	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 31.	300 ,,
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 42.	500 ,,
94	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,700 ,,
95	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 58.	300 ,,
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 51 ...	300 ,,
	ARABIC-URDU.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	500 copies.
	HINDI.				
98	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Brahman; 55	About 100 ,,
100	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 36	700 ,,
101	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	500 ,,
102	Bháskar	Meerut ...	Do.		
103	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	404 copies.
104	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 54	700 ,,
105	Deháti	Benares ...	Do. ...	Gulab Chand Shrivástava; Kayasth ...	300 ,,
†106	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 57	400 ,,
107	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.	
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt; Brahman; 35 ...	600 copies.
109	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 39 ...	700 ,,
110	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	Bálmakund Sharmá.	
111	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 28	1,000 copies.
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 44	800 ,,
113	Indu	Benares ...	Do. ...	Ambika Prasád Gupta.	
114	Jiwan	Cawnpore ...	Do. ...	Rám Prasád.	
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 36 ...	450 copies.
116	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra ...	1,500 ,,
*117	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	800 ,,
118	Maheswari	Aligarh ...	Do.		
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 26 ...	1,500 copies.
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 27 ...	400 ,,
*121	Nágri Prabardhni Patriká ...	Allahabad ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Náráyani or The Vedánta Patriká	Fyzabad ...	Monthly ...	Rám Nandan Sahái.	
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri	800 copies.
124	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande ; 27...	5,000 ,,
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá ; 25 ...	30 ,,
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál ; Brahman ; 35 ...	500 ,,
127	Sanádhyopkárak	Agra	Do. ...	... ...	750 ,,
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp ; Brahman ; 40 ...	1,350 ,,
129	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi ; Brahman.	2,200 ,,
130	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru ; Kashmiri ; 30.	1,000 ,,
131	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi ; 31	1,200 ,,
132	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla ; 45	500 ,,
133	Swadesh Bándhavé ...	Agra	Do. ...	Kunwar Hanumant Singh ; Rájput ; 44	550 ,,
134	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi ; Brahman	
135	Vaishya	Allahabad ...	Do. ...	Sangam Lal ; Agarwal.	
*136	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád ; Máthur Brahman ; 37.	1,000 copies.
137	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám ; Brahman, Arya ; 40	850 ,,
139	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri.	
†139	Kám Dhenu	Hardwat ...	Do. ...	Bábá Bhagwán Dás Udási ; 45 ...	500 copies.
140	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A. ; Kshattriya ; 48.	1,000 ,,
141	Rájpút	Agra	Do. ...	Thakur Hanumant Singh ...	1,550 ,,
142	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád ; Khatri ; 45 ...	775 ,,
143	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth ; Brahman ; 40 ...	200 ,,
144	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt ; Brahman ; 57 ...	1,500 ,,
145	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá ; Khatri ; 34	1,500 ,,
146	Jain Gazette	Jalesar (Etah) ...	Do. ...	Babu Banársi Das Jain, B.A.	
147	Kaisar Hind	Benares ...	Do.		
†148	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 copies.
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám ; Khatri ; 55 ...	3,000 ,,
150	Shubh Chintak	Allahabad. ...	Do.		
151	Abhyudáya	Allahabad ...	Twice a week	Krishna Kant Malviya	2,000 copies.
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Muslim Gazette* (Lucknow), of the 14th January 1912, expresses regret at the small amount of money raised by the Muhammadans of India up to this time in aid of the Turkish and Arab sufferers in Tripoli. — MUSLIM GAZETTE, 14th January 1912.

The Italian-Turkish war.

The editor asks his co-religionists in India, and particularly those in the United Provinces, to subscribe liberally towards the Turkish relief fund.

2. The *Muslim Gazette* (Lucknow), of the 14th January 1912, expresses approval of the boycott of Italian goods effected by the Muhammadans and says that it is a happy sign of union amongst the Muhammadans of different countries in the world. — MUSLIM GAZETTE, 14th January 1912.

The Italian-Turkish war.

The editor observes that if this national feeling spread throughout the whole Muslim world no power on earth will be capable of destroying Islam.

3. The *Hitaishi* (Pilibhit), of the 20th January 1912 (received on the 29th January), referring to the controversy between the *Watan* (Lahore), and the *Arya Musafir* (Jullundur), on the subject of the Italian-Turkish war, expresses regret that the *Watan* should have established relations with Turkey instead of rendering allegiance to the British Government only. The editor observes that any comment on the war should be made very cautiously, seeing that Government has issued a proclamation enjoining its Indian subjects to observe strict neutrality. — HITAISHI, 20th January 1912.

The Italian-Turkish war.

4. The *Kaiser-i-Hind* (Fyzabad), of the 25th January 1912 (received on the 29th January), denounces Italian aggression in Tripoli, and expresses the opinion that the foreign policy of the Turkish Government is responsible for their present trouble, seeing that it wrongly relied on the friendship of Germany. — KAISER-I-HIND, 25th January 1912.

The Italian-Turkish war.

The editor urges his co-religionists to arouse themselves and to realise the situation in which their brethren in other countries are placed, and expresses the hope that the foreign policy of Sir Edward Grey may be altered in favour of Muhammadan countries.

5. The *Mashriq* (Gorakhpur), of the 30th January 1912, expresses regret that the activity of the Italian warships in the Red Sea should have been allowed to continue by the European Powers. — MASHRIQ, 30th January 1912.

The Italian-Turkish war.

The editor says that the refusal of the Europeans to interfere is due either to their fear of the Italian navy or to the rumoured secret understanding between the British, French and Italian Governments.

6. One Muhammad Abdul Baqiulvi of Kakori contributes an article to the *Muslim Gazette* (Lucknow), of the 14th January 1912, in which he describes European politics as exemplifying deceit and fraud. — MUSLIM GAZETTE, 14th January 1912.

The situation in Persia.

He condemns European aggression in Asiatic countries, and complains that the European Powers endeavour to crush all independent spirit shown by Asiatics.

He expresses the opinion that the time seems to have come when all the Asiatic kingdoms should unite.

7. The *Muslim Gazette* (Lucknow), of the 21st January 1912 (received on the 26th January), remarks that the situation in Persia has created discontent and dissatisfaction among Indian Muhammadans, seeing that they believe that the safety of Turkey and Afghanistan depends upon the integrity and independence of Persia. The editor expresses regret that Russia, which is regarded by Indian Muhammadans as an old enemy not only of themselves but also of Great Britain, should interfere in Persian affairs, and that the British Minister for foreign affairs should countenance such interference. He asks whether the British Government desires to purchase friendship with Russia by disregarding the susceptibilities of Muhammadans, and whether Government is convinced that Russia will not enter India after occupying Persia, and he suggests that Government should assure its — MUSLIM GAZETTE, 21st January 1912.

The situation in Persia.

Muhammadan subjects that it is not a party to a conspiracy secretly formed by European Powers to destroy Muhammadan kingdoms and to exterminate Islam. He urges the need for the British Government to prove that it is on terms of friendship with Muhammadans, and, after drawing the attention of Government to the alleged Russian atrocities in Persia, expresses the hope that the British Government will uphold its reputation as a champion of the weak and the oppressed.

KAISER-I-HIND, 25th January 1912.

The situation in Persia.

8. The *Kaiser-i-Hind* (Fyzabad), of the 25th January 1912 (received on the 29th January), denounces Russian aggression in Persia, and says that, if Russia secure a foot-hold in Persia, she will undoubtedly some day attack India.

The editor expresses surprise that the British Ministers should have not have realised the grave consequences of Russian occupation of Persia, and he asks the British Government to maintain the integrity and independence of that country.

TOHFA-I-HIND, 25th January 1912.

The situation in Persia.

9. The *Tohfa-i-Hind* (Bijnor), of the 25th January 1912 (received on the 29th January), complains of Russian and Italian aggression in Persia and Tripoli respectively. The editor refers to the many expressions of opinion by distinguished British statesmen and writers as to the dangers of the Persian situation, and observes that the destruction of Persian independence will bring in its train many troubles and difficulties.

He therefore asks the British Government to persuade Russia to act in accordance with the Anglo-Russian convention, and to prevent her from taking advantage of the weakness of Persia.

MUSAFIR, 26th January 1912.

The situation in Persia.

10. The *Musáfir* (Agra), of the 26th January 1912 (received on the 29th January), refers to the reply given by the India Office to the London Muslim League to the effect that Government had reason to believe that the negotiations between Russia and Persia, which it had done its utmost to facilitate, were on the point of reaching a satisfactory conclusion, in which case as soon as order was re-established the situation in Persia would revert to its normal state, and that Government was unable to intervene in the particular disputes concerning only Russia and Persia, because Government's general policy was merely to secure that Russian influence, which had long existed in the North, should not be extended in directions prejudicial to India. The editor observes that while Indians may sympathize with the present deplorable condition of Persia, they being a subject race should not concern themselves with disputes in foreign countries, and so compel Government to interfere in matters relating to other countries.

MUSAFIR. 26th January 1912.

The situation in Persia.

11. The *Musáfir* (Agra), of the 26th January 1912 (received on the 29th January), refers to the reply given in the course of a speech at Sunderland by Sir Edward Grey to the question as to what steps Great Britain was taking to prevent Russia annexing Persia and says that it was wise and statesmanlike, and remarks that if, in view of that reply, any man asks Great Britain to interfere in Persia, he should be regarded as selfish and as feeling no love for Great Britain.

MUSLIM GAZETTE, 28th January 1912.

The situation in Persia.

12. The *Muslim Gazette* (Lucknow), of the 28th January 1912, denounces Russian aggression in Persia and says that it is the earnest desire of the Muhammadans as a whole to see the Anglo-Russian convention respected by Russia.

The editor appeals to the British Government to maintain the integrity and independence of Persia.

MUSLIM GAZETTE, 28th January 1912.

The situation in Persia.

13. The *Muslim Gazette* (Lucknow), of the 28th January 1912, takes exception to the reply given by Sir Edward Grey to the question as to what steps Great Britain was taking to prevent Russia annexing Persia, and remarks that the reply was not in keeping with the past traditions of England, and is looked upon by the Muhammadans of India with dismay. The editor observes that though the speech of Sir Edward Grey was disheartening to the Muhammadans, they believe that the British Government will one day pay attention to their earnest desire and save Persia from falling under Russian domination.

14. The *Oudh Akhbar* (Lucknow), of the 1st February 1912, takes exception to the opinion expressed by some of the Muhammadan journals that the British Government, on account of its weakness, could not prevent Russian aggression in Persia. OUDH AKHBAR, 1st February 1912.

The situation in Persia.

The editor says that the non-interference of the British Government in the Persian affairs was not due to its weakness but was based on diplomacy.

15. The *Musáfir* (Agra), of the 26th January 1912 (received on the 29th January), publishes a cartoon in which is represented a combat between an Italian and a Turk and a Russian and a Persian. An indignant figure represents the Muslim League, while a bird sitting at the feet of the Muslim League is represented as extending one leg to kick the Italian and the other to kick the Russian, while a Hindu is depicted as giving the following advice: "You see, brother, it is unwise to stretch your legs so far and to interfere in the disputes of foreigners. However, you know your business best. It was my duty to explain this to you and you are free to do whatever you please." MUSAFIR, 26th January 1912.

The situation in Persia and Tripoli.

(b)—Home.

16. The editor of the *Hindustan Review* (Allahabad), in the editorial notes of the issue for January 1912, sets together extracts from Mr. Lovat Fraser's *India under Curzon and After* (page 396) and from the despatch from the Government of India to the Secretary of State, dated the 25th August 1911. He notes that Mr. Lovat Fraser's remarks sum up his conclusions at the end of a prodigious chapter of thirty pages devoted to the partition—conclusions based upon a distorted view of the measure and its effects, the outcome of a prejudiced mind; while those of the Government of India sum up their view based on an actual experience of the working of Lord Curzon's scheme. The editor commends all the boons, particularly the separation of Behar from Bengal. HINDUSTAN REVIEW, January 1912.

The Delhi darbar and the historic announcement by the King-Emperor.

The editor refers to the recent session of the Indian National Congress at Calcutta as having been disappointing, and suggests that in Calcutta, after the revocation of the partition of Bengal, possibly the announcement of the removal of the Capital to Delhi was to some extent responsible for it. While commending the speech of the president, he remarks that it was more critical than constructive, and that it was not marked by any common note of underlying principle pervading all its parts.

17. The *Leader* (Allahabad), of the 31st January 1912, has the following:— LEADER, 31st January 1912.

The coronation darbar.

"We hope not even the worst mind of Anglo-India will sympathize with the attack on the darbar concessions that that lost mind, Sir John Rees, has seen fit to publish through the pages of the *Fortnightly Review*. Sir John Rees is half a century behind the age when he decries agitation in the manner he does. But it will be unkind to him and unwise for us to take him seriously. He is designed to amuse the passers-by and this function he performs, occasionally well and often clumsily. There let us leave him. Sir William Wedderburn in the *Contemporary Review* extends his cordial approval to the wise and beneficent statesmanship of Lords Hardinge and Crewe, and in doing so, faithfully voices the opinion of the entire educated community of India. Sir William's tribute to the leaders of Bengal will find an echo in the hearts and minds of all non-Bengali Hindus."

18. The *Saddharma Prachárak* (Kangri, Bijnor), of the 31st January 1912, remarks that the 12th December, which was a day of rejoicing for Indians, proved very unfortunate for the Gaekwar of Baroda, who, on account of nervousness, failed to do homage properly to the King-Emperor on the occasion of the coronation darbar. The editor observes that the incident has been adversely commented upon by the *Times*, the *Saturday Review* and the *Globe* and other English papers, though the Gaekwar had addressed a letter of apology to the Viceroy and the matter should have been allowed to end there. He remarks that the loyalty of the Gaekwar SADDHARMA PRACHARAK, 31st January 1912.

The Gaekwar incident.

being unquestioned he would not have noticed the adverse comments of the English papers had it not been for the evil effect which the incident seems to be producing in the State. He expresses doubt as to whether the postponement of the marriage of Princess Indra with the Maharaja of Gwalior, and the calling back of Mr. Seddon, whose services had been lent to the Baroda State, are due to the unfortunate incident.

OUDH AKHBAR, 1st February 1912.

The Gaekwar incident.

19. The *Oudh Akhbar* (Lucknow), of the 1st February 1912, takes strong exception to the remarks made by the *Times* (London) on the Gaekwar incident.

The editor says that the Maharaja's loyalty to the British Throne cannot be impugned and asks Government to stop the publication of libels against the Maharaja by the *Times* and other English journals.

ADIB, December 1911.

The change of Capital.

20. Abul Ala Hakim Saeed Ahmad of Lucknow contributes an article to the *Adib* (Allahabad), for the month of December 1911 (received on the 28th January 1912), in which he remarks that the change of Capital from Calcutta to Delhi has been effected for political reasons, because any danger to India may be apprehended from the West and not from the East, and observes that many political advantages will accrue to Government from this change. He expresses the hope that, in commemoration of His Majesty's coronation darbar in India, Indians will be treated with more consideration by Government.

MUSLIM GAZETTE, 14th January 1912.

The annulment of the partition of Bengal.

21. The *Muslim Gazette* (Lucknow), of the 14th January 1912, expresses approval of the patriotism, courage and perseverance of the Bengalis, and says that the annulment of the partition of Bengal has encouraged them so much that they are now contemplating the prospect of self-government for the Bengali-speaking race on the model of Australia, Canada and other British colonies.

The editor remarks that the progress of the Bengalis is due to the efficiency of their education, and expresses the desire for a more general diffusion of education amongst the Muhammadans.

ABHYUDAYA, 28th January 1912.

The annulment of the partition of Bengal.

22. The *Abhyudaya* (Allahabad), of the 28th January 1912, expresses regret that the people of Eastern Bengal should have been prevented from presenting an address to the Viceroy expressing their gratification at the annulment of the partition of Bengal. The editor remarks that the officers of Eastern Bengal did not like the idea of an address being presented to His Excellency the Viceroy, because it was they who had chiefly benefited from the partition of Bengal. Referring to the severe criticism said to have been made by an officer of Dacca of the annulment, he expresses surprise that officers who criticise an announcement made by His Majesty should presume to teach loyalty to Indians.

AL BASHIR, 30th January 1912.

The annulment of the partition of Bengal.

23. *Al Bashir* (Etawah), of the 30th January 1912, expresses approval of the memorial submitted to His Excellency the Governor General by the Central Muhammadan Association of Calcutta, and remarks that the requests made in the memorial are proper and just. The editor then refers to the reply given by His Highness the Agha Khan to the address of the Sindh Association at Karachi, in which he is reported to have said that the annulment of the partition of Bengal will actually benefit the Muhammadans of Eastern Bengal, and remarks that the view expressed by His Highness the Agha Khan can carry no weight with it, seeing that he has very little opportunity of judging the grievances of his co-religionists in Eastern Bengal.

TOHFA-I-HIND, 25th January 1912.

Relations between Europeans and Indians.

24. The *Tohfa-i-Hind* (Bijnor), of the 25th January 1912 (received on the 29th January), takes exception to the infliction of a fine on a boy of seven years by a joint magistrate in Madras for not saluting him properly.

The editor expresses the hope that the Madras Government will take notice of the case.

OUDH AKHBAR, 27th January 1912.

Relations between Europeans and Indians.

25. The *Oudh Akhbar* (Lucknow), of the 27th January 1912, says that, notwithstanding the efforts which have been made to remove the distinction between Europeans and

Indians, and to improve friendly relations between them, no success worth mentioning has yet been achieved. The editor says that if Indian ladies mix freely with European ladies relations are likely to become more friendly, but he observes that until Indian ladies are better educated and until all distinction between Indians and Europeans is removed no real benefit can be derived from such inter-change of visits.

HITAISHI, 20th January 1912.

Relations between Hindus and Muhammadans.

26. The *Hitaishi* (Pilibhit), of the 20th January 1912 (received on the 29th January), referring to the attempts made by the Hindus and Muhammadans of Behar to effect a *rapprochement*, expresses the wish that the relations between the two communities may also become friendly in Bengal, United Provinces and the Punjab. The editor ascribes the present strained relations between them to the claim put forward by Muhammadans to political and religious importance. He points out that their religious importance has not been recognized by Government, which has granted religious freedom to all the Indian communities, and suggests that Hindus and Muhammadans should come to a peaceful settlement as to how they should celebrate their respective religious festivals and thus spare Government much time and trouble. In conclusion he says that Hindus and Muhammadans, while cultivating harmonious relations, should remain faithful and loyal to Government and should not bother themselves with the Italian-Turkish war and the situation in Persia.

MUSLIM GAZETTE, 21st January 1912.

Relations between Hindus and Muhammadans.

27. The *Muslim Gazette* (Lucknow), of the 21st January 1912 (received on the 26th January), contains a contributed article in which the writer says that the annulment of the partition of Bengal has led the Muhammadans to think that it is necessary for them to depend not on others but on their own efforts. He points out that Muhammadans, finding that the political aspirations of Hindus are being fulfilled, have decided to co-operate with Hindus in political matters and to share with them the self-government which, thanks to the magnanimity of Government, is likely to be granted to Indians.

LEADER, 2nd February 1912.

Relations between Hindus and Muhammadans.

28. The *Leader* (Allahabad), of the 2nd February 1912, publishes a letter from Rai Bahadur Lala Baij Nath of Agra on the Hindu-Muhammadan question. The writer, in referring to recent correspondence published in the press regarding the policy to be adopted to ensure a better feeling between the two communities, remarks that the present state of tension has been brought about by persons who wanted to accomplish their own selfish ends by keeping them apart. He goes on to say that twenty or thirty years ago the Hindus and Muhammadans mixed freely and cordially with each other, shared in each other's fairs, festivals and social ceremonies, and that neither community stood in the way of the other's celebrating its religious rites as it chose. Now, the writer says, all this is changed and the ill-feeling is not confined to political matters, but is extending to business and social relations. Each *Muharram*, *Baqr-Id* or *Ram Lila* witnesses a disturbance of feeling which it never did before. In every government office there are cliques and combinations, and even in judicial matters Judges and Magistrates have begun showing favour to litigants or practitioners of their own religion. The writer suggests that Muhammadans should join the Congress, forego all claims to separate representation, and cease to assert their "political importance" as compared with Hindus, and that they should recognize the social and religious scruples and rights of the Hindus. He expresses the opinion that, if they (the Muhammadans) will but meet them with regard to the vexed questions of cow-killing and religious processions, the Hindus will help them in their own religious and social observances. He says that any *rapprochement* depends upon the attitude of the Muhammadans, and he advocates the formation of a committee of a few of the leading members of each community which should tour through the principal cities, ascertain the causes of tension of feeling, suggest methods of removing it and arrive at a definite understanding upon matters which concern the two communities. He refers to the interest taken by the Muhammadans in Turkish and Persian affairs as being merely sentimental, and urges that their interest in their motherland should be deeper, and that they can as little afford to separate from the Hindus as the latter from them.

MUSLIM GAZETTE, 14th January 1912.

29. The *Muslim Gazette* (Lucknow), of the 14th January 1912, expresses regret at the annulment of the partition of Bengal, which is alleged to be due to the agitation of the Bengalis.

The future policy of Indian Muhammadans.

The editor advises his co-religionists to depend for their salvation on their own exertions, and urges them not to join the Indian National Congress.

MUSLIM GAZETTE, 21st January 1912.

30. The *Muslim Gazette* (Lucknow), of the 21st January 1912 (received on the 26th January), reproduces translations of the articles contributed by Mirza Sami-ullah and a Muhammadan to the *Pioneer* (Allahabad) and the *Indian Review* (Madras) respectively, and an article from the *Vakil* (Amritsar) in order to show that Muhammadans desire to change their policy. The editor observes that, though there is a difference of opinion as to what should be their future policy, they all share the view that they "should stand on their own legs and depend upon their own exertions."

The future policy of Indian Muhammadans.

NAIYAR-I-AZAM, 26th January 1912.

31. The *Naiyar-i-Azam* (Moradabad), of the 26th January 1912 (received on the 29th January), publishes a leading article on the future policy of the Indian Muhammadans, in which the editor strongly urges the Muhammadans to keep aloof from the Indian National Congress. He observes that though the annulment of the partition of Bengal has naturally caused despondency amongst the Muhammadans they have no occasion for an immediate change of policy towards Government.

The future policy of Indian Muhammadans.

He goes on to say that the continuance of the British rule in the country is essential to the existence of the Muhammadans in India, but suggests that his co-religionists should do away with the habit of sycophancy, depend for their salvation on their own exertions, and spread education among the masses.

SAHIFA, 26th January 1912.

32. The *Sahifa* (Bijnor), of the 26th January 1912 (received on the 29th January), takes exception to the letter by Mr. Raza Ali on the future policy of the Indian Muhammadans, which appeared in the *Pioneer* (Allahabad), of the 4th January 1912. The editor says that the writer of the letter is alone responsible for the views expressed therein, and he urges his co-religionists to keep aloof from the Indian National Congress.

The future policy of Indian Muhammadans.

LEADER, 27th January 1912.

33. The *Leader* (Allahabad), of the 27th January 1912, congratulates Mr. Mushir Husain Kidwai on the sentiments contained in a letter to the paper on "The future policy of Indian Muslims." In this letter Mr. Kidwai advises his co-religionists to radically change their present policy, which he describes as one of fear, unwise diplomacy, separatism and reliance on favouritism, and to adopt in its place a policy of courage, straightforwardness, union and self-reliance. He says that this will be attained by joining the National Congress.

The future policy of Indian Muhammadans.

The writer urges that, acting upon the advice of the King-Emperor, who bequeathed to them the watch-word of hope, the Hindus and Muhammadans should unite for the common good, and that their separate schemes of universities should also be amalgamated, because their union would have a sober influence over the Anglo-Indian officials, whom he describes as a reactionary section of His Majesty's subjects.

He states that the materialists of Europe are trying to forcibly crush the Muslim power in Europe, Asia and Africa, and that therefore the spirit of Pan-Islamism also demanded from his co-religionists that they should unite with the Asiatics, who were also a spiritual people.

UNION GAZETTE, 28th January 1912.

34. The *Union Gazette* (Bareilly), of the 28th January 1912, takes exception to the proposal expressed by some Muhammadans to join the Indian National Congress.

The future policy of Indian Muhammadans.

The editor urges that what is needed is that his co-religionists should uproot the evils that have found their way into their social system, and that they should become pious, upright and straightforward in all their dealings. He suggests that it would help them to do this if they were to adopt the costume and the manners of the Arabs.

35. The *Mashriq* (Gorakhpur), of the 30th January 1912, takes exception to the opinion expressed in some journals that the policy of Nawab Mushtaq Husain is other than straightforward merely because as a president of the Tibbi Conference held at Lucknow he advocated unity between the Hindus and Muhammadans, and when writing on the future policy of the Indian Muhammadans he asked them to keep aloof from the Indian National Congress. MASHRIQ, 30th January 1912.

The future policy of Indian Muhammadans.

The editor says that the attitude of the Nawab was perfectly correct on both occasions.

36. *Al Bashir* (Etawah), of the 30th January 1912, refers to the suggestion made in the *Indian Daily Telegraph* (Lucknow), that the Muhammadans should make an alliance with the Anglo-Indians, and remarks that the Muhammadans, in accordance with the advice of the late Sir Saiyid Ahmad, tried their best to win the friendship of Englishmen but were not successful in extending their friendly relations with them. AL BASHIR, 30th January 1912.

The future policy of Indian Muhammadans.

The editor says that the idea of the Muhammadans forming a political alliance with the Anglo-Indians seems absurd, seeing that the latter already enjoy special privileges and have no need of any alliance, and also that they will resent it if the same privileges and rights were to be given to the Muhammadans.

He asks his co-religionists to give up the idea of forming friendship with the Englishmen on the terms of equality, but at the same time he urges them to give up the habit of sycophancy and servility.

37. The *Mukhbir-i-Alam* (Budaun), of the 1st February 1912, takes exception to Mr. Raza Ali's letter which appeared in the *Pioneer* (Allahabad), of the 4th January. MUKHBIR-I-ALAM, 1st February 1912.

The future policy of Indian Muhammadans.

The editor condemns the action of the writer in asking advice from the *Pioneer* as to the future policy of the Muhammadans, in putting the blame on the Muhammadans for the strained feelings between them and the Hindus, and in deprecating the sympathy shown by Indian Muhammadans with their suffering brethren in Persia and Tripoli.

He characterizes the letter as the outcome of a disturbed and confused mind.

38. The *Oudh Akhbar* (Lucknow), of the 2nd February 1912, discussing the need for a change in the policy of the Indian Muhammadans, observes that their policy should not be such as to prejudice Government against them, and he asks the community to be as loyal to Government as before and to demand their rights in a strictly constitutional manner. OUDH AKHBAR, 2nd February 1912

The future policy of Indian Muhammadans.

39. The *Rahbar* (Moradabad), of the 21st January 1912 (received on the 29th January), refers to an article which appeared in the *Paisa Akhbar* (Lahore), about a murder case in Kashmir which was committed by Muhammadans, in order to obtain possession of a woman, and observes that it was very daring of Muhammadans to treat Hindus in this way in a Native State of which the ruling chief is a Hindu. The editor remarks that when they can meet with such success in Native States they are emboldened to disregard the interests of Hindus even in British India, and quotes as an instance a case in which one Nawab Fateh Muhammad Khan with fourteen *musahibs* is being charged with the murder of a young girl. He goes on to say that, not content with insulting Hindus, they are prepared to accord similar treatment to Europeans and refers to the charge which is being made against Khan Bahadur Khwaja Muhammad Khan of Hoti Mardan of wrongfully confining two European ladies. He observes that the Muhammadans have thought fit to interfere in administrative matters, seeing that the *Vakil* (Amritsar) took exception to the distribution of charity by the King-Emperor and the Queen-Empress, while the *Observer* (Lahore) criticised the annulment of the partition of Bengal, and he suggests that Government should curb the ambitions of the Muhammadans. RAHBAR, 21st January 1912.

The audacity of the Muhammadans.

40. The *Musáfir* (Agra), of the 26th January 1912 (received on the 29th January), remarks that just because Russia and Italy have with little or no justification preyed upon two MUSAFIR, 26th January 1912.

The loyalty of Indian Muhammadans.

Muhammadan kingdoms, and because no special boon was granted exclusively to their community on the occasion of the coronation darbar, the Muhammadans have chosen the annulment of the partition of Bengal as a pretext to threaten Government. The editor refers to an article which appeared in *Al Bashir* (Etawah), of the 16th January 1912, and in which it was said that the Royal Proclamation of the 12th December had led the Muhammadans, who had up to then relied on Government to protect their rights and privileges, to fear that their very existence would be in danger, in case they persisted in patiently and silently depending on Government.

MUSLIM GAZETTE, 28th January 1912.

The memorial submitted by the Muhammadans of Bengal.

41. The *Muslim Gazette* (Lucknow), of the 28th January 1912, expresses approval of the memorial submitted to His Excellency the Governor General by the Central National Muhammadan Association of Bengal, which, the editor says, is due to the political awakening amongst the Muhammadans of the province. He urges his co-religionists to carry on constitutional agitation till their just demands be satisfied by Government, and asks them not to feel disheartened if they happen to fail in their first attempt.

ABHYUDAYA, 28th January 1912.

The memorial submitted by the Central National Muhammadan Association.

42. The *Abhyudaya* (Allahabad), of the 28th January 1912 (received on the 29th January), referring to the memorial submitted by the Central National Muhammadan Association, Bengal, to the Viceroy suggesting the ways in which the privileges of the Muhammadans should be safeguarded, expresses the hope that the impartial and just Viceroy will not accede to the requests of the association. The editor observes that, though the separatist tendency of the Muhammadans makes the formation of an Indian nation an impossibility, and though it is calculated to prove injurious to Indians generally, yet the Hindus are not eager to unite with Muhammadans. Referring to the demand of Muhammadans for the grant of separate electorates, he says that Hindus will not have any objection to separate electorates being granted to Muhammadans, provided they have no right to elect their representatives through mixed or general electorates. With regard to the request of the association that one member of the Executive Council should be a Muhammadan, and that if this be found unfeasible the appointment should go alternately to a Hindu and to a Muhammadan, he observes that the qualification and not the caste should be taken into account when filling up appointments.

In conclusion he expresses the apprehension that Muhammadans will sooner or later request Government to make roads and cities exclusively for their use.

HINDUSTANI, 29th January 1912.

Home Rule campaign in Ireland.

43. Referring to the Home Rule campaign in Ireland the *Hindustani* (Lucknow), of the 29th January 1912, expresses regret that the Ulstermen should have opposed Government and that they should have decided to violently prevent Mr. Churchill from speaking in the Ulster Hall, and expresses wonder as to what Government would do if Indians were to oppose its measures like the people of Ulster.

SADDHARMA PRACHARAK, 31st January 1912.

Home Rule campaign in Ireland.

44. Referring to the remark made by the *Nation* (London) that what is suitable for the United States is likely to be suitable for China, the *Saddharma Prachárak* (Kangri, Bijnor), of the 31st January 1912, similarly observes that what is regarded as good in Ireland would not be so regarded in India, and says that if Indians had acted in the manner in which the people of Ulster are doing in connection with the Home Rule campaign in Ireland, they would have been described by Anglo-Indians as seditionists.

ABHYUDAYA, 18th January 1912.

An executive council for the United Provinces.

45. The *Abhyudaya* (Allahabad), of the 18th January 1912 (received on the 20th January), refers to the intimation given by the Chief Secretary to the local Government to the Hon'ble Pandit Moti Lal Nehru that his resolution regarding the establishment of an executive council in the United Provinces had been disallowed by the Lieutenant Governor, and remarks that it is difficult to understand how public interests would have suffered by the discussion of the resolution in the local Council. The editor observes that Indians asked for the establishment of executive councils, because they wanted that not only the officials but also the non-official Indians should have a voice in deciding questions affecting them. He

expresses the opinion that if Sir John Hewett were not in favour of the establishment of an executive council in the United Provinces he could have allowed the resolution to be moved and discussed and voted upon without himself taking part in the debate, or he could have even left the chair to be taken by the vice-president of the Council. He remarks that the people of these provinces desire an executive council in order that the power exercised by the president of the Council may be curtailed to a certain extent, and that the whole authority may not be vested in one man only.

ADVOCATE, 28th January 1912.

The United Provinces Legislative Council.

46. Referring to the *Leader's* criticism regarding the Hon'ble Pandit Madan Mohan Malaviya's absence from the Provincial Legislative Council, the *Advocate* (Lucknow), of the 28th January 1912, remarks that the Pandit had been regularly attending the meetings and that he had worked most zealously for his constituents. The editor observes that the sacrifices made by the Hon'ble Member in the interests of the public were second to none, and that the *Leader* was unnecessarily severe in criticising his absence from the last meeting of the Council, which was due to ill health.

MUSLIM GAZETTE, 21st January 1912.

The Indian Press Act.

47. The *Muslim Gazette* (Lucknow), of the 21st January 1912 (received on the 26th January), lends its support to the resolution passed by the Indian National Congress that the Indian Press Act should be repealed, and remarks that now that the partition of Bengal has been annulled there is no need for restraining the liberty of the press.

TAFRIH, 28th January 1912.

The Indian Press Act.

48. The *Tafrih* (Lucknow), of the 28th January 1912, expresses approval of the resolution passed at the last session of the Indian National Congress at Calcutta for repealing the Indian Press Act.

The editor observes that since Government have disposed of the evil, which necessitated the passing of the Indian Press Act, by annulling the partition of Bengal, the existence of the Act is no longer necessary.

ADVOCATE, 28th January 1912.

The new Governor of Bengal.

49. The *Advocate* (Lucknow), of the 28th January 1912, expresses approval at the appointment of Lord Carmichael as the first Governor of Bengal, and after observing that the government of Bengalis will not be an unmixed pleasure, the editor remarks that every well-wisher of the country will agree that no better selection could have been made, and that Lord Carmichael's sympathetic and liberal policy is likely to be productive of solid benefits to the people of Bengal.

The editor states that the esteem and admiration which His Excellency had won from all classes of people in Madras during the short period he had been amongst them were apparent from the fact that the people of that Presidency were intending to send representations to His Majesty the King-Emperor and to the Secretary of State that His Excellency's transfer would be detrimental to the interests of that Presidency.

MASHRIQ, 30th January 1912.

The Governorship of Madras.

50. The *Mashriq* (Gorakhpur), of the 30th January 1912, expresses approval of the appointment of Lord Carmichael as the Governor of Bengal, and suggests the name of Sir John Hewett as his successor in Madras.

ABHYUDAYA, 18th January 1912.

Babu Bepin Chandra Pal and the Calcutta police.

51. The *Abhyudaya* (Allahabad), of the 18th January 1912 (received on the 20th January), referring to the account given in the *Sanjivani* (Calcutta) of the arrest of Babu Bepin Chandra Pal by a police inspector on the charge of theft, remarks that the account, if correct, is greatly to the discredit of the Indian police. The editor remarks that nobody except an officer of the Indian police could have conceived that Babu Bepin Chandra Pal would steal a shawl, and he asks the police authorities to investigate the matter and to punish the inspector in case he be found guilty of having arrested Mr. Pal without sufficient grounds.

ABHYUDAYA, 21st January 1912.

The release of Mr. Tilak.

52. The *Abhyudaya* (Allahabad), of the 21st January 1912 (received on the 23rd January), expresses regret that the reports regarding the release of Mr. Tilak have proved false. The editor observes that the report published in the *Capital* (Calcutta) that

Mr. Tilak would be released on the 10th January led the people of Ballia and some other places to observe the 10th January as a day of rejoicing. He remarks that it is very unfortunate that Mr. Tilak was not released in commemoration of the coronation darbar.

ABHYUDAYA, 21st January 1912.

The Indian National Congress.

53. The *Abhyudaya* (Allahabad), of the 21st January 1912 (received on the 23rd January), has an article discussing the last Congress, in which the editor expresses regret that the usual enthusiasm was lacking at the recent Congress, and remarks that if the supporters of the Congress will not remove the cause of its growing unpopularity it will die a natural death in the near future. The editor concedes that the hostile attitude of Government towards any institution proves detrimental to its interests, but contends that the Congress has in the last few years won the sympathy of Government. He points out that the cause of the growing unpopularity of the Indian National Congress is that the methods which it adopts for the accomplishment of its objects are not in harmony with the changed circumstances of modern India. He goes on to say that, as no new subjects are discussed in the Congress, people naturally get tired of it, and he asks the supporters of the Congress to adopt new methods in order to accomplish the aims and objects of the institution.

SADDHARMA PRACHARAK, 24th January 1912.

A review of the year 1911.

54. The *Saddharma Prachárak* (Kangri, Bijnor), of the 24th January 1912 (received on the 26th January), contains a contributed article in which the writer reviews the events of the year 1911 and refers particularly to the services of the Arya Samajists in the matter of rendering relief to famine-stricken people. He urges the need for co-operation between the various Indian communities, and deprecates the establishment of various institutions with different aims and objects. He concedes that there is no harm if the different communities work out their regeneration separately, provided they do not injure one another's interests. He describes the Indian National Congress as the one national institution through which the various Indian communities may unite and recover their past greatness, and he says that it is only through the Congress that the relations between the rulers and the ruled are likely to become cordial. He recognizes the possibility that the Congress may some day become the governing body of India.

ANAND, 25th January 1912.

A patriotic poem.

55. The *Anand* (Lucknow), of the 25th January 1912 (received on the 30th January), publishes a patriotic poem on the subject of the regeneration of India, the second verse of which is as follows :—

"Friends, bring about the regeneration of the motherland, which is unfortunate, distressed and constantly visited by famine,

You missed the opportunity once, and are suffering in consequence,

If you repeatedly miss opportunities, what will be your condition, you will have cause for regret.

If you are not ashamed of being despised and contemptuously treated in the world, the advice of Kamlasan for the regeneration of the country will be in vain."

Indians are urged to acquire courage, and skill in science and art and to give up evil customs.

TRISHUL, 25th January 1912.

Cause of the present degraded condition of India and its remedy.

56. In an article entitled "The cause of the present degraded condition of India and its remedy," the *Trishul* (Benares), of the 25th January 1912, refers to the hardships and troubles which the Indians had to suffer during the régime of the overbearing Muhammadan rulers, and remarks that it was a divine mission for England to conquer India in order to redress the sufferings of the Indians. The editor expresses regret that from the time that the British Government took possession of India the Europeans have constantly doubted the loyalty of the Indians, but he is pleased to say that the auspicious visit of His Majesty the King-Emperor George V has removed those doubts, and he has great hope for the future prosperity of India. He urges all the communities to show their loyalty by uniting and reviving the decadent trades and industries of this country, and

to utterly eschew anarchism and useless agitation. He shows the necessity of establishing technical and agricultural schools and colleges, and he expresses assurance that if real endeavours be made there will be no difficulty in securing Government sympathy and patronage. He reminds his countrymen that the first essential is a thorough reform of the national character and observance of religion, without which people cannot achieve success.

ABHYUDAYA, 25th January 1912.

57. The *Abhyudaya* (Allahabad), of the 25th January 1912, has an article on the *Bhishma-Astami* day, which concludes as follows :—

The *Bhishma-Astami* day.

"We, Hindus, desire to improve our condition. We are groping for light to show us the way to progress. Many of us are turning to the West for it—they have closed their eyes at the sun (the ideal) of Bhishma in the East (in India), and are looking about for it towards the West. The clouds of ignorance conceal from our view the sun's (ideals) of Bhishma and others. We should dispel those clouds by means of education, and receive the light from those suns, which will take us to that height of joy, prosperity and power, of which we read a brief account in the *Ramayan* and other ancient books. If we do this we may hope that the power which evolves a plant out of stone, insects out of a plant and human beings from insects will restore to us our ancient happiness, prosperity, powers and godliness [*(lit.)* Godhead].

ADVOCATE, 28th January 1912.

58. Referring to the circular issued by the Government of India referring to the compulsory retirement of any incompetent officers in the Indian Civil Service, the *Advocate* (Lucknow), of the 28th January 1912, expresses satisfaction that the Government have recognized the necessity of exercising more scrupulous attention to the selection of District Officers and Judges, and hopes that the rejection of the unfit will be more stringent in the future than it has been hitherto.

The Indian Civil Service.

MUSLIM GAZETTE, 28th January 1912.

59. The *Muslim Gazette* (Lucknow), of the 28th January 1912, takes exception to the disabilities placed on Indians in South Africa as unjust and tyrannical. The editor urges his countrymen without distinction of colour or creed to unanimously support the cause of their oppressed brethren in South Africa, to draw the attention of the Imperial Government to their deplorable condition and to render them every possible help.

Indians in South Africa.

MUSLIM GAZETTE, 28th January 1912.

60. The *Muslim Gazette* (Lucknow), of the 28th January 1912, refers to the speech in which the German Emperor, when a guest of the Sultan Abdul Hamid, declared himself a friend of the three hundred million Musalmans of the world, and remarks that recent developments in European politics have proved that those words were insincere and uttered merely to gain some advantage for the Germans.

The policy of the European Powers.

The editor observes that the Turks and Muhammadans were mistaken in putting reliance on the friendship of Germany, as they had been mistaken several times before in putting confidence in the friendship of other European Powers. He says that the Muhammadans are now beginning to realise that the European Powers have combined to crush the independent Asiatic countries, and that their first attempt is to annihilate the independence of the Muhammadan kingdoms, and he asks the British Government to refrain from such a conspiracy out of consideration for the feelings of the vast number of Muhammadan subjects under its rule.

SADDHARMA PRACHARAK, 31st January 1912.

61. The *Saddharma Prachárak* (Kangri, Bijnor), of the 31st January 1912, remarks that in ancient times the only way to annex any country was to send an army against it and to depose its ruler, but in modern times there are many ways whereby that object can be achieved. The editor points out that one of these ways is to take in one's own hands the administration of a country with the object of spreading civilization there; and that a second way is not to wait for an invitation but to take a country under one's protection, with the object of preserving its integrity He says that it is in this way that Russia has extended its protection to Mongolia.

The recent methods of annexing countries.

The third way, he says, is to have one's own suzerainty recognized in a portion of a country and the suzerainty of some other Power recognized in the other portion of that country. He says that the European Powers as a rule only apply the third method to Asiatic kingdoms but that, in case any Asiatic kingdom is like Japan capable of withstanding any European Power, the third method cannot be applied to it.

OUDH AKHBAR, 2nd February 1912.

A rumour that the title of His Majesty will be conferred on the Nizam of Hyderabad.

62. The *Oudh Akhbar* (Lucknow), of the 2nd February 1912, takes exception to the opinion expressed by some journals that the title of His Majesty should be conferred on the Maharana of Mewar and not on the Nizam of Hyderabad.

The editor says that the Nizam of Hyderabad, seeing that he is the premier prince of India, deserves the title of His Majesty, and observes that if Government confers such a title on the Nizam the whole Indian public will feel gratified.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

SADDHARMA PRACHARAK, 24th January 1912.

A complaint against the Tahsildar of Narwone in the Patiala State.

63. The *Saddharma Prachárak* (Kangri, Bijnor), of the 24th January 1912 (received on the 26th January), refers to the alleged arrest of Babu Bepin Chandra Pal by a police inspector on a charge of theft, and remarks that the unwise actions of subordinate police officers cause great dissatisfaction to law-abiding people. The editor goes on to complain that the Tahsildar of Narwone, in the Patiala State, prevented an Arya Samajist, named Dalip Chand, who was among those charged with sedition about two years ago, from going to Delhi to see the coronation darbar. He expresses surprise that an officer of the State should have stopped a man from seeing His Majesty, when it was the earnest desire of the King-Emperor to enable his subjects to have a look at him. He draws the attention of the Maharaja of Patiala to the matter, and expresses the hope that His Highness will duly punish the Tahsildar.

IV.—Administration.

(a)—Judicial and Revenue.

ANAND, 25th January 1912.

Restriction in enrolment as pleaders in the Punjab.

64. Referring to the recent decision to restrict the number of pleaders enrolled in the Punjab, the *Anand* (Lucknow), of the 25th January 1912 (received on the 30th January), remarks that reduction in the number of vakils will be productive of no good results, seeing that the clients will have to pay larger fees in order to engage vakils when their number is reduced.

HINDUSTANI, 29th January 1912.

A young boy sentenced for *salaaming* improperly.

65. The *Hindustani* (Lucknow), of the 29th January 1912, referring to the case in which a young boy was sentenced for *salaaming* improperly, reports that Mr. Jackson has written to the father of the accused that as the accused was tried without the permission of the District Officer the trial as well as the sentence was void.

The editor expresses surprise at such ignorance of law on the part of Mr. Jackson, who is a first class magistrate of ten years' standing.

MASHRIQ, 30th January 1912.

A suggestion for increasing the number of honorary magistrates.

66. The *Mashriq* (Gorakhpur), of the 30th January 1912, publishes a contributed article in which the writer doubts the advisability of the increase in the number of honorary magistrates for villages, as suggested by the *Mashriq* in its issue of the 9th January (vide Selections No. 2 of 1912, paragraph 45). He takes exception to the appointment of honorary magistrates for villages through the recommendations of tahsildars, who, he says, only nominate their favourites for such posts, and observes that men thus appointed can be of no real good to the country but would be mere tools in the hands of the police.

He suggests that only deserving men should be appointed honorary magistrates and that their appointments should be made direct by the District Magistrates.

67. The *Abhyudaya* (Allahabad), of the 1st February 1912, while expressing gratification at the report that of the four new Judges in the Calcutta High Court two will be Mr. A. Chaudhri and Mr. Hasan Imam, regrets that they will not now be able to take such an active part in public matters.

ABHYUDAYA, 1st February 1912.

Mr. A. Chaudhri and Mr. Hasan Imam as Judges of the Calcutta High Court.

(b)—Police.

68. The *Rahbar* (Moradabad), of the 21st January 1912 (received on the 29th January), refers to certain cases in which police officers have been implicated in the commission of criminal offences, and suggests that if such cases indicate any need for police reform Government should give its attention to it.

RAHBAR, 21st January 1912.

Police reform.

69. The *Abhyudaya* (Allahabad), of the 28th January 1912 (received on the 29th January), reports that Krishna Kumar Mitra, who was in 1908 deported under the Regulation of 1818, is being put to annoyance by the police who keep a strict watch on his house. He says that such action on the part of the police does not increase the prestege of Government and he expresses the hope that Government will introduce proper reforms in the Criminal Investigation Department.

ABHYUDAYA, 28th January 1912.

Reform in the Criminal Investigation Department.

(c)—Finance and Taxation.

70. The *Zul Qarnain* (Budaun), of the 28th January 1912, expresses approval of the reply given by Government to the question put by the Hon'ble Thakur Khushalpal Singh in the last session of the United Provinces Legislative Council about the advisability of exempting zamindars from income tax on the profits obtaining by lending seed-grain to their tenants.

The editor characterizes the reply as most suitable, and observes that there is no reason to exempt the zamindars from income tax, seeing that they make immense profit by lending seed-grain to their tenants.

ZUL QARNAIN, 28th January 1912.

Zamindars and income tax.

(d)—Municipal and Cantonment Affairs.

71. The *Rohilkhand Gazette* (Bareilly), of the 24th January 1912 (received on the 29th January), complains that the Municipal Board, Bareilly, does not perform its duties honestly, and that the members of the board exercise their influence for their own and not for the public good.

ROHILKHAND GAZETTE, 24th January 1912.

Complaint against the Municipal Board, Bareilly.

72. The *Zul Qarnain* (Budaun), of the 28th January 1912, takes exception to the existing rules regarding the election of members for the district and municipal boards. The editor observes that the members thus elected are not the true representatives of the people, and asks Government to pass such rules as will enable the public to elect their representatives for the boards independently and freely, without tahsildars and other public officers interfering to influence their choice.

ZUL QARNAIN, 28th January 1912.

Complaint about the existing rules regarding the election of members for district and municipal boards.

73. One Hassan Afzal of Budaun contributes an article to the *Zul Qarnain* (Budaun), of the 28th January 1912, in which he refers to a rumour about the appointment of four bench magistrates for the town of Ujhiani in the Budaun district. He suggests that at least one of the magistrates should be a Muhammadan, elected from the Muhammadans of the town, and that no Hindu, who carries on any sort of trade, should be appointed as a bench magistrate in the town.

ZUL QARNAIN, 28th January 1912.

Bench magistrates for the town of Ujhiani in the district of Budaun.

74. One Param Sukh Avasti contributes an article to the *Mashriq* (Gorakhpur), of the 30th January 1912, in which he complains of the want of uniformity of prices in the different markets of Gorakhpur, which, he says, causes a great deal of trouble to the citizens. He asks the municipal board to remove the cause of complaint and suggests that it should periodically publish the current market rates.

MASHRIQ, 30th January 1912.

A suggestion to keep a price list of the current market rate in the Municipal Board, Gorakhpur.

(e)—Education.

MUSLIM GAZETTE, 14th January 1912.

Free and compulsory education.

75. The *Muslim Gazette* (Lucknow), of the 14th January 1912, quotes statistics to show the progress made in Japan in primary education.

The editor asks his co-religionists to strongly urge Government to make primary education in India free and compulsory, and observes that, if Government be not prepared to incur the expenses of such an innovation it should be urged to impose an educational cess on the people.

MUKHBIR-I-ALAM, 1st February 1912.

Primary education and the district boards.

76. The *Mukhbir-i-Alam* (Moradabad), of the 1st February 1912, expresses regret that the district boards do not spend a sufficient amount of money in extending the lower primary education within the limits of their jurisdiction.

The editor invites the attention of the boards to this defect and expresses the hope that they will endeavour in future to increase the number of lower primary schools within their limits.

MUKHBIR-I-ALAM, 23rd January 1912.

The abolition of the examination for mukhtarship in the Punjab.

77. The *Mukhbir-i-Alam* (Moradabad), of the 23rd January 1912 (received on the 1st February), takes exception to the abolition of the examination for mukhtarship in the Punjab as unjust.

The editor says that Muhammadans, being backward in education, will not be able to compete with the Hindus in the higher law examinations, and observes that the abolition of the examination for mukhtarship will reduce the number of Muhammadan legal practitioners and thus will injure the interests of the Muhammadan public.

ROHILKHAND GAZETTE, 24th January 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

78. One Saiyid Muhammad Abdul Wadud of Bareilly contributes an article to the *Rohilkhand Gazette* (Bareilly), of the 24th January 1912 (received on the 29th January), in which he refers to the resignation of Nawab Viqar-ul-Mulk from the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh, and discusses the candidates for the post. He expresses the opinion that no one in government service, whose services could be lent to the college, nor any one drawing a pension from Government should be eligible as they are sure to be under its influence. He suggests the name of Mr. Aziz Mirza, B.A., secretary to the All-India Muslim League, for the post, and observes that he is the only person who could properly discharge his duties as secretary to the college, and on whom the whole Muhammadan community could rely.

SADDHARMA PRACHARAK, 24th January 1912.

The Kangri *Gurukul*.

79. The *Saddharma Prachárak* (Kangri, Bijnor), of the 24th January 1912 (received on the 26th January), publishes the report of an inspection by Mr. R. C. Hobart, Joint Magistrate, Roorkee, which, the editor says, should dispose of the erroneous ideas which some persons entertain about the *gurukul*. In the report the *gurukul* is said to be described as an extraordinarily well-managed institution where the best parts of the British public school system, combined with the indigenous methods, have been adopted. Mr. Hobart is also recorded to have said in the report that the system of discipline seemed to be excellent, that cleanliness is certainly a feature of the life, and that the professors are a very self-sacrificing set of men, and seem to take a similar interest in their pupils to that taken by an English schoolmaster.

ABHYUDAYA, 28th January 1912.

The need for scientific education in India.

80. The *Abhyudaya* (Allahabad), of the 28th January 1912, contains a contributed article in which the writer observes that no country in the world has achieved progress until its inhabitants were educated, and that the regeneration of India cannot be brought about until education is diffused among the masses. He remarks that the present system of education is defective, and that India stands badly in need of scientific education, and he reminds the public of the importance attached by Herbert Spencer to this branch.

In conclusion he urges the need for the establishment of educational institutions of the type of the *Prem Maha Vidyalaya*, Brindaban (Muttra).

81. The *Agra Akhbar* of the 28th January 1912, complains that the Principal of St. John's College, Agra, has wounded the feelings of the Muhammadans by extending the college compound so as to include a mosque within the college premises. The editor draws the attention of the District Magistrate of Agra to the fact and expresses the hope that justice will be done to the Muhammadans.

AGRA AKHBAR, 28th January 1912.

Complaint against the Principal, St. John's College, Agra.

82. The *Anwar Alam* (Dehra Dun), of the 29th January 1912, expresses approval of the suggestion made by a correspondent of the *Civil and Military Gazette* (Lahore), to give instruction in hygiene to villagers through government pensioners, and asks Government to make an experiment of the suggestion.

ANWAR ALAM, 29th January 1912.

Instruction in hygiene to villagers.

83. *Al Bashir* (Etawah), of the 30th January 1912, expresses regret that the report of the Director of Public Instruction of the United Provinces for the year 1910-11 does not show clearly the progress made by Muhammadans in education, nor the amount of help given by Government to their private educational institutions.

AL BASHIR, 30th January 1912.

A review on the report of the Director of Public Instruction for the year 1910-11.

The editor invites the attention of the local Government to the fact, and expresses the hope that in future the Director of Public Instruction will discuss the educational condition of the Muhammadans in a separate chapter of his report.

84. The *Leader* (Allahabad), of the 1st February 1912, publishes a letter contributed by one Sham Sahai of Shafiuddinpur, under the title of "Some suggestions regarding Delhi," in which the writer, while admitting that Delhi has much in its favour to commend it as the seat of the proposed Hindu University, urges the superior claims of Benares as being the most sacred Hindu town in India and the ancient seat of Hindu and Brahmanical learning, besides being the home of Hinduism from time immemorial.

LEADER, 1st February 1912.

Seat of the proposed Hindu University.

He also urges that Delhi would never find favour with Mrs. Annie Besant, who can raise large sums of money for the University from foreign countries and that prudence should not allow the Hindu community to lose her assistance and wise counsel.

The writer suggests the need for establishing a representative daily newspaper at Delhi, and trusts that one or more of the following newspapers will make the necessary move :—

The *Empire*, the *Amrita Bazar Patrika* and the *Indian Nation* of Calcutta, the *Tribune* of Lahore, the *Advocate* of Lucknow, the *Indian Social Reformer* of Bombay and the *Leader* of Allahabad.

85. The *Mukhbir-i-Alam* (Moradabad), of the 1st February 1912, referring to the increase of fees in government schools and the concession of half tuition fees for the sons of teachers drawing salaries below fifty rupees, suggests that the concession should be granted also to other government servants getting a monthly pay of fifty rupees or less.

MUKHBIR-I-ALAM, 1st February 1912.

Increase of fees in government schools.

(f)—Agriculture and questions affecting the land.

86. The *Abhyudaya* (Allahabad), of the 18th January 1912 (received on the 20th January), referring to the famine in Gujrat, remarks that the scarcity there is not only of food-grain but also of water. The editor exhorts every Indian, rich or poor, to contribute towards the Gujrat famine relief fund.

ABHYUDAYA, 18th January 1912.

Famine in Gujrat.

(g)—General.

87. In the course of a very favourable review of Mr. Moreland's book entitled *The Revenue Administration of the United Provinces*, the editor of the *Hindustan Review* (Allahabad), for January 1912, commends it to the young men of the educated classes in the following terms :—

HINDUSTAN REVIEW, January 1912.

Mr. Moreland's book on revenue administration of the United Provinces.

"Education is so much centered nowadays in cities and towns that the college-bred lad is apt to lose touch with rural economy. On the other hand, agriculture is the pivot of everything in this province, and agriculture is intimately

affected by the revenue administration. In the old days the leaders of the people all came from rural parts and spent a great deal of their time in the villages. It is, therefore, essential that the first-hand experience of our fathers should be replaced for the present generation, at least, by the study of a careful and suggestive book like that of Mr. Moreland's. The Allahabad University cannot do better than prescribe this work as one of the text-books in history and economics for all aspirants for an arts degree."

ANAND, 25th January 1912.

The *Kaithi* script in the courts of Behar.

88. The *Ánand* (Lucknow), of the 25th January 1912 (received on the 30th January), referring to the fact that the *Kaithi* script is much in vogue in courts in Behar, expresses the hope that now that it has become a separate province the Beharis will replace the *Kaithi* by the *Nagri* script.

KAISER-I-HIND, 25th January 1912.

Paucity of Muhammadan employés in the Court of Wards, Fyzabad.

89. The *Kaiser-i-Hind* (Fyzabad), of the 25th January 1912 (received on the 29th January), publishes a contributed article in which the writer complains of the paucity of Muhammadan employés in the Court of Wards, Fyzabad, and of their oppression by the Hindu officers.

He draws the attention of the Manager of the Court of Wards, Fyzabad, to the matter and trusts that his Muhammadan subordinates will not be left at the mercy of the Hindus.

MUSAFIR, 26th January 1912.

The *Zamindar* (Lahore) on Kedarnath Saigal's arrest.

90. The *Musáfir* (Agra), of the 26th January 1912 (received on the 29th January), remarks that the silence of the *Zamindar* (Lahore), at the acquittal of Kedarnath Saigal shows that its article on his arrest was not written in good faith. The editor asks Kedarnath to take legal steps against the paper which always ridicules and abuses the Hindu community.

OUDH AKHBAR, 28th January 1912.

European and Anglo-Indians and native money-lenders.

91. The *Oudh Akhbar* (Lucknow), of the 28th January 1912, refers to a contributed article published in the *Civil and Military Gazette* (Lahore) in which the writer suggested that some legislation be effected by Government to save Europeans and Anglo-Indians from the clutches of rapacious native money-lenders and says that the *mahajans* incur a great risk in lending money to persons who can give no security, and that on that account they are entitled to charge a high rate of interest.

SADDHARMA PRACHARAK, 31st January 1912.

Paucity of lady doctors in India.

92. The *Saddharma Prachárak* (Kangri, Bijnor), of the 31st January 1912, expresses regret that female mortality has considerably increased in India on account of the paucity of efficient lady doctors, and approves of the suggestion made by the *Times* (London) that a medical college for women should be opened in India. The editor observes that if the authorities of the *Kanya Maha Vidyalya*, Jullundur, start a medical class in the institution, and if widows be admitted into that class, many lady doctors would be forthcoming and the vexed question of the destiny of widows would also be solved.

LEADER, 1st February 1912.

Indian sugar industry.

93. The *Leader* (Allahabad), of the 1st February 1912, published an article entitled "A threatened industry," in which the editor draws attention to the danger with which the Indian sugar industry is threatened, and states that imports are going up at an alarming rate associated simultaneously with a decline in internal production. He quotes statistics showing the quantities and values of sugar imported during the last five years, and goes on to say that, whereas ten years ago imported sugar formed only 5·9 per cent. of India's sugar supply, it now forms more than 20 per cent. of it. India, being the largest single producer of sugarcane in the world, is also one of the largest consumers of sugar, and, with an abundant supply of raw material and a ready market at home for the manufactured article, the question arises as to why the industry is declining and unable to hold its own against imported foreign sugars. The editor attributes this to the antiquated and wasteful methods of manufacture, and advocates the appointment of an expert engineer and chemist under the Board of Agriculture to assist the industry with their advice, so as to work on scientific and up-to-date lines. He lays stress on the necessity to adopt the central factory system, which has proved so successful in other sugar-producing countries, and is of opinion that by the adoption of that system alone

India will be able to compete with other countries. In conclusion he states that it is the duty of the Directors of Industries to attract capital to the enterprise by furnishing information and data.

V.—Legislation.

94. The *Hindustan Review* (Allahabad), for January 1912, has an article entitled "The United Provinces Court of Wards Bill," by "An Indian member of the Indian Civil Service," which purports to discuss and examine the proposals of Government without passion or prejudice. After commending the general principle of conserving the great landed families of the provinces the writer asserts that the chief need of the present day is men of the leisured class, to devote themselves to public service, and that such men will be more numerous if Government will give its protection and encouragement to large estate owners. He points out that it is to the tenant's interest as well as to that of Government that the land should be owned by large landlords rather than small proprietors. He expresses the hope that the proposed bill may prevent the traders, bankers and professional classes from investing their savings in land, and induce them to resort instead to industrial enterprises.

HINDUSTAN REVIEW, January 1912.

The United Provinces Court of Wards Bill.

The writer proceeds to discuss the provisions for empowering Government to declare a proprietor incapable of managing his estate owing to his having entered upon a course of extravagance or owing to his failure to discharge the debts or liabilities due by him. He shows that these powers were adequately safeguarded. He says that it is fully recognized that in ordinary cases management by the person directly interested is more efficient than management by the subordinates of bureaucracy, and he relies on the efficiency of the advisory committee (of the landholders).

He refers to the objection made by a certain member of the Legislative Council in the meeting in August last that the taking over of an estate by the Court of Wards involves injury to tenants, and says that this is a complete misapprehension. He thinks that the Act will be more useful as a deterrent than as a remedy.

He refers to section 19 as the most debateable provision of the bill, and expresses the opinion that there should be no interference with contracts in force.

He supports the provision in section 58A of the bill for meeting from the estate any expenditure incurred by the Court of Wards in the cause of litigation undertaken regarding ownership on behalf of the ward.

95. The *Muslim Gazette* (Lucknow), in the issue of the 21st January 1912 (received on the 26th January), publishes a letter from a correspondent criticising certain objections recently published in the *Times of India* (Bombay) to the Elementary Education Bill. The writer describes the objections as frivolous and remarks that parents have always to use compulsion to send their children to school, and that it is the duty of Indian leaders to allay any discontent which may arise from the introduction of compulsory education among the masses. He expresses the opinion that, now that the Indian leaders are aware of the utility of education, they will not resent the imposition of a small tax for the promotion of the cause of education. In conclusion he points out that the experiment of compulsory primary education has made satisfactory progress in Baroda and that no difficulty has so far been experienced there.

MUSLIM GAZETTE. 21st January 1912.

The Elementary Education Bill.

96. The *Muslim Gazette* (Lucknow), of the 21st January 1912 (received on the 26th January), expresses satisfaction at the statement made in the Viceroy's Council that the sum of fifty lakhs for the promotion of truly popular education announced by His Excellency the Governor General on the day of the coronation darbar at Delhi would be an Imperial grant in addition to the existing expenditure on primary education and would be an annually recurring grant. The editor remarks that Government will earn the gratitude of the people more completely by passing Mr. Gokhale's Elementary Education Bill into law, and he urges that elementary education should at least be introduced in places where the public is in its favour. He suggests that if Government cannot meet the entire cost of primary education it should realise half the cost from Indians.

MUSLIM GAZETTE, 21st January 1912.

The Elementary Education Bill.

LEADER, 2nd February 1912.

97. The *Leader* (Allahabad), of the 2nd February 1912, published an article entitled "Educational stagnation in the United Provinces," in which the writer criticises Sir Leslie Porter's action in opposing the Hon'ble Mr. Gokhale's Bill for the extension of elementary education, and observes that it is not educational progress but educational stagnation that is witnessed in the United Provinces, and that no province in British India is more backward in the dissemination of education. He urges the establishment of more primary schools, and says that this step would unquestionably be followed by an increase in the number of scholars.

The Elementary Education Bill.

The writer condemns the argument that schools cannot be started without decent buildings and certificated teachers, and contends that an uncertificated teacher with a competent knowledge of reading, writing and arithmetic, is sufficient for the needs of a primary school. As regards the lack of accommodation, he quotes Mr. Krishnaswami Iyer's opinion that substantial school buildings are unnecessary, and that thatched or tiled sheds are more suitable to the climate of the country. He concludes with the remark that the education of the whole of the people of India is the accepted policy of the Government of India, and that the longer they delay in taking up the matter of elementary education the more difficult the problem will become.

VI.—Railway.

ROHILKHAND GAZETTE, 24th January 1912.

98. The *Rohilkhand Gazette* (Bareilly), of the 24th January 1912 (received on the 29th January), expresses appreciation of the care and skill with which the staff and relieving station master of Rampur station averted an imminent collision between a goods and passenger train there on the night of the 23rd January 1912. The editor trusts that the services of the staff and the relieving station master will be appreciated by the railway authorities and that some reward will be given to them.

A collision averted on the Oudh and Rohilkhand Railway.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

ARYA MITRA, 16th January 1912.

99. The *Arya Mitra* (Agra), of the 16th January 1912 (received on the 20th January), publishes an article on the United Provinces *Arya Samaj gurukul* at Muttra, in which the editor appeals to those Arya Samajists, who have taken offence at the transfer of the *gurukul* from Farrukhabad to Muttra to sink their personal differences in view of the importance of their mission, which is to work for the good of humanity generally, and he urges them to co-operate with other workers in improving the condition of this deserving institution. He reminds them that their rivals, the Hindus, the Christians and Muhammadans, far out-number them, and urges that they should not weaken the cause of the propagation of the *Vedic* faith by party strife.

The United Provinces *Arya Samaj gurukul* at Muttra.

SADDHARMA PRACHARAK, 31st January 1912.

100. The *Saddharma Prachárak* (Kangri, Bijnor), of the 31st January 1912, publishes an article in reply to certain criticisms of the Kangri *Gurukul* made by Dharmpal, the editor of the *Indar* (Lahore). The editor reproduces Munshi Ram's letter to the *Prakash* (Lahore), and expresses regret that Munshi Ram should have had occasion to defend the *gurukul*. In the course of the article the editor observes as follows :—

The *gurukul* and Dharmpal.

"Dharmpal has played another trick to injure the interests of the *gurukul*. This trick is as mean as it is treacherous. This time he has attempted to mislead Government against the *gurukul*. In the first issue of the *Indar* a threat was several times held out that the writer was in possession of facts on the publicity of which the *gurukul* could not exist even for a day. I wondered what sort of bomb Dharmpal and his supporters had prepared which would tear the *gurukul* into pieces. In another issue of the *Indar* a letter was published which was said to have been written by Brahmachari Indra to Brahmachari Jai Chand. Seeing this I was struck dumb. I had read in legends of persons who, on account of selfishness, did not care for truth and falsehood; but on that

day I for the first time found a living man who, for personal advantage, could do such a treacherous act. According to Mahatma Munshi Ram, Indra denies authorship of the letter. I think the views of Brahmachari Indra regarding Government are not so secret that any one could deceive the public on the strength of a fabricated letter. His views from time to time have been published in the *Prachárak*. Those who have read in the *Prachárak* (may remember) the note entitled 'Our duty towards Government' (vide Selections No. 38 of 1911, paragraph 4). Those who do not remember the note may refresh their memory by reading the same on page 12 of this issue, and those who have read the article 'King-Emperor should reside here' in no. 36G of the *Prachárak* (vide Selections No. 50 of 1911, paragraph 13), when it had become a 'daily' on the occasion of the darbar, cannot be deceived by this letter. But there is no need for me to write anything more in this connection. It is useless to criticise by arguments a letter whose very veracity is in question. In my opinion Mahatma Munshi Ram has acted generously in giving Dharmpal an opportunity to repent of his action and to apologize for (publishing) the fabricated letter. If he even now persist (in his action) he should be prepared for the consequences."

101. The *Musáfir* (Agra), of the 26th January 1912 (received on the 29th January), comments on the article that appeared in the *Nur* (Qadian, Gurdaspur), and the *Musalman* (Amritsar), in reply to its articles on the sanctity of the *Qoran*. Referring to the contention of the *Nur* that tautology in the *Qoran* is no defect, seeing that it is human nature to repeat an act, such as eating, bathing, hearing, &c., &c., several times, and that repetition is calculated to make a lasting impression on the minds of men, the editor says that God does not follow in the footsteps of men and that it is foolish to compare Him with men. He points out that, if a note saying "Read every verse a thousand times" had been prefixed to the *Qoran*, or if it had been ordained that the *Qoran* should be regularly read daily, the object of impressing the readers with the idea set forth in the *Qoran* would have been gained without running the risk of repeating a story over and over again.

MUSAFIR, 26th January 1912.

The sanctity of the *Qoran*.

In reply to the contention of the *Musalman* that tautology in the *Qoran* is not a defect, seeing that the *Qoran*, being a compilation of a series of religious lectures, cannot be free from tautology, he asks Sanaullah to prove that the *Qoran* contains nothing but lectures and to point where and before whom they were delivered.

102. The *Musáfir* (Agra), of the 26th January 1912 (received on the 29th January), has an article entitled "The tale of Islam," in which he publishes *hadises* with their translations under the following headings:—

MUSAFIR, 26th January 1912.

The tale of Islam.

"The age of hell" "Miraculous performances by fire," "Hours and minutes in hell," and "The scorpion of hell."

103. The *Abhyudaya* (Allahabad), of the 18th January 1912 (received on the 20th January), contains a contributed article in which the writer remarks that, according to the census returns, the number of Indian *sadhus* amounts to fifty-two lakhs and that some thirteen lakhs of rupees are spent daily for their maintenance. He urges the need for reforming the *sadhus*, the majority of whom would prove good religious preachers. He suggests that the learned Hindus who come to bathe in the Ganges in the month of *Magh* should convene a meeting of the *sadhus* and direct them to work in the cause of their religion.

ABHYUDAYA, 18th January 1912.

Reform of Indian *sadhus*.

104. The *Rahbar* (Moradabad), of the 21st January 1912 (received on the 29th January), takes exception to the action of the Hindus of Jharia in the Shahpur district of the Punjab who are said to have eaten pork to spite the Muhammadans who insisted on eating beef, and remarks that Hindus ought not to have resorted to evil means to compel the Muhammadans to give up beef-eating.

RAHBAR, 21st January 1912.

Beef and pork.

105. The *Leader* (Allahabad), of the 27th January 1912, condemns the "strange view of women in the West" expressed by Lala Har Dayal in an article contributed to the January number of the *Modern Review*, and remarks that the writer's views are narrow and extremely perverse.

LEADER, 27th January 1912.

Strange view of women in the West.

The editor observes that in European countries, where the laws of natural selection are recognized to a much greater extent in matrimonial matters than in the East, there is that powerful incentive to development of types of perfect manhood and womanhood which is wholly lacking in the East, and especially in India, and that it would have been better if the writer had taken care to depict accurately the disabilities, the misery, the contempt, the awful cruelty from which the Indian women suffer.

He also observes that extremists of the type of Har Dayal cannot expect to guide or lead Indian opinion unless they look to both sides of the question.

SHUBH CHINTAK, 31st January 1912.

Prevention of cow-slaughter.

106. The *Shubh Chintak* (Allahabad), of the 31st January 1912, publishes some poems composed by Vaidya Manohar Lal of Mirzapur in which the Queen-Empress is welcomed to India and asked to remove the sufferings of Indians and to put a stop to the slaughter of cows.

IX.—Miscellaneous.

Nil.

C. E. W. SANDS,

ALLAHABAD: } *Asst. to the Dy. Inspr. General of Police,*
The 3rd February 1912. } *Criminal Investigation Department,*
United Provinces.

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The editor observes that in European countries, where the laws of natural selection are recognized to a much greater extent in matrimonial matters than in the East, there is that powerful incentive to development of types of perfect manhood and womanhood which is wholly lacking in the East, and especially in India, and that it would have been better if the writer had taken care to depict accurately the disabilities, the misery, the contempt, the awful cruelty from which the Indian women suffer.

He also observes that extremists of the type of Har Dayal cannot expect to guide or lead Indian opinion unless they look to both sides of the question.

SHUBH CHINTAK, 31st January 1912.

Prevention of cow-slaughter.

106. The *Shubh Chintak* (Allahabad), of the 31st January 1912, publishes some poems composed by Vaidya Manohar Lal of Mirzapur in which the Queen-Empress is welcomed to India and asked to remove the sufferings of Indians and to put a stop to the slaughter of cows.

IX.—Miscellaneous.

Nil.

C. E. W. SANDS,

ALLAHABAD: *The 3rd February* 1912.

Asst. to the Dy. Inspr. General of Police, Criminal Investigation Department, United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	9,000 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
3	Jain Gazette	Allahabad ...	Do. ...	Jagmander Lal, Jaini, M A., Barrister-at-law.	
†4	Lucknow Collegian ...	Lucknow ...	Do. ...	Rev. T. T. Badley, of Lucknow; American; 45.	1,200 copies.
5	Mahámandal Magazine ...	Benares ...	Do.		
6	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	38 copies.
7	Muslim Review	Allahabad ...	Do. ...	Mirza Abul Hasan; 30	200 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 40.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 „
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 50.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; Arya; 30 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 46. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 46.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	1,375 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 27 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar ...	300 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 35 ...	475 „
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 40... ...	1,000 „
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 44.	125 „
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 27.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 43.	300 „
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán Khán; Muhammadan, Pathán; 40.	625 „
27	An Nasir	Lucknow ...	Do. ...	Shakháwat Ali.	
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 32	725 copies.
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 „
30	Brahman Samáchár ...	Saharanpur ...	Do. ...	Chotey Lál Tagá	500 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 42...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Lal Nigam.	
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 23.	600 copies.
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 33 ...	500 „
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 39.	300 „
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 35.	450 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 „
†38	Kshattriya	Meerut ...	Do. ...	Shádi Rám; 36...	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Kul Bháskar	Allahabad ...	Monthly ...	Shridhar Prasád; Kayasth; 30 ...	200 copies.
40	Old Boy	Benares ...	Do. ...	Itrat Husain, B.A.; 38	1,000 „
41	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 „
42	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
43	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,600 „
44	Tabsira	Lucknow ...	Do. ...	Muhammad Taki Ali.	
45	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	300 copies.
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 33.	600 „
47	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 35 ...	650 „
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 29.	1,400 „
49	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 40.	400 „
50	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 37.	550 „
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 70.	200 „
52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 55.	200 „
53	All India Shia Gazette ...	Lucknow ...	Do. ...	Saiyid Mubárak Ali; 32	600 „
54	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	
55	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 28	1,000 copies.
56	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
57	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 40 ...	150 „
58	Vyápári-wa-Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	350 „
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 53.	1,050 „
61	Al Mushir	Moradabad ...	Do.		
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 31 ...	700 copies.
*63	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	900 „
64	Anwar Alam	Dehra Dun ...	Do.		
65	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 30 ...	300 copies.
66	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 57 ...	500 „
67	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
68	Darbar	Agra	Do.		
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 copies.
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 „
71	Independent	Allahabad ...	Do. ...	Shyám Kishore Varmá; Kayasth; 40...	500 „
72	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*73	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 42	200 „
74	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	40 „
75	Kaisar-i-Hind	Fyzabad ...	Do.		
76	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 copies.
77	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	800 „
78	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 „
79	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 25 ...	2,000 „
80	Muslim Gazette	Lucknow ...	Do. ...		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Naiyar-i-Asam	Moradabad ...	Weekly ...	Saiyad-Ibn-Ali; Muhammadan; 48 ...	350 copies.
82	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52.	
83	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	225 copies.
84	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 ,,
85	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 46	700 ,,
86	Sahifa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 28.	350 ,,
87	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 25.	300 ,,
88	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 ,,
89	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
90	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 40	72 ,,
91	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 32	400 ,,
92	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 31.	300 ,,
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 42.	500 ,,
94	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,700 ,,
95	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 58.	300 ,,
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 51 ...	300 ,,
	ARABIC-URDU.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
98	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Brahman; 55	About 100 ,,
100	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 36	700 ,,
101	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	500 ,,
102	Bháskar	Meerut ...	Do.		
103	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	404 copies.
104	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 54	700 ,,
105	Deháti	Benares ...	Do. ...	Gulób Chand Shrivástava; Kayasth ...	300 ,,
†106	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 57	400 ,,
107	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.	
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt; Brahman; 35 ...	600 copies.
109	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 39 ...	700 ,,
110	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	Bálmakund Sharmá.	
111	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyóti Prasád; Jain; 28	1,000 copies.
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 44	300 ,,
113	Indu	Benares ...	Do. ...	Ambika Prasád Gupta.	
114	Jiwan	Cawnpore ...	Do. ...	Rám Prasád.	
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 36 ...	450 copies.
116	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra ...	1,500 ,,
*117	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	300 ,,
118	Maheswari	Aligarh ...	Do.		
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 26 ...	1,500 copies.
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 27 ...	400 ,,
*121	Nágri Prabardhni Patriká ...	Allahabad ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Náráyani or The Vedánta Patriká	Fyzabad ...	Monthly ...	Rám Nandan Sahái.	
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri	800 copies.
124	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27... ...	5,000 ,,
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	30 ,,
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
127	Sanádhyopkárak	Agra	Do. ...	...	750 ,,
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 40 ...	1,350 ,,
129	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; Brahman.	2,200 ,,
130	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	1,000 ,,
131	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	1,200 ,,
132	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla; 45	500 ,,
133	Swadesh Bándhavé	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 44	550 ,,
134	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman.	
135	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal.	
*136	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 37.	1,000 copies.
137	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 40	850 ,,
138	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri.	
†139	Kám Dhenu	Hardwar ...	Do. ...	Bábá Bhagwán Dás Udási; 45 ...	500 copies.
140	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 43.	1,000 ,,
141	Rájpút	Agra	Do. ...	Thakur Hanumant Singh ...	1,550 ,,
142	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	775 ,,
143	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 40 ...	200 ,,
144	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 57 ...	1,500 ,,
145	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,500 ,,
146	Jain Gazette	Jalesar (Etah) ...	Do. ...	Babu Banársi Das Jain, B.A.	
147	Kaisar Hind	Benares ...	Do.		
†148	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 copies.
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám; Khatri; 55 ...	3,000 ,,
150	Shubh Chintak	Allahabad ...	Do.		
151	Abhyudaya	Allahabad ...	Twice a week	Krishna Kant Malviya	2,000 copies.
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Jadu* (Jaunpur), of the 23rd January 1912 (received on the 10th February), commends the zeal shown by the students of the Aligarh Muhammadan Anglo-Oriental College in subscribing funds for the relief of wounded and suffering Turks and reports that a first instalment of Rs. 3,800 has been sent. JADU, 23rd January 1912.

The Italian-Turkish war.

A meeting is reported to have been held in the college mosque after prayers at which the students discussed the miserable plight of the Turks and agreed that they should refrain from taking tea, spices, and other articles of food that might be considered luxuries, and that they should live on plain fare so as to be able to raise more money for the Turkish relief fund.

2. The *Abhyudaya* (Allahabad), of the 8th February 1912, refers to the signs of awakening in Asiatic kingdoms, and observes that the changes of recent years in Turkey and Persia have exposed the fallacy of the European theory that the republican form of Government was an impossibility in oriental countries. The editor expresses the opinion that the awakening of China is a still more wonderful phenomenon, seeing that in spite of the enormous size of the country China has assimilated a democratic constitution in such a short period. He remarks that there is little doubt that the days of absolute monarchy in China are numbered, and that democracy is destined to take its place permanently. He concludes the article by reproducing the substance of the recent manifesto issued by Dr. Sun-Yat-Sen, the proposed president of the Chinese republic. ABHYUDAYA, 8th February 1912.

The awakening of China.

3. The *Rahbar* (Moradabad), of the 28th January 1912 (received on the 5th February), ascribes the present deplorable situation in Persia to the selfishness of the ex-Shah of that country, as well as to the effect produced on the Persians by the example of Japan. The editor observes that not long ago Persia ridiculed the suggestion of Japan that friendly relations should be cultivated among Asiatic kingdoms similarly to those obtaining among European powers, while she is now looking to Japan for help. With regard to affairs in China he expresses gratification that the Emperor has consented to abdicate the throne for the good of China, and warns the people of that country of the need for forgetting their differences whenever any foreign power interferes in the administration of the country. RAHBAR, 28th January 1912.

The situation in Persia and China.

4. The *Aligarh Institute Gazette*, of the 31st January 1912 (received on the 5th February), refers to the alleged revelation of secret designs on the part of Russia to attack India, said to have been discovered at the house of a Russian General at St. Petersburg, and observes that it remains to be seen whether this disclosure results in any change in British foreign policy, and whether it will convince the India Council that the occupation of Persia by Russia means the cotermination of Russian and Indian boundaries. ALIGARH INSTITUTE GAZETTE, 31st January 1912.

The situation in Persia.

5. The *Ittihád* (Moradabad), of the 1st February 1912 (received on the 3rd February), strongly condemns the atrocities alleged to have been committed by Russia in Persia, and lays the responsibility on the former for all the internal troubles in the country. ITTIHAD, 1st February 1912.

The situation in Persia.

The editor expresses apprehension of an attack on India by Russia if she gains a foothold in Persia.

6. The *Tajir* (Meerut), of the 4th February 1912, refers to the article published in the *Times* (London) on the inadvisability of sending an expeditionary force to Southern Persia, and to the advice given by Lord Lamington that the British Government should try to maintain the integrity of Persia. The editor observes that the British public now seem to be favourably inclined towards Persia, and he asks the Muhammadans of India to request the British Government to save Persia. TAJIR, 4th February 1912.

The situation is Persia.

AGRA AKHBAR, 7th February 1912.

The situation in Persia.

7. One Karamat-ullah of Atrauli contributes an article to the *Agra Akhbár*, of the 7th February 1912, in which he denounces Russian and Italian aggression in Persia and Tripoli respectively.

He expresses surprise that the European powers take no notice of the atrocities alleged to have been committed by two of their number in Persia and Tripoli, and observes that if any Muhammadan power had been guilty of such conduct all of them would have considered their duty to interfere.

(b)—Home.

RAHBAR, 28th January 1912.

The need for union among Hindus.

8. The *Rahbár* (Moradabad), of the 28th January 1912 (received on the 5th February), publishes a lengthy article in which the editor, urging the need for union among Hindus, describes the moral lessons that can be derived from the Ramayan, and remarks that, if the leaders of the Hindu community desire that the Hindus should live in amity, they should establish Vidya Bardhani sabhas at various places to educate the children of their community so that they may have regard for the rights of others.

RAHBAR, 28th January 1912.

Capable public workers in India.

9. The *Rahbár* (Moradabad), of the 28th January 1912 (received on the 5th February), expresses regret that there are very few capable men in India, and that on the death of a good public worker it becomes difficult to find a suitable substitute for him. The editor observes that of the four main supports of the British committee of the Indian National Congress, Mr. W. C. Bonnerji is dead, Mr. Dadabhai Naoroji is living in retirement in India, Mr. Hume has reached his eighty-second year and is unable to be an active worker, while Sir W. Wedderburn, in view of his advancing years and indifferent health, can hardly be expected to work much longer on the committee. He observes that unless Indian leaders make arrangements to prepare a large number of Indians for public work the regeneration of India cannot be effected.

RAHBAR, 28th January 1912.

Hindus and the King-Emperor.

10. The *Rahbar* (Moradabad), of the 28th January 1912 (received on the 5th February), expresses regret that a rumour should have gained circulation in Great Britain that some Indian had attacked the King-Emperor. The editor observes that, while it cannot be denied that some young Hindus might attack English officers, it is preposterous to think that a Hindu, who regards a king as an incarnation of God, would attack His Majesty, particularly as he is of so noble a disposition.

ALIGARH INSTITUTE GAZETTE, 31st January 1912.

The memorial submitted by the Central Muhammadan Association of Bengal.

11. Nawab Mushtaq Husain contributes an article to the *Aligarh Institute Gazette*, of the 31st January 1912 (received on the 5th February), in which he refers to the memorial submitted by the Central Muhammadan Association of Bengal to the Government of India, and remarks that the members of the association should not have demanded representation on the local and district boards in proportion to their population, but ought to have only tried to secure half the seats on the boards, and that they ought not to have suggested the alternate appointment of a Hindu and Muhammadan as a member in the executive council, seeing that such an appointment will not meet with the approbation of the community which will not be represented in the executive council. He suggests the simultaneous appointment of two members (a Hindu and a Muhammadan) for the executive council of the new presidency of Bengal.

As regards the other resolutions passed by the association he expresses his agreement and observes that the Muhammadans of other provinces also fully approve of them.

ANAND, 1st February 1912.

The memorial submitted by the Central National Muhammadan Association.

12. The *Anand* (Lucknow), of the 1st February 1912 (received on the 3rd February), examines at some length the grounds urged in the memorial submitted by the Central National Muhammadan Association of Bengal to His Excellency the Viceroy in connection with the annulment of the partition of Bengal, and observes that the requests contained in the memorial are not justifiable, and that if they be granted it will be to the detriment of other communities.

MUSAFIR, 2nd February 1912.

The memorial submitted by the Central National Muhammadan Association.

13. Referring to the memorial submitted by the Central National Muhammadan Association, Bengal, to the Viceroy, the *Musáfir* (Agra), of the 2nd February 1912 (received on the 5th February), expresses surprise that Muhammadans should on the one hand suggest co-operating with Hindus and joining the Indian National Congress and on the other demand special rights and privileges from Government. The editor remarks that in view of the unreasonable demands set forth in the memorial no one can help saying that the cry of Muhammadans to join hands with Hindus was only in the nature of a threat to Government, so that they might be better able to accomplish their object.

ROHILKHAND GAZETTE, 1st February 1912.

Self-government for India.

14. The *Rohilkhand Gazette* (Bareilly), of the 1st February 1912 (received on the 5th February), in a leading article discussing the possibilities of self-government for India urges Indians, regardless of differences of religion, to settle their all points of dispute, and to learn to work in harmony. The editor says that the efforts of their countrymen should first be directed towards making British rule in the country as stable as possible, and then they should constitutionally ask Government to extend the powers of the ruling chiefs and to appoint them as Lieutenant Governors under the direct supervision of Governor General. He observes that, in case the Indians get self-government, either the Indian National Congress or the Muslim League should cease to exist, and expresses the opinion that the latter could be then easily dispensed with. He refers to the apprehension expressed in some journals that in case India gets self-government civil wars will ensue in the country, and that Afghanistan will interfere in favour of the Muhammadans and Nepal in favour of the Hindus, and observes that recent developments in Persia will never allow Afghanistan to think of anything but her own boundaries, and that the suggestion of an attack on India by Nepal like the conquest of a fort by a besieged army.

SURMA-I-ROZGAR, 1st February 1912.

Proposed memorial to Sir John Hewett.

15. With reference to the proposal to establish a memorial to Sir John Hewett, the present Lieutenant Governor of the United Provinces, the *Surma-i-Rozgár* (Agra), of the 1st February 1912 (received on the 10th February), says he hopes that it will not take the form of a statue and suggests that the memorial should take the form of an educational institution. The editor urges the advisability of establishing such memorials in all districts.

LUCKNOW GAZETTE, 1st February 1912.

Muslim League.

16. The *Lucknow Gazette*, of the 1st February 1912 (received on the 3rd February), expresses regret at the absence of any branch of the Muslim League in Sindh, and remarks that the members of the league in other provinces do not perform the duties that are due to their community, and that they should not give the Hindus the opportunity of criticising the working of their league.

MUSLIM GAZETTE, 5th February 1912.

The *Muslim Gazette* (Lucknow) and the Muslim League.

17. The *Muslim Gazette* (Lucknow), of the 5th February 1912, refers to a note of the *Paisa Akhbár* (Lahore), of the 30th January 1912, in which it was stated that the *Muslim Gazette* was the organ of the Muslim League and denies the truth of the statement.

The editor says that, if at the next session of the All India Muslim League the members do not declare their policy according to the real feelings and sentiments of the community, it will become necessary to bring into existence a more courageous party which will extend political training amongst Muhammadans and will start constitutional agitation to safeguard their interests.

He observes that the British Government in India is a blessing for the Muhammadans, and he expresses the wish to see them progressing independently and boldly as other communities are doing.

MUSAFIR, 2nd February 1912.

Home Rule campaign in Ireland.

18. Referring to the opposition of the Ulstermen to the proposed speech by Mr. Churchill in the Ulster Hall in connection with the Home Rule campaign in Ireland, the *Musáfir* (Agra), of the 2nd February 1912 (received on the 5th February), remarks that if in India there had been a dispute between two parties over a lecture, Government would have settled the dispute by requiring both the parties to furnish security for keeping the peace.

OUDH AKHBAR, 3rd February 1912.

Muhammadans and the Indian National Congress.

19. The *Oudh Akhbár* (Lucknow), of the 3rd February 1912, referring to the advice given by a Muhammadan that the Hindus and Muhammadans of Behar should join the Indian National Congress, when it holds its sittings at Bankipur, remarks that Muhammadans seem to be sincere in the expression of their desire to co-operate with Hindus. The editor observes that Muhammadans should place full confidence in the Congress, if they are desirous of joining it and should secure for it the sympathy of such of the Muhammadans as are still opposed to the Congress.

LEADER, 4th February 1912.

Lord Hardinge at Dacca.

20. The *Leader* (Allahabad), of the 4th February 1912, publishes an article entitled "Lord Hardinge at Dacca" in which the editor discusses the replies made by His Excellency the Viceroy to the Muhammadan deputation that waited on him there. As regards the starting of a university at Dacca he expresses the opinion that the creation of similar institutions in Burma, Behar and the Central Provinces cannot long be postponed; that the larger the number of universities the more easy it will be for them to be teaching and not merely examining bodies, and that the establishment of more universities will mean a powerful impetus to educational progress. Referring to the replies regarding proportional representation upon district and local boards, appointments to executive councils, and the reservation of a proportion of appointments in the public services, the editor remarks that the enunciation of the principles is encouraging, but that it cannot be said that the principle of only appointing qualified Muhammadans to the public service has been adhered to in recent years.

ADVOCATE, 4th February 1912.

Lord Hardinge at Dacca.

21. The *Advocate* (Lucknow), of the 4th February 1912, in a leading article entitled "Lord Hardinge at Dacca" expresses appreciation of the very cordial reception accorded to His Excellency, which the editor observes was but natural in view of the recent administrative changes. He also states that the Hindus and Muhammadans of Dacca had always lived peacefully together, and it was only after the partition measure that their relations became strained, and remarks that now the cause of their differences has been removed, the two communities will live in harmony in future.

Referring to His Excellency's speeches, the editor expresses satisfaction that there is to be no departure from the established principles regarding separate electorates.

ADVOCATE, 4th February 1912.

The British press and the Gaekwar incident.

22. The *Advocate* (Lucknow), of the 4th February 1912, has the following :—

"The remark made by the *Overland Mail* (London) that 'there is a general expectation that the Indian Government will not be content with the publication of His Highness's letter of apology, and indeed that document is clearly insufficient without the indication of the view taken by the Viceroy as to the adequacy of the Gaekwar's explanation' is, however, an ominous one. We hope the Government will have the wisdom to let the curtain fall now on this unfortunate incident."

ABHYUDAYA, 4th February 1912.

The sunset circular.

23. The *Abhyudaya* (Allahabad), of the 4th February 1912, refers to the case in which Mr. John Cowan, late editor of the *Sindh Gazette* (Karachi), was punished for infringing "the sunset circular," and suggests that in the present circumstances of the country, which have mainly been brought about by the gracious visit of Their Imperial Majesties, there is no apparent need for the continued enforcement of the circular. The editor expresses the hope that Government will give due consideration to the matter, and that, if necessary, it will cancel the circular.

TAJIR, 4th February 1912.

Relations between rich and poor Muhammadans.

24. The *Tajir* (Meerut), of the 4th February 1912, expresses regret that the rich Muhammadans do not accord equal treatment to their co-religionists, which the editor says is likely to injure the interests of the national institutions. The editor asks the Muhammadans to change their attitude towards their poor brethren.

25. The *Tohfa-i-Hind* (Bijnor), of the 4th February 1912, takes exception to the suggestion of the *Pioneer* (Allahabad), that, in view of the fact that the India Office consisted merely of Englishmen, and was so unable to properly advise His Majesty on Indian affairs, an Indian council consisting of Anglo-Indians should be created to advise the King-Emperor in matters relating to India. The editor characterizes the suggestion as detrimental to the interests of India, seeing that the majority of Anglo-Indians do not sympathize even with the legitimate aspirations of Indians.

The creation of an Indian council to advise His Majesty on Indian affairs.

TOHFA-I-HIND, 4th February 1912.

26. Nawab Haji Ismail Khan contributes an article to the *Muslim Gazette* (Lucknow), of the 5th February 1912, in which he advises the Muhammadans to learn Western sciences, and observes that it is the only means whereby to effect their regeneration.

He says that the weakness of the Turkish and the Persian governments is not due to the desire of the European powers to destroy Muhammadan independent kingdoms, but to their disregard for the study of modern sciences.

He asks his co-religionists not to waste their time unnecessarily in requesting the British Government to interfere in the affairs of Persia and Turkey, and urges them to recognize the ignorance of the Muhammadans of Western sciences as their chief stumbling block and to endeavour to remove it.

Measures for the advancement of the Muhammadan community.

MUSLIM GAZETTE, 5th February 1912.

27. The *Muslim Gazette* (Lucknow), of the 5th February 1912, expresses approval of the advice given by Nawab Haji Ismail Khan to the Muhammadans to learn Western sciences, but questions the wisdom of his advice that they should not request the British Government to help the Turks and the Persians, as well as the truth of his statement that European powers were not determined to destroy the existence of independent Muhammadan kingdoms.

The editor says that the British Government has under its rule the largest number of Muhammadans in the world, and that therefore it should be its duty to pay regard to the feelings and sentiments of its millions of Muhammadan subjects, and he asks why European powers do not interfere in the internal affairs of petty Christian countries.

Measures for the advancement of the Muhammadan community.

MUSLIM GAZETTE, 5th February 1912.

28. The *Naiyar-i-Azam* (Moradabad), of the 5th February 1912, expresses regret at the differences of opinion among the enlightened Muhammadans, who are alleged to have no sympathy for their poor and suffering co-religionists.

The editor expresses approval of the patriotism of the Hindus and of their unanimity in following the advice of their leaders, and deplores the absence of such a spirit amongst the Muhammadans.

He takes exception to the remarks made by Mr. Seraj-ud-din, Barrister-at-law of the Punjab, on the letter of Nawab Mushtaq Husain which appeared in the *Aligarh Institute Gazette*, of the 20th December 1911 (vide Selections No. 52 of 1911, paragraph 13), and observes that the letter of the Nawab was moderately and wisely written, while the criticisms of Mr. Seraj-ud-din are wholly devoid of truth.

The differences of opinion among enlightened Muhammadans.

NAIYAR-I-AZAM, 5th February 1912.

29. The *Independent* (Allahabad), of the 5th February 1912, expresses appreciation of the administrative changes announced by His Majesty the King-Emperor at Delhi, and remarks that the changes will facilitate the administration of the provinces affected by the change and will give them ample opportunities for making improvements.

The Royal boons.

INDEPENDENT, 5th February 1912.

30. *The Oudh Akhbár* (Lucknow), of the 6th February 1912, refers to the speech delivered by Mr. Bonar Law, the leader of the Conservative party at the Albert Hall, and remarks that while it is commendable to express one's opinion freely on any subject it is seditious to speak violently on any topic. The editor remarks that Mr. Bonar Law could have criticized Government measures in moderate terms.

Mr. Bonar Law's speech at the Albert Hall.

OUDH AKHBAR, 6th February 1912.

31. The *Leader* (Allahabad), of the 6th February 1912, has the following:—

Election of Nawab Asad-ullah Khan to the Legislative Council.

LEADER, 6th February 1912.

"A local nawab has been elected to represent the Meerut city municipality on the Legislative Council in the place of the late lamented Rai Bahadur Lala

Ramanuj Dayal. Among gentlemen elected by the mixed constituencies are two other Muhammadans—the Raja of Jahangirabad for the Fyzabad division and Khan Bahadur Al-i-Nabi for the Agra municipality. Among the nominated members are three more—His Highness the Nawab of Rampur, the Nawab of Pahasu and Mr. Raffique. There are four Muhammadans returned by their separate electorates. Thus there are ten Muhammadans in a Council in which there are sixteen Hindus, though in the province the latter form nearly 86 per cent. of the population and the former only about 14 per cent. Let fair-minded men judge of the justice and impartiality of the arrangement. We do not now ask for the abolition of the separate electorates, but we do urge emphatically that those who asked for and have obtained the separate electorates ought not to have the privilege of snatching away any of the general electorates' seats. How can the Hindus help complaining of the present system?"

ZUL QARNAIN, 7th February 1912.

The loyalty of Brahmans.

32. The *Zul Qarnain* (Budaun), of the 7th February 1912, refers to the article by Dr. J. Beattie Crosier published in the *Fortnightly Review* in which it was suggested that the Brahmans are responsible for spreading dissatisfaction amongst the Indians against the British Government, and remarks that the author was wrong in condemning the whole race of Brahmans as disloyal to Government, and observes that it was unjust to brand the whole community for the guilt of a few members.

LEADER, 6th February 1912.

The Executive Councils of Bengal and Behar.

33. The *Leader* (Allahabad), of the 6th February 1912, publishes a note referring to the rumoured appointments of the Hon'ble Maulvi Saiyid Shams-ul-Huda as a member of the new Bengal Executive Council, and of the Maharaja of Darbhanga to the Executive Council of Behar. The editor expresses the opinion that Mr. Huda is an able man, though somewhat of a reactionary, being, for instance, a pronounced opponent of the Elementary Education Bill. As regards the Maharaja of Darbhanga he remarks as follows:—"We may at once admit that he has taken a larger part in public affairs than many other zamindars, but he cannot be said to possess ability, and his appointment will naturally give less satisfaction to the 'intellectuals' than that of a member of the reform party would do."

ADVOCATE, 8th February 1912.

The Executive Councils of Bengal and Behar.

34. The *Advocate* (Lucknow), of the 8th February 1912, commenting on the rumoured appointment of Mr. Shams-ul-Huda and the Maharaja of Darbhanga to the Executive Councils of Bengal and Behar respectively, expresses satisfaction with the selections made, and remarks that the Maharaja is a cultured member of the aristocracy, who has already served with distinction as a revenue officer and who will be able to render every help to the Government of the new province. The editor says that he would, however, have been pleased had the Maharaja been left free to work for the Hindu University and other causes dear to him, and if the appointment had been given to a representative from the middle classes.

LEADER. 7th February 1912.

The "drain."

35. The *Leader* (Allahabad), of the 7th February 1912, publishes an article entitled "Poverty in India, its causes, effects and remedies" in which the writer remarks that it is an accepted fact that India is a poor country, and that it would be no exaggeration to say that many of the inhabitants live on the verge of starvation, as they can only afford one meal a day. He attributes the present state of poverty to the early commercial policy of England. India from being a manufacturing country had to fall back upon agriculture, as her industries were destroyed through the high and prohibitive import duties on goods sent to England, and her exports are now largely raw material. Agriculture, which has become the only source of the nation's income, is so heavily taxed that it leaves the cultivator barely enough to keep him alive in an ordinary year. The writer then turns from the source of wealth to its distribution, and states that a quarter of the revenue of India is remitted to England as home charges, to which must be added the large sums remitted by European officers out of India, all of which is lost to the country for ever. The effect of these operations is the ever-growing poverty of the people and the increase in crime in India. The whole population, more or less, is dependent on agriculture, and if agricultural depression occurs it means famine.

The remedies suggested by the writer are the reduction of taxes, permanent settlement for the whole of India, the revival of industries under Government encouragement, and the stopping of the extension of railways by means of state loans or under guarantee of interest from taxes.

36. The *Tafrih* (Lucknow), of the 7th February 1912, has the following :— TAFRIH, 7th February 1912.

The loyalty of Indians vindicated.

"The King-Emperor during his stay in Calcutta and other places proved by walking about without restraint that he had full confidence in the loyalty of his Indian subjects. When His Excellency the Viceroy came to know that with the exception of a few misguided persons the people of Bengal were loyal, and that the district authorities had unnecessarily kept open a new branch in the Criminal Investigation Department for their safety he ordered the abolition of the branch at the beginning of the present year. The suspicion of the district authorities ought to have abated by the noble example set by His Majesty and the Viceroy. But it is a matter of regret that the suspicion continues. The Viceroy stayed in Dacca on the 29th and 30th January. In connection with the arrangements for his visit the local authorities had ordered the vacation of a certain house until the Viceroy should have passed along a certain road. The persons affected by this order were much aggrieved, and it was withdrawn. It appears that the district officers had to issue the order in consequence of the kindness of the police, and that His Excellency must have ordered its withdrawal when he heard of it. This action of the Viceroy besides gratifying the people of Dacca must have taught a lesson to the officers who rely on police reports and suspect the loyalty of their faithful subjects."

37. The *Leader* (Allahabad), of the 8th February 1912, publishes a note in which the editor expresses the hope that it is not the intention of the Government of India to confirm Mr. H. Wheeler as Home Secretary, as he is not a Madras civilian. He remarks that it is right and proper that every presidency and province should be represented in the central Government, and that as Madras is not now so represented, a senior officer of that presidency should be appointed as the permanent successor of Sir Archdale Earle. LEADER, 8th February 1912.

Permanent successor of Sir Archdale Earle.

38. The *Rahbar* (Moradabad), of the 28th January 1912 (received on the 5th February, refers to the statement made by Surendra Nath Banarji in the course of his speech at the Calcutta Congress that the influence of Bengal in the Government did not depend upon whether Calcutta was or was not the capital for three months of the year, but upon the moral and intellectual character of the Bengali people, which remained unaffected by the change, and to the favourable comments of the *Manchester Guardian* (Manchester) on that statement. The editor expresses surprise that the Anglo-Indians should oppose the transfer of the seat of the Imperial capital, when 95 per cent. of the Bengalis do not object to the announcement made by the King-Emperor. RAHBAR, 28th January 1912.

The change of capital.

39. The *Advocate* (Lucknow), of the 8th February 1912, in an article entitled "The Bengal Chamber of Commerce on the changes" criticizes the letter addressed by the Bengal Chamber of Commerce to the Government of India on the administrative changes announced at the Darbar. The editor remarks that the announcement of the transfer of the seat of Government to Delhi has been a severe shock to the Anglo-Indian community of Calcutta, and that it has created considerable bitterness and disappointment among them. He notes that from a perusal of the letter and from the discussion which took place at the meeting it is evident that the Chamber have not considered the opinion of the people of the country. Public opinion according to them is the opinion of the European community in India, and it is a strange irony of fate that such a body should come forward to accuse the Government of want of consideration for the views of others and of disregard of public opinion. ADVOCATE, 8th February 1912.

The change of capital.

40. The *Darbár* (Agra), of the 16th January 1912 (received on the 5th February), commenting on the article on the subject of the annulment of the partition of Bengal that appeared in the *Paisa Akhbár* (Lahore), remarks DARBAR, 16th January 1912.

The annulment of the partition of Bengal and the attitude of Muhammadans.

that the reform of a measure which was said to be a settled fact by Lord Morley should not be regarded as a blunder, seeing that every Government makes amendments in its rules and laws according to the changing circumstances. The editor observes that it is not wise to conclude from the annulment of the partition of Bengal that the Secretary of State and the Viceroy were afraid of the opponents of the partition, seeing that the Viceroy in his despatch said that, "a settlement to be satisfactory and conclusive must be so clearly based upon broad grounds of political and administrative expediency as to negative any presumption that it has been exacted by clamour or agitation." The editor states that it is preposterous to suggest that Muhammadans have expressed a desire to join the Indian National Congress in order to threaten Government for having annulled the partition of Bengal against their wishes.

Commenting on the article on the attitude of Muhammadans that appeared in the *Indian Social Reformer* (Bombay) he says that, though it cannot be admitted that Muhammadans desire to join the Congress only because they are offended at some of the Government measures, it cannot be denied that they interest themselves too much in the affairs of Turkey and Persia. He says that apparently Muhammadans have no cause for dissatisfaction, and that they are wrong if they think that Government has been unjust to them. He observes that Indians have no right to criticize the relations of Government with other foreign powers, and he advises both Hindus and Muhammadans to effect a *rapprochement*, seeing that both communities are equal in the eyes of His Majesty.

ABHYUDAYA, 4th February 1912.

Lord Curzon and the annulment of the partition of Bengal.

41. The *Abhyudaya* (Allahabad), of the 4th February 1912, refers to the various stages by which Lord Curzon has been falling in the estimation of the world, and points out how among others Sir Andrew Frazer, who was the right hand of Lord Curzon in the matter of the partition of Bengal, is now expressing approval of its annulment, now that times have changed and His Imperial Majesty has re-united the two Bengals. The editor remarks that such a radical change is either due to the spirit of the times or that it shows that the quondam supporters of Lord Curzon were time-servers.

AL BASHIR, 6th February 1912.

The annulment of the partition of Bengal.

42. *Al Bashir* (Etawah), of the 6th February 1912, refers to the replies given by His Excellency the Governor General to the different addresses presented to him at Dacca, and expresses appreciation of the proposal of a university for the Eastern Bengal and hopes that in the new university special attention will be paid to the needs and requirements of the Muhammadans. The editor suggests the opening of Government Muhammadan high schools in the province as has been done in Berar, the transformation of the oriental side of the Calcutta Madarsa into a Muhammadan Government College on the model of the Muhammadan Anglo-Oriental College, Aligarh, and the abolition of the system of *maktab* education from Bengal, and observes that if Government introduces facilities for the education of the Muhammadans and frees them from the domination of the Bengalis the former will have no cause of dissatisfaction at the annulment of the partition. He expresses gratification at the declaration by His Excellency that the pledges given to the Muhammadans regarding separate electorates would be respected, but he urges the need of separate representation on local boards as well, and trusts that the pledges given to the Muhammadan community by Lord Minto will be fulfilled.

He goes on to lay stress on the need for specifying the number of posts in the public service for Muhammadans, and suggests that they should import capable Muhammadans from the other provinces until the province itself can supply them.

He suggests that in order that Government may be in touch with Muhammadan requirements a certain part of the year be fixed for the Governor's stay at Dacca.

JADU, 16th January 1912.

The relations between Hindus and Muhammadans.

43. The *Jadu* (Jaunpur), of the 16th January 1912 (received on the 10th February), ascribes the unfavourable comments of the Congress organs on the article contributed by Nawab Mushtaq Husain to the *Aligarh Institute Gazette*, to the fact that he had

advised that Muhammadans should keep themselves aloof from Hindus. The editor observes that, in spite of the differences obtaining among Muhammadans, they are still in a condition to effect their own regeneration separately, and he expresses surprise that Hindus should resent any attempt being made by Muhammadans to remove their shortcomings. He reminds the Hindus that the Muhammadans were once a conquering nation and that they are unwilling to disgrace their name by allowing any other community to exercise undue influence over them or to disregard their interests.

44. The *Cawnpore Gazette*, of the 1st February 1912 (received on the 5th February), urges the necessity for unity between the Hindus and Muhammadans for the good of the country. The editor invites the attention of his countrymen to this matter of improving relations and trusts that in the near future the differences between the two communities will be settled. CAWNPORE GAZETTE, 1st February 1912.

The relations between Hindus and Muhammadans.

45. The *Oudh Akhbár* (Lucknow), of the 8th February 1912, expresses regret at the little progress made by Indians in recent years in spite of great efforts, and remarks that unless the need for co-operation is recognized little hope can be entertained of any real improvement. OUDH AKHBAR, 8th February 1912.

The relations between Hindus and Muhammadans.

The editor refers to the want of unity and of method in the efforts made by different communities for their advancement, and observes that if they were to become united and to demand their rights as one community, all existing friction and jealousy would disappear.

46. Nawab Mushtaq Husain contributes an article to the *Aligarh Institute Gazette*, of the 8th February 1912, in which he expresses approval of the holding of joint meetings of Hindus and Muhammadans provided their aim and object is a common one and provided they do not give expression at such meetings to views and opinions contrary to each other's interests. He observes that if this is impossible the holding of separate meetings is likely to do more good to each community. ALIGARH INSTITUTE GAZETTE, 8th February 1912.

The relations between Hindus and Muhammadans.

47. The *Cawnpore Gazette* (Cawnpore), of the 1st February 1912 (received on the 5th February), supports the complaint made by the *Hindu* (Lahore) about the hardship caused by the Press Act to the Indian press, and that its severity was admitted by the King-Emperor himself on the occasion of the Coronation Darbar, remarks that its repeal will be the greatest boon that can be conferred upon the Indian press. The editor observes that the Hindu papers had been urging its repeal from the very beginning, but that since the annulment of the partition of Bengal the Muhammadans also have changed their policy, and begun to urge that the Act should be repealed. He expresses the hope that the Hindus and Muhammadans by their combined efforts may succeed in getting it repealed. CAWNPORE GAZETTE, 1st February 1912.

The Indian Press Act.

48. The *Rohilkhand Gazette* (Bareilly), of the 1st February 1912 (received on the 5th February), says that seeing that peace is restored in the country and Government is assured of the loyalty of the people the existence of the Indian Press Act is no longer necessary. The editor strongly urges Government to repeal the Act, which is alleged to be an obstacle to the progress of the country. ROHILKHAND GAZETTE, 1st February 1912.

The Indian Press Act.

49. The *Musáfir* (Agra), of the 2nd February 1912 (received on the 5th February), referring to the security demanded from the *Edward Gazette* (Abbotabad), remarks that though it is a matter of regret that the Press Act should have been brought into operation after His Majesty's visit to India, yet Government is not to blame, seeing that the provisions of the Act were knowingly violated. The editor observes that though Muhammadans, unlike the Hindus, strongly supported the Act when it was passed, in the hope that as they were the favourites of Government the Act would not affect them, yet Government, with characteristic justice showed no favour to them, and the Muhammadans have had, so far, to suffer from the Act more than any other community. MUSAFIR, 2nd February 1912.

The Indian Press Act.

MUKHBIR-I-ALAM, 8th February 1912.

The Indian Press Act.

50. The *Mukhbir-i-Alam* (Moradabad), of the 8th February 1912, suggests that now that the state of affairs in India has become satisfactory the Indian Press Act should be repealed. The editor observes that newspapers are a source of information to Government and that it is not proper to restrict the liberty of the press. He remarks that it was due to the passing of the Indian Press Act that the Indian press could not inform Government of the attitude of the Maharaja of Baroda towards Government. He expresses the hope that Government will earn the gratitude of the press by repealing the Act.

VEDIC MAGAZINE, *Magh* (January 1912).

The future policy of Indian Muhammadans.

51. The editor of the *Vedic Magazine* (Hardwar), in his editorial notes for the month of *Magh* (January 1912). discusses at some length the letter by Saiyid Raza Ali, the secretary of the Moradabad District Muslim League, urges the Muhammadans to follow the advice given by Mr. Raza Ali, and expresses the hope that Muslim goodwill towards Hindus will not depend upon British foreign policy, which is a changing factor, but that it will rest upon the solid and adamantine foundations of a common heritage and common traditions.

LUCKNOW GAZETTE, 1st February 1912.

The future policy of Indian Muhammadans.

52. The *Lucknow Gazette*, of the 1st February 1912 (received on the 3rd February), takes exception to the wish expressed by some Muhammadans to join the Indian National Congress and remarks that such a course will be detrimental to their best interests.

The editor urges his co-religionists to devote their energies to the spread of education, and asks them to depend for their salvation on their own exertions and to get rid of the idea of receiving favours from others.

JADU, 2nd January 1912.

The future policy of Indian Muhammadans.

53. The *Jadu* (Jaunpur), of the 2nd January 1912 (received on the 8th February), takes strong exception to the comments of the *Pioneer* (Allahabad) on the letter of Nawab Mushtaq Husain which appeared in the *Aligarh Institute Gazette* of the 20th December 1911 (vide Selections No. 52 of 1911, paragraph 13), and remarks that the comments were unjustified and based on a perversion of the facts. The editor complains that the *Pioneer* has adopted a hostile attitude towards the interests of the Muhammadans since the departure of Mr. Archbold from the Muhammadan Anglo-Oriental College, Aligarh, and that since then it has always been trying to do injury to the Muhammadans.

MUSAFIR, 2nd February 1912.

The future policy of Indian Muhammadans.

54. The *Musáfir* (Agra), of the 2nd February 1912 (received on the 5th February), remarks that in 1907 Muhammadans adopted a political policy and demanded special rights and privileges from Government on the ground of their political importance, with the result that the relations between them and the Hindus became strained. The editor observes that in the words of the *Muslim Gazette* (Lucknow) the political policy adopted by Muhammadans on the advice of some of their leaders was that of sycophancy and servility, which, besides straining the relations between Hindus and Muhammadans, proved detrimental to the interests of the latter as is pointed out by the Muhammadan press. He states that, though Muhammadans have given up that policy, there is still some difference of opinion as to what should be their future policy. He advises his Muhammadan brethren not to replace the policy of sycophancy and servility by a policy calculated to excite hatred and distrust against Government, which, notwithstanding its shortcomings is, he says, the best of all Governments. He observes that he gives this advice because the tone of the Muhammadan press has recently so changed as to be likely to excite hatred and distrust against Government.

AL MUSHIR, 4th February 1912.

The future policy of Indian Muhammadans.

55. The *Al Mushir* (Moradabad), of the 4th February 1912, takes exception to the comments made by the *Pioneer* (Allahabad), and some other journals on the letter of Nawab Mushtaq Husain which appeared in the *Aligarh Institute Gazette* of the 20th December 1911 (vide Selections No. 52 of 1911, paragraph 13). The editor remarks that the letter was written in very moderate language and that it did not deserve the hard comments made by those journals. As regards the future policy of the Muhammadans he says that it will be the same as it has been in the past, which is to be loyal to the British Government, but he asks his co-religionists to depend for

their salvation on their own exertions, and to humbly approach Government and ask it to safeguard their interests whenever they are in danger, and never to join the Indian National Congress until they become sufficiently strong to safeguard the interests of their community.

56. The *Sahifa* (Bijnor), of the 5th February 1912, takes exception to the statement of Mr. Raza Ali in his letter which appeared in the *Pioneer* (Allahabad), of the 4th January 1912, that Muhammadans are responsible for the strained feelings between them and the Hindus.

SAHIFA, 5th February 1912.

The future policy of Indian Muhammadans.

The editor asserts that the Muhammadans even when they were reigning in the country always treated the Hindus on the terms of equality, and he blames the latter for the absence of good feelings between the two communities.

He expresses agreement with Mr. Raza Ali's statement that the annulment of the partition of Bengal was due to the agitation of the Bengalis and that it manifested utter disregard for the interests of the Muhammadans, and observes that if Muhammadans also had carried on constitutional agitation the foreign policy of Sir Edward Grey would not have been such it is at present, and the action of Russia in Persia would not have been described as being in the best interests of the Persians.

57. The *Muslim Gazette* (Lucknow), of the 5th February 1912, does not approve of the advice given by the *Indian Daily Telegraph* (Lucknow) to the Muhammadans to join the Anglo-Indians for their political advancement.

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The future policy of Indian Muhammadans.

The editor remarks that the Muhammadans will gain nothing by following such a course, as they will never dare to oppose any measure which will be detrimental to their own interests but beneficial to those of Anglo-Indians.

58. The *Naiyar-i-Azam* (Moradabad), of the 5th February 1912, writes a leading article on the future policy of the Indian Muhammadans, in which the editor urges his co-religionists to refrain from joining the Indian National Congress. He asks the members of his community to depend for their salvation on their own exertions, and observes that the nation that lives at the mercy of others must sooner or later disappear from the face of the earth.

NAIYAR-I-AZAM, 5th February 1912.

The future policy of Indian Muhammadans.

59. The *Tafrih* (Lucknow), of the 7th February 1912, has an article on the future policy of Indian Muhammadans, in which the editor suggests that Muhammadans should live in amity with other Indian communities; that they should recognize as their leaders men who are educated, loyal, and good principled; that they should depend upon their own exertions; that they should not insist upon separate representation being granted to them on account of their minority; that they should insist upon the admission of efficient persons alone into government service, and that they should spread education in their community. The editor goes on to say that Muhammadans should try to be Indians first and Muhammadans afterwards, and that they should spend their money on charitable objects. He urges the need for the Muhammadans keeping themselves aloof from the Muslim League and paying more attention towards agriculture, commerce and industry.

TAFRIH, 7th February 1912.

The future policy of Indian Muhammadans.

60. The *Oudh Akhbár* (Lucknow), of the 9th February 1912, refers to the suggestion made by some journals that the Muhammadans should form a political alliance with the Anglo-Indians, and remarks that *Al Bashir* (Etawah) was right in declaring the absurdity of the suggestion, and in saying that no good could come out of such an alliance to the Muhammadans.

OUDH AKHBAR, 9th February 1912.

The future policy of Indian Muhammadans.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

61. The *Cawnpore Gazette*, of the 1st February 1912 (received on the 5th February), takes exception to the system of appointing Englishmen as chief medical officers in native states and remarks that the system is due to the weakness of the rulers

CAWNPORE GAZETTE, 1st February 1912.

Medical officers in native states.

MUKHBIR-I-ALAM, 8th February 1912.

The Indian Press Act.

50. The *Mukhbir-i-Alam* (Moradabad), of the 8th February 1912, suggests that now that the state of affairs in India has become satisfactory the Indian Press Act should be repealed. The editor observes that newspapers are a source of information to Government and that it is not proper to restrict the liberty of the press. He remarks that it was due to the passing of the Indian Press Act that the Indian press could not inform Government of the attitude of the Maharaja of Baroda towards Government. He expresses the hope that Government will earn the gratitude of the press by repealing the Act.

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The future policy of Indian Muhammadans.

II.—Afghanistan and Trans-Frontier.

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Medical officers in native states.

of those states. The editor suggests that capable and experienced Indians holding diplomas and degrees of European medical institutions should be appointed as chief medical officers, and that this would effect a saving in the expenses of the states, and observes that if native rulers think they will please Government by appointing Englishmen in their states they are wrong, as Government only requires good work done by capable men and not the appointment of Englishmen.

NASIM-I-AGRA, 3rd February 1912.

A murder case in Kashmir state.

62. The *Nasim-i-Agra*, of the 3rd February 1912 (received on the 5th February), refers to a murder case in Kashmir in which an accused was sentenced to death by the Chief Judge of Jammu and the sentence was upheld on the appeal first by the High Court and then by His Highness the Maharaja of Kashmir. The editor says that the murderer was acquitted on appeal to the Government of India through the Resident of the state, and enquires how it is possible for the Government of India to interfere in such cases in independent native states.

MU KHBIR-I-ALAM, 8th February 1912.

The postponement of the marriage of the Princess Indra with His Highness the Maharaja of Gwalior.

63. The *Mukhbir-i-Alam* (Moradabad), of the 8th February 1912, on the authority of the *Paisa Akhbár* (Lahore) reports that a rumour is current with reference to the postponement of the marriage of the Princess Indra with His Highness the Maharaja of Gwalior that Government interfered as it did not consider an alliance by marriage desirable between two such important chief native states.

IV.—ADMINISTRATION.

(a)—Judicial and Revenue.

DARBAR, 16th January 1912.

Restriction in enrolment as pleaders in the Punjab.

64. The *Darbár* (Agra), of the 16th January 1912 (received on the 5th February), refers to the adverse comments of the *Leader* (Allahabad) on the letter addressed by the officiating Registrar of the Punjab University, to the Principal of the Lahore Law College, about the restriction of the enrolment of pleaders in the Punjab. The editor expresses the hope that the warning given by the *Leader* to educated men that they are not wanted in large numbers in independent professions may lead them to take to other professions besides that of law, and he says that there are several such professions. He commends the action of the Judges of the Court, Punjab, in deciding to restrict the number of pleaders.

NASIM-I-AGRA, 31st January 1912.

The abolition of the examination for mukhtarship in the Punjab.

65. The *Nasim-i-Agra*, of the 31st January 1912 (received on the 5th February), expresses regret at the abolition of the examination for mukhtarship in the Punjab, and remarks that the abolition will chiefly affect the Muhammadans and will effect a decrease in the number of Muhammadan lawyers.

The editor urges the Muhammadans either to appeal to Government against the order, or to stop filing suits in Courts and to settle their differences by arbitration.

TAJIR, 4th February 1912.

Judgment in a case concerning a mosque at Meerut.

66. The *Tajir* (Meerut), of the 4th February 1912, takes exception to the judgment delivered in the case concerning a mosque situated in the *Nil-ki-gali*, Meerut, and remarks that Pandit Kaleshar Nath, Additional Munsif, is wrong in holding that there was no mosque at the place in dispute, and that it cannot be treated as a *waqf* property, seeing that it has not been used for a long time.

ADVOCATE, 4th February 1912.

Vakils and district judgeships.

67. The *Advocate* (Lucknow), of the 4th February 1912, in an article entitled "Vakils and district judgeships" comments on the views expressed in the *Indian Daily News* (Calcutta) about the proposal to compulsorily retire members of the Indian Civil Service who are found to be incompetent, and also about the appointment of vakils and barristers as district judges. The editor agrees with the suggestions of the *Indian Daily News* that the Government should restrict the claims of civilians to judicial appointments within the narrowest possible limits, and also

that barristers should be made eligible for appointment as district judges. The following extract from the *Indian Daily News* is quoted in full :—

"A barrister or vakil is good enough to become a High Court Judge to start with, but he is not to be thought of in connection with district judgeships. If civilians and barristers and vakils can be appointed in fixed proportion to the High Court bench, why should a similar rule not be laid down in the case of district judgeships. In fact, the time has come for doing away altogether with the tradition that a proportion of the highest appointments to the judicial bench should necessarily be reserved for the members of the Indian Civil Service. Trained lawyers can be easily attracted to the Indian judiciary if the civilian monopoly is broken and suitable pension rules framed. The freeing of the judiciary from civilian dominance is a reform which merits the attention of every well-wisher of the country. Only vested interests stand in the way—the vested interests of the Indian Civil Service."

68. The *Saddharm Pracharak* (Kangri, Bijnor), of the 7th February 1912, expresses surprise at the action of the Joint Magistrate of Allahabad in sentencing a man who was suffering from a contagious disease to twelve days' rigorous imprisonment in addition to a fine of thirty rupees, and remarks that such a sentence shows that the court followed the letter of the law rather than its spirit. The editor concedes that the Magistrate was not to blame in the matter seeing that officers are bound to act according to the words of the law.

Rigorous imprisonment to a sick man.

SADDHARM PRACHARAK, 7th February 1912.

69. The *Tafrih* (Lucknow), of the 7th February 1912, expresses gratification at the appointment of Mr. Saiyid Hasan Imam and Mr. A. Chaudhari as Judges of the Calcutta High Court for two years. The editor observes that Messrs. Hasan Imam and Chaudhari are strong supporters of the Congress movement, and expresses surprise that Nawab Viqar-ul-mulk should have questioned the loyalty of the Congress, seeing that Government has conferred high appointments on its supporters.

Mr. Saiyid Hasan Iman and Mr. A. Chaudhari as Judges of the Calcutta High Court.

TAFRIH, 7th February 1912.

70. The *Tafrih* (Lucknow), of the 7th February 1912, refers to a report in the *Mahratta* (Poona) that a clerk of the Registration department was dismissed by the District Magistrate, Ahmednagar, for neglecting to salaam the Superintendent of Police. The editor remarks that the Magistrate was not justified in dismissing the clerk, and expresses the opinion that the Magistrate should have only fined him. He expresses the hope that the Government of Bombay will issue an order for the re-instatement of the clerk in his post, seeing that such action on the part of the District Magistrate is calculated to make that officer unpopular with the subject race.

A clerk dismissed for not salaaming a Police Superintendent at Ahmednagar.

TAFRIH, 7th February 1912.

71. The *Leader* (Allahabad), of the 7th February 1912, publishes an article entitled "India's judicial officers" in which the editor refers to the rumoured intention of the Hon'ble Mr. M. B Dadabhoy to move a resolution in the Viceroy's Legislative Council regarding the judicial training of Indian civilians, and expresses the opinion that it would be better if he were to move for the recruitment of the judicial service more largely from among members of the legal profession.

He states that it is recognized that the first qualification of a judge is a knowledge of law, and that it may be candidly acknowledged that in this essential respect the barrister or vakil judge is any day the superior of the civilian judge, and he contends that the latter are not picked men with any special training or aptitude for the work.

India's judicial officers.

LEADER, 7th February 1912.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ROHILKHAND GAZETTE, 1st February 1912.

The proposed abolition of the octroi duty.

72. The *Rohilkhand Gazette* (Bareilly), of the 1st February 1912 (received on the 5th February), takes exception to the abolition of the octroi duty and to the imposition of terminal taxes, and the remarks that the procedure will be detrimental to the interests of both the public and Government.

The editor urges that recourse to octroi duty should not be abandoned.

(e)—Education.

VAIDIC SARVASWA, December 1911 and January 1912.

The proposed Hindu University.

73. The *Vaidic Sarvaswa* (Allahabad), in its combined issue for December 1911 and January 1912 (received on the 2nd January), condemns the attack made by the Hon'ble Mr. Justice Sankaran Nair on the Brahmans in his letter on the proposed Hindu University, and remarks that the way in which he expressed his views on the subject shows that he is likely to forfeit what little respect he still commands among the people.

RAHBAR, 28th January 1912.

State scholarship tenable in Europe for the study of Sanskrit and Arabic.

74. The *Rahbár* (Moradabad), of the 28th January 1912 (received on the 5th February), refers to the notice given by the Local Government that candidates desirous of applying for State scholarships tenable in Europe for the scientific study of Sanskrit and Arabic should send in their applications to the Director of Public Instruction, United Provinces, and expresses surprise that the approved candidates should be subjected to a careful medical examination, with particular reference to their ability to stand the English climate, in view of the fact that the scholarship admits of residence in Europe. The editor takes exception to the provision in the notice that approved candidates will be required to give a written undertaking that they will devote themselves exclusively during the tenure of their scholarship to the study of the subject for which their scholarships is granted, and remarks that no harm can result to Government if any intelligent candidate manages to study law or any other subject without any detriment to the subject for which the scholarship is granted to him.

RAHBAR, 28th January 1912.

Shankar Lal school at Sambhal, in the Moradabad district.

75. The *Rahbár* (Moradabad), of the 28th January 1912 (received on the 5th February), publishes a letter complaining that the prosperity of Shankar Lal public school at Sambhal is likely to suffer owing to the selfishness of some would-be benefactors of the school. The editor observes that any people who suspect that some of the promoters of the scheme are actuated by selfish motives should refrain from contributing towards the school funds. He suggests that the school should be named the Shankar Lal Hindu public school, seeing that the majority of the subscriptions have been raised from among the Hindus. He says that Hindus are likely to lose their importance in political matters, seeing that they do not sufficiently consider their communal interests.

GURUKUL SAMACHAR, January 1912.

Gurukuls started by Swami Darshananand.

76. The *Gurukul Samachár* (Budaun), for January 1912, complains that disunion exists amongst the members of several *gurukuls*, and that the managers and workers of one institution, as a result of their rivalry with other *gurukuls*, induce the students to leave other *gurukuls* and join their own. The editor states that this practice is very injurious to the students as well as to the institutions themselves, and he urges that at least those which have been started by Swami Darshananand should not be so injured, and that they should make it a rule that no student who has left one institution be admitted into another until a lapse of a certain period, as is the rule in the case of Government schools and colleges.

KAISER-I-HIND, 1st February 1912.

A survey of the *gurukul*.

77. Maulana Abdul Kadir, professor of the Madrasa Illahiat, Cawnpore, contributes an article to the *Kaiser-i-Hind* (Fyzabad), of the 1st February 1912 (received on the 5th February), in which he expresses approval of the system of education in the *gurukul*, and of the manner in which physical training is given to its students.

He deplores the absence of the same system in the Muhammadan educational institutions, and observes that the education in the Muhammadan Anglo-Oriental College, Aligarh, is conducted on the wrong lines.

78. The *Muslim Gazette* (Lucknow), of the 5th February 1912, expresses appreciation of the efforts made by the Hindus of Delhi to establish a first grade Hindu college in that place, and suggests to the leading Muhammadans of Delhi that they should start a Islamia college.

MUSLIM GAZETTE, 5th February 1912.

A suggestion for a Islamia college at Delhi.

79. The *Muslim Gazette* (Lucknow), of the 5th February 1912, takes strong exception to the publication of a book named *Khwab-o-Khiyal* by the Baptist Mission of Calcutta, and to its being prescribed as a text book for the examination of military and civil officers.

MUSLIM GAZETTE, 5th February 1912.

The *Khwab-o-Khiyal*.

The editor quotes several passages from pages 114 and 238 and from paragraph 317 of the book to show that an unjust attack has been made by the author on the loyalty of the Muhammadans, and complains that Government should first of all never have allowed the book to be published, and at any rate not have allowed its being prescribed as a text book for the examination of officers. He invites the attention of Government to the matter and suggests that if not the life of Sita Ram, at least the objectionable passage in it, should be cancelled from the book.

80. *Al Bashir* (Etawah), of the 6th February 1912, reproduces the article on the *Khwab-o-Khiyal* from the *Muslim Gazette* (Lucknow), of the 5th February, and takes strong exception to the book being prescribed for the examination of civil and military officers. The editor characterizes the book as dangerous, seeing that Muhammadan loyalty has been grossly attacked in it, and asks that Government should stop the publication of the book.

AL BASHIR, 6th February 1912.

The *Khwab-o-Khiyal*

81. *Al Bashir* (Etawah), of the 6th February 1912, deplores the failure to fulfil the promises made in aid of the Muslim University, and expresses regret that the attention of the Muhammadans should have been so much absorbed in the Italian-Turkish war and in sending relief for the war sufferers as to forget their own more immediate needs.

AL BASHIR, 6th February 1912.

The proposed Muslim University.

82. *Al Bashir* (Etawah), of the 6th February 1912, reproduces the article from the *Rohilkhand Gazette* (Bareilly), of the 24th January 1912 (vide Selections No. 5 of 1912, paragraph 78), and remarks that it will be impossible to get a man for the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh, who can fulfill the conditions imposed by the author of the article as indispensible for the post. The editor takes exception to the proposal that no Government pensioner should be eligible for the secretaryship, and observes that such a proposal will restrict the number of candidates.

AL BASHIR, 6th February 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

83. The *Aligarh Institute Gazette*, of the 7th February 1912, reports that Nawab Mushtaq Husain, the honorary secretary of the Muhammadan Anglo-Oriental College, Aligarh, has withdrawn his resignation in accordance with the advice of the trustees. The trustees decided that it was immaterial whether he did much of the actual work himself, as the clerical work of the secretary could be efficiently done by Nawab Muzammil-ullah, Khan Bahadur, the joint secretary. The editor says that this state of affairs can be allowed to continue until a suitable secretary be found to take Nawab Mushtaq Husain's place.

ALIGARH INSTITUTE GAZETTE, 7th February 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

84. The *Zul Qarnain* (Budaun), of the 7th February 1912, expresses approval of the proposal made by His Excellency the Governor General to establish a university at Dacca, and remarks that the university will be specially beneficial to the Muhammadans provided particular attention be given to their needs and requirements.

ZUL QARNAIN, 7th February 1912.

The proposed Dacca University.

85. The *Advocate* (Lucknow), of the 8th February 1912, publishes an article entitled "The Dacca announcements" in which the editor remarks that, while the desire of the Government to afford further facilities for education in Eastern Bengal is highly commendable, the opinions of all sections of the community should have been ascertained before arriving at the decision to found a university, for which it

ADVOCATE, 8th February 1912.

The proposed Dacca University.

may not be difficult to find a crore of rupees, but for which it might be difficult to find a capable Senate and Syndicate to work. He is of opinion that, instead of constituting a university at Dacca, the Government should first try to establish one at Patna and another at Nagpur, so as to relieve the Allahabad University, as the latter cannot maintain efficient control over the colleges under it. He expresses the hope that, if a university at Dacca is to be brought into existence, the Government will take the leaders of both communities into its confidence. Referring to the appointment of Mr. Shams-ul-Huda to the Executive Council of Bengal, the editor remarks that Government has proved true to its word that Muhammadan interests would not be ignored. He also expresses satisfaction with His Excellency's reply to the Muhammadan deputation in answer to their prayer for separate and proportionate representation on local bodies and a fixed share in the public service, and concludes with the hope that the Muslim League will see the reasonableness of the position taken up by the Government of India, and will not start an agitation which will only create bitterness and do no good to the country.

ADVOCATE, 8th February 1912.

The proposed Dacca University.

86. The *Advocate* (Lucknow), of the 8th February 1912, has an article entitled "The proposed Dacca University and Bengal opinion" in which the editor states that it would appear that the proposal is not acceptable to any section of the community, and that non-official European opinion, as expressed in the *Statesman*, is as much opposed to the scheme as is Indian public opinion, which finds expression in the leading Bengali newspapers. He goes on to quote the following declaration made by Babu Surendra Nath Banarji in his speech at the Calcutta Town Hall on the afternoon of the 3rd February :—

"You have read in the newspapers that there is a proposal to start a university at Dacca. I can only say that the announcement has created a sense of alarm and anxiety in the public mind. It will be an educational partition fraught with the most direful consequences. Peace, harmony, conciliation are the watchwords of the present Government. Peace, harmony, conciliation are part and parcel of the Royal boons. They will be nullified if this proposal is carried out. We want peace and not agitation. I hope and trust His Excellency the Viceroy will consider this matter. The Hindus do not want it. The Muhammadans do not want it. Who then wants it? Let not this apple of discord once again be thrown among our midst." The editor concludes with an expression of hope that it will yet be possible for the Government of India to carry out an educational scheme for the people of Eastern Bengal with the support of public opinion in Bengal.

MUKHBIR-I-ALAM, 8th February 1912.

The secretaryship of the Muslim Hewett school.

87. The *Mukhbir-i-Alam* (Moradabad), of the 8th February 1912, publishes a portion of the letter addressed to it by Ahmadullah Khan to show that Ibrar Husain is not fit for the post of secretary to the Muslim Hewett school, Moradabad. The editor suggests that Ibrar Husain should be replaced by some suitable man.

(f)—Agriculture and questions affecting the land.

LEADER, 6th February 1912.

Agricultural improvement.

88. The *Leader* (Allahabad), of the 6th February 1912, publishes an article entitled "Agricultural improvement" contributed by one Nagendra Nath Ganguli of Meerut. The writer asserts that the chief impediment to the improvement in the agricultural methods of the country is the poverty of the Indian ryot, and that another greater obstacle in the province of Agra is that 70 per cent. of the tenants are without occupancy rights, and hold their land only from year to year or on leases for short periods, so that it is open to the zamindar to renew their leases or to turn them out when they have cut their standing crops. In such circumstances they cannot be expected to take much interest in the land they cultivate, as they are always liable to ejectment. An ordinary zamindar will not fail to eject a ryot before the latter acquires the right of occupancy by an undisturbed tenancy of twelve years, as he deems it in his best interests to prevent the formation of a body of under-proprietors with a vested interest in the land. That the twelve years rule, which was first introduced in 1856, has not worked satisfactorily, is proved by the small number of tenants who have acquired occupancy rights during the forty-two years since the Rent Act was made law in

1859, and the passing of Act II in 1901. The writer details what he says are common and favourite devices resorted to by zamindars to prevent tenants from acquiring occupancy rights under the twelve years' rule, such as a slight alteration in the tenant's name in the patwari's papers every few years which is sufficient to prevent him from proving continuous occupation, and the transfer of tenants from one holding to another on paper. He concludes the article with the remark that the well-meaning civilians of bygone times had the welfare of the ryot nearest their hearts, and they would lie uneasy in their graves if they knew that their lifelong labour was nullified by the machinations of the cunning patwari.

(g)—General.

89. The *Garhwali* (Dehra Dun), for December 1911 (received on the 18th January 1912), remarks that the residents of Garhwal are thankful to Sir Leslie Porter, the late Lieutenant Governor of these provinces, for making payments for labour and other articles of necessity supplied to His Honour's camp during his recent tour in the hills, and also for declaring that in future supply of labour and *rasad* will not be demanded free.

GARHWALI, December 1911.

Supply of *rasad*.

The editor remarks that in case His Honour's promises are given effect to in future the people of Garhwal will consider themselves very fortunate.

90. The *Kaiser-i-Hind* (Fyzabad), of the 1st February 1912 (received on the 5th February), expresses regret at the deplorable condition of the Indian Muhammadans. The editor says that mere increase in the number of graduates will not improve the condition of the Muhammadan community, and observes that until they resort more extensively to trade, and pay more attention to industrial education and economics no real progress need be expected.

KAISER-I-HIND, 1st February 1912.

The condition of Indian Muhammadans.

91. The *Oudh Akhbár* (Lucknow), of the 3rd February 1912, expresses regret that so far not a single suitable man has been elected as a trustee of the Husainabad *waqf*, because the really suitable candidates do not descend to improper means for securing votes in their favour. The editor expresses the hope that, now that the election of a trustee is shortly to take place, the district authorities will try to secure the election of a suitable candidate who has experience of the management of *waqf* properties.

OUDH AKHBAR, 3rd February 1912.

Husainabad *waqf* trusteeship.

92. The *Leader* (Allahabad), of the 4th February 1912, refers to a communication which, the editor says, he has received from a correspondent complaining of the difficulties encountered in the course of a visit to a Collector, because the visitor had the temerity to refuse *bakshish* to a *chaprasi*.

LEADER, 4th February 1912.

Bakshish to a *chaprasi*.

93. The *Advocate* (Lucknow), of the 4th February 1912, in an article entitled "Co-operative credit" remarks that, though the movement is still in its infancy in India, there can be no doubt that it has taken a firm root in some parts of the country, and states that it is a very hopeful feature that the educated classes are realizing that co-operation should be relied upon more confidently than any other economic agency to effect a permanent improvement in the social and industrial condition of the people.

ADVOCATE, 4th February 1912.

Co-operative credit societies.

Referring to the annual reports on the working of the societies in the Punjab and Burma, the editor expresses satisfaction with the progress made in those provinces, and with the interest that it has created among private persons.

94. The *Abhyudaya* (Allahabad), of the 4th February 1912, refers to the report that the *Lachhmi Chand Lalji Mal dharamshala* in Bharauli Bazaar, tappa Deoria (Majhauli), district Gorakhpur, has been closed in accordance with the orders of the District Magistrate since the 19th November 1910, and points out that the pilgrims are in consequence put to much inconvenience and trouble. The editor argues that a *dharamshala* does not fall within the meaning of the term "sarai," and that it cannot therefore be registered under "the Sarai Act." He expresses the hope that the memorial submitted to the Lieutenant Governor by the present managers

ABHYUDAYA, 4th December 1912.

The *Lachhmi Chand Lalji Mal dharamshala*.

of the *dharamshala* will receive due consideration at the hands of His Honour, and that he will redress their grievances.

ABHYUDAYA, 4th February 1912.

The hand-loom industry.

95. The *Abhyudaya* (Allahabad), of the 4th February 1912, expresses appreciation of the action of the Bombay Government in deciding to render substantial help towards reviving the hand-loom industry, and urges the need of the United Provinces Government taking similar steps to encourage the decaying textile industry of these provinces. The editor discusses at some length the question of the superiority of the hand-loom over the power-loom, and observes that in the existing circumstances of the country the development of the hand-loom industry will be productive of better results, in that such a course is not likely to throw the present workmen out of employment and will not lead to mental and physical deterioration in the mass of the people.

TOHFA-I-HIND, 4th February 1912.

Corruption among Government servants.

96. The *Tohfa-i-Hind* (Bijnor), of the 4th February 1912, complains that the taking of illegal gratifications by Government servants is much in vogue in India, and urges the need for putting an end to the corruption.

SAHIFA, 5th February 1912.

The Hindi-Urdu controversy.

97. The *Sahifa* (Bijnor), of the 5th February 1912, complains that the Government servants entrusted with the service of summonses are instructed by some officials to serve the duplicate of the summons in the Nagri character, and that the postal authorities distribute money order forms mostly in Nagri character, which the editor says cause great inconvenience to the public.

He says that Hindu officials do this merely to show that the number of Hindi knowing persons in the province is greater than that of the Urdu knowing population and invites the attention of Government to the matter.

NAIYAR-I-AZAM, 5th February 1912.

The Hindi-Urdu controversy.

98. The *Naiyar-i-Azam* (Moradabad), of the 5th February 1912, publishes a contributed article, in which the writer complains that the Government servants entrusted with the service of summonses are instructed by some officials to serve the one copy of the summons written in the Nagri character and to bring back to the court the other copy written in Urdu. He invites the attention of Government to the matter, and observes that the serving of summonses written in the Nagri character only causes a great deal of inconvenience to the public.

HINDUSTANI, 9th February 1912.

Preservation of estates belonging to Hindus.

99. The *Hindustani* (Lucknow), of the 9th February 1912, contains a contributed article in which the writer expresses regret that Hindus have so far done nothing in the matter of devising any means for the preservation of their estates. He suggests that the transfer and partition of landed property should be forbidden and that the law relating to the joint family system should be modified.

V.—Legislation.

VYAPARI AND KARIGAR, 15th January 1912.

The need for a Bill to regulate insurance and other companies.

100. The *Vyapari and Karigar* (Benares), of the 15th January 1912 (received on the 20th January), urges the necessity of Government passing the proposed bill to regulate insurance and other companies at an early date, so as to protect the public from mushroom and fraudulent Joint Stock and Insurance Companies.

OUDH AKHBAR, 7th February 1912.

The medical bill in the Bombay Legislative Council.

101. The *Oudh Akhbár* (Lucknow), of the 7th February 1912, refers to the meeting held by the *hakims* and *vaidyas* of Delhi on the 20th January to consider the medical bill introduced in the Bombay Legislative Council, and remarks that if the bill be passed into law the cause of the indigenous systems of medicine will grealy suffer. He suggests that meetings should be held in every district to support the amendments in the bill suggested by the *hakims* and *vaidyas* of Delhi.

VI.—Railway.

NASIM-I-AGRA, 31st January 1912.

Overcrowding of passengers in railway trains.

102. The *Nasim-i-Agra*, of the 31st January 1912 (received on the 5th February), complain of the overcrowding of passengers in the railway trains on the occasion of fairs.

The editor invites the attention of the railway authorities to the inconvenience thus caused to the passengers, and suggests that either tickets should be issued according to the number of seats in the trains or that extra carriages should be attached when needed, and that no more than the maximum number of persons should be allowed to enter each carriage.

103. The *Rohilkhand Gazette* (Bareilly), of the 1st February 1912 (received on the 5th February), complains of the want of consideration shown to the public by the Traffic Superintendent of the Rohilkhand and Kumaun Railway and by his subordinates, and says that the public are put to great trouble owing to delay in providing wagons for conveying goods on the line.

ROHILKHAND GAZETTE, 1st February 1912.

A complaint against the Rohilkhand and Kumaun Railway.

The editor invites the attention of the Railway Board to the matter and trusts that it will ask the Traffic Superintendent to pay more regard in future to the convenience of the public.

104. The *Leader* (Allahabad), of the 7th February 1912, publishes a letter entitled ' A grievance on the Oudh and Rohilkhand Railway " in which the writer draws attention to the long hours guards and drivers of mixed trains are kept on duty, and expresses the opinion that twelve to fifteen hours continuous duty is too much of a strain for the nerves of any human being, and is likely to lead to collisions and other dangerous accidents. He urges that the time a man be kept on duty should be limited to eight hours, both in the interests of the travelling public and for the convenience of the railway employés themselves.

LEADER, 7th February 1912.

A grievance on the Oudh and Rohilkhand Railway.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

105. The *Fitnah* (Gorakhpur), of the 24th January 1912 (received on the 2nd February), contains a contributed article discussing the *Basant Panchami* festival in which the writer observes that, since the relations between Hindus and Muhammadans have become strained, their maulvis preach that Muhammadans should not take part in Hindu festivals, while the Arya Samajists describe co-operation with Muhammadans as a great sin. He remarks that in the circumstances it is not strange that religious festivals have lost their significance. He expresses the opinion that Western civilization is also to a great extent responsible for the irregular observance of festivals, and that, if it not were for holidays granted in Government offices, the public would not even know the dates on which religious festivals take place. He remarks that as the festivals are not properly observed there is no need for holidays being granted.

FITNAH, 24th January 1912.

The religious festivals of Hindus and Muhammadans.

106. The *Kayasth Hitkari* (Agra), of the 1st February 1912 (received on the 5th February), publishes the proceedings of the meeting of the *Kayasth Varan Nernai Committee* at Ajodhya in the Fyzabad district. The meeting was held with the object of ascertaining whether the objectionable traditions and sayings concerning the Kayasth community published in the *Brahman Sarvaswa* (Etawah), for April 1911, are true, and whether Thakur Chheda Singh, Barrister-at-law, was right in classifying Kayasths as Sudras in his book. Resolutions were passed at the meeting to the effect that books should be collected in order to enable the committee to determine the caste to which Kayasths really belong.

KAYASTH HITKARI, 1st February 1912.

The Kayasth community.

107. The *Musáfir* (Agra), of the 2nd February 1912 (received on the 5th February), expresses regret that an unpleasant incident took place at Agra on the occasion of the *Muharram*, when Messrs. Satya Narayan and Company asked the Muhammadans to remove a shed which they had placed without their permission in front of their shop for supplying thirsty travellers with water during the month of *Muharram*. The editor observes that the refusal on the part of Muhammadans to remove the shed might have led to trouble if Mr. Satya Narayan had not followed the sound advice of Mr. Williamson, Superintendent of Police, Agra.

MUSAFIR, 2nd February 1912.

The *Muharram* at Agra.

He complains that in spite of Satya Narayan having acted in accordance with the advice of the Superintendent of Police, some prejudiced Muhammadan papers thought fit to attack him. He reports that Satya Narayan has served a notice on the *Paisa Akhbár* (Lahore), the *Surma-i-Rozgár* (Agra), and the *Darbár* (Agra) asking them to apologize for publishing insulting remarks, as otherwise legal steps will be taken against them.

VEDIC MAGAZINE, *Magh* (January 1912).

The *Arya Samaj* and Christianity.

108. The editor of the *Vedic Magazine* (Hardwar), in the *Magh* number (January 1912), in his editorial notes has two articles about Christianity entitled "Signs of the times" and "Christian intolerance and the *Arya Samaj*." In the first the editor refers to the disciplinary action taken by the Bishop of Winchester against the Rev. Mr. Thompson on account of his book *Miracles in the New Testament*, and argues from it that Christianity of the present day imposes church-made creeds and man-made articles of faith on its followers and suppresses all freedom of thought.

He expresses the opinion that, if in the words of the Bishop of Oxford "there be a fresh presentation of the old creed in more intellectual terms," all that will be left will be the sermon on the Mount and some universal principles of science, and that the new theology will so completely resemble the *Vedic* religion that there will be no need for the existence of a separate Christian church.

The editor uses the title of "Christian intolerance and the *Arya Samaj*" in order to reprove the Christian missionary in India. He says that the latter is in the habit of reminding Arya Samajists that when Dayanand was a young boy he escaped from his parents and played the truant, and he argues that Christians were not in a position to throw stones at Dayanand when "Luther, the Apostle and reformer," advised Phillip of Hesse to commit bigamy and to lie about it.

MUSAFIR, 2nd February 1912.

The *Musáfir* and Islam.

109. In continuation of the article entitled "A review of *hadises*" the *Musáfir* (Agra), of the 2nd February 1912 (received on the 5th February), again publishes translations of *hadises* without any comments.

MUSAFIR, 2nd February 1912.

A religious controversy between the *Musáfir* (Agra) and the *Curzon Gazette* (Delhi).

110. The *Musáfir* (Agra), of the 2nd February 1912 (received on the 5th February), publishes another instalment of the article entitled "A religious controversy between the *Musáfir* (Agra) and the *Curzon Gazette* (Delhi)." The editor refutes the criticisms made by the *Curzon Gazette* of the theory of the transmigration of souls and of the theory that God, is present in every man. He explains that the term "Deva" is a synonym for God, and refutes the statement of the *Curzon Gazette* that the God of the Aryas possessed the attribute of lustfulness on the ground that the words *mad* and *mod* used in the *Vedas* do not mean lustful.

KAISER-I-HIND, 2nd February 1912.

The prohibition of cow-killing in Ajodhya.

111. The *Kaiser-i-Hind* (Fyzabad), of the 2nd February 1912 (received on the 5th February), publishes a contributed article in which the writer takes exception to the prohibition of cow-killing in Ajodhya on the occasion of the last *Bakr Id* festival. He says that he refrains from making any comment became he hears that the subject is under enquiry by Government.

ABHYUDAYA, 4th February 1912.

Indian *sadhus*.

112. The *Abhyudaya* (Allahabad), of the 4th February 1912, publishes a letter from Mahant Baghambari on the subject of Indian *sadhus* and works of public good, in answer to the article entitled "The Indian *sadhus*" (vide Selections No. 4, paragraph 101). The writer takes exception to the sentiments expressed in the *Abhyudaya*, and expresses regret that an Indian should have passed such remarks on the subject. He states that this country owes a great deal to *sadhus* and *sanyasis*, and points how Bhagwan Shankaracharya, Bhagwan Ramanujacharya and Guru Govind Singh saved the country at different times. He remarks that it is no exaggeration to say that the devoted efforts of the *sadhus* for the welfare of the Hindus and for the preservation of the Hindu religion alive have been crowned with success, and he asks whether the Indians have repaid them for these acts of public good. He says that every *math dhari* thinks it his duty to protect the helpless, and that the bulk of the Sanskrit *pathshalas* are maintained by them, and he asks whether these are not works of public good. He points out that the

sadhus and *sanyasis* are not behind hand in any way in supporting the proposed Hindu University, and asserts that if they led a procession to show their respect to their gods, it was no expression of ignorance but of refinement and gratitude.

HINDUSTANI, 5th February 1912.

Prevention of the conversion of minors as *sadhus*.

113. The *Hindustani* (Lucknow), of the 5th February 1912, contains a contributed article in which the writer refers to the reply given on behalf of Government to the question put by the Hon'ble Lala Sukhbir Singh in the Provincial Legislative Council regarding the advisability of framing some suitable legislation to stop the forced conversion of minors as *sadhus*. He observes that, as the question has a religious aspect, action by the people should be taken first, and that such action should be of a general character and not confined to the area under a particular Local Government. He suggests that the Hon'ble Lala Sukhbir Singh should submit a memorial signed by a large number of Indians to the Viceroy's Council praying for the prevention of the conversion of minors as *sadhus*. He describes the various ways in which minors are converted as *sadhus* and emphatically asserts that *sadhus* are the chief cause of the degeneration of India. He asks the well-wishers of the country to help Lala Sukhbir Singh in preventing the conversion of minors as *sadhus*.

OUDH AKHBAR, 6th February 1912.

Prevention of early marriages.

114. The *Oudh Akhbár* (Lucknow), of the 6th February 1912, expresses great appreciation of the labours of Miss A. C. Tennant, the American lady, who has been working for some time past in India trying to impress upon the people the evil consequences of early marriages and urging them to stop such marriages.

AL BASHIR, 6th February 1912.

Bathing ghats and Muhammadan constables.

115. One Saiyid Muhammad contributes an article to *Al Bashir* (Etawah), of the 6th February 1912, in which he refers to the article contributed to the *Prakash* (Lahore) by Thakur Dat Sharma describing the condition of the pilgrims in Muttra and to the complaints of some other Arya journal about the posting of Muhammadan constables on duty on the bathing ghats in Hardwar. He says that the Muhammadans are enjoined by their religion not to visit the places where they can see naked bodies of other people, and he therefore suggests that Muhammadan constables should not be entrusted with the duty of keeping order on the bathing ghats.

ADVOCATE, 8th February 1912.

"The impressions of a traveller among non-Christian races."

116. The *Advocate* (Lucknow), of the 8th February 1912, refers at some length to an article entitled "The impressions of a traveller among non-Christian races" contributed by the Right Hon'ble James Bryce, British Ambassador to the United States, to the *International Review of Missions*. The following are some of the passages reproduced in full: "Wherever a white race has come in contact with a backward nation the work of bearing the white man's burden takes the form of filling the white man's pocket"; "Everywhere the native has suffered; everywhere the white adventurer or trader has attempted to treat him as if he had no rights, or has regarded him as an instrument by the use of which he can profit," and "The missionary comes preaching the gospel of peace and love, but when the natives see the rapacity and injustice of men professing the religion the missionary preaches, the preachings lose their power." Comment is avoided.

IX.—Miscellaneous.

Nil.

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ALLAHABAD:
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Nil.

LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	9,000 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
3	Jain Gazette	Allahabad ...	Do. ...	Jagmander Lal, Jaini, M A., Barrister-at-law.	
†4	Lucknow Collegian ...	Lucknow ...	Do. ...	Rev. T. T. Badley, of Lucknow; American; 45.	1,200 copies.
5	Mahámandal Magazine ...	Benares ...	Do.		
6	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	38 copies.
7	Muslim Review	Allahabad ...	Do. ...	Mirza Abul Hasan; 30	200 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 40.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 „
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 50.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; Arya; 30 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 46. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 46.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	1,375 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 27 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar ...	800 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 35 ...	475 „
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 40... ...	1,000 „
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 44.	125 „
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 „
23	Al Aziz	Agra ...	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 27.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 43.	300 „
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Noméni; Muhammadan; 56. Maulvi Habib-ur-Rahmán Khán; Muhammadan, Pathán; 40.	625 „
27	An Nasir	Lucknow ...	Do. ...	Shakháwat Ali.	
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 32	725 copies.
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 „
30	Brahman Samáchár ...	Saharanpur ...	Do. ...	Chotey Lál Tagá	500 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 42...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Lal Nigam.	
*33	Gurukul Samáchár	Budaun ...	Do. ..	Pandit Prasanno Kumár; Brahman; 23.	600 copies.
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 33 ...	500 „
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 39.	300 „
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 35.	450 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 „
†38	Kshattriya	Meerut ...	Do. ...	Shádi Rám; 36...	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Kul Bháskar	Allahabad ...	Monthly ...	Shridhar Prasád; Kayasth; 30 ...	200 copies.
40	Old Boy	Benares ...	Do. ...	Itrat Husain, B.A.; 38	1,000 ,,
41	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,
42	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 ,,
43	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,600 ,,
44	Tabsira	Lucknow ...	Do. ...	Muhammad Taki Ali.	
45	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	300 copies.
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 33.	600 ,,
47	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 35 ...	650 ,,
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 29.	1,400 ,,
49	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 40.	400 ,,
50	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 37.	550 ,,
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 70.	200 ,,
52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 55.	200 ,,
53	All India Shia Gazette ...	Lucknow ...	Do. ...	Saiyid Mubárak Ali; 32	600 ,,
54	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	
55	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 28	1,000 copies.
56	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
57	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 40 ...	150 ,,
58	Vyápári-wa-Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	350 ,,
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 53.	1,050 ,,
61	Al Mushir	Moradabad ...	Do.		
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 31 ...	700 copies.
*63	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	900 ,,
64	Anwar Alam	Dehra Dun ...	Do.		
65	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 30 ...	300 copies.
66	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 57 ...	500 ,,
67	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
68	Darbar	Agra†	Do.		
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 copies.
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 ,,
71	Independent	Allahabad ...	Do. ...	Shyám Kishore Varmá; Kayasth; 40,...	500 ,,
72	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
*73	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 42	300 ,,
74	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	40 ,,
75	Kaisar-i-Hind	Fyzabad ...	Do.		
76	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 copies.
77	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 ,,
78	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 ,,
79	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 35 ...	2,000 ,,
80	Muslim Gazette	Lucknow ...	Do. ...		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Naiyar-i-Ázam	Moradabad ...	Weekly ...	Saiyad-Ibn-Ali; Muhammadan; 48 ...	350 copies.
82	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52.	
83	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	225 copies.
84	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 ,,
85	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 46	700 ,,
86	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 28.	350 ,,
87	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 25.	300 ,,
88	Surma-i-Rosgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 ,,
89	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
90	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 40	72 ,,
91	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 32 ...	400 ,,
92	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 31.	300 ,,
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 42.	500 ,,
94	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,700 ,,
95	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 58.	300 ,,
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 51 ...	300 ,,
	ARABIC-URDU.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
98	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Brahman; 55	About 100 ,,
100	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 36	700 ,,
101	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	500 ,,
102	Bháskar	Meerut ...	Do.		
103	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	404 copies.
104	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 54	700 ,,
105	Dehátí	Benares ...	Do. ...	Gulab Chand Shrivástava; Kayasth ...	300 ,,
†106	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 57	400 ,,
107	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.	
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt; Brahman; 35 ...	600 copies.
109	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 39 ...	700 ,,
110	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	Bálmakund Sharmá.	
111	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 28	1,000 copies.
112	Jásús	Gahmar (Ghasipur)	Do. ...	Gopál Rám; Bania; 44	300 ,,
113	Indu	Benares ...	Do. ...	Ambika Prasád Gupta.	
114	Jiwan	Cawnpore ...	Do. ...	Rám Prasád.	
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 36 ...	450 copies.
116	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra ...	1,500 ,,
*117	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	300 ,,
118	Maheswari	Aligarh ...	Do.		
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 26 ...	1,500 copies.
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 27 ...	400 ,,
*121	Nágri Prabardhni Patriká ...	Allahabad ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Náráyani or The Vedánta Patriká	Fyzabad ...	Monthly ...	Rám Nandan Sahái.	
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri	800 copies.
124	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27... ...	5,000 „
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	30 „
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
127	Sanádhyopkárak	Agra	Do. ...	...	750 „
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 40 ...	1,350 „
129	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; Brahman.	2,200 „
130	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	1,000 „
131	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	1,200 „
132	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla; 45	500 „
133	Swadesh Bándhavá ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 44	550 „
134	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman	
135	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal.	
*136	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 37.	1,000 copies.
137	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 40	350 „
138	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri.	
†139	Kám Dhenu	Hardwar ...	Do. ...	Bábá Bhagwán Dás Udási; 45 ...	500 copies.
140	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 43.	1,000 „
141	Rájpút	Agra	Do. ...	Thakur Hanumant Singh ...	1,550 „
142	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	775 „
143	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 40 ...	300 „
144	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 57 ...	1,500 „
145	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,500 „
146	Jain Gazette	Jalesar (Etah) ...	Do. ...	Babu Banársi Das Jain, B.A.	
147	Kaisar Hind	Benares ...	Do.		
†148	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 copies.
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám; Khatri; 55 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do.		
151	Abhyudaya	Allahabad ...	Twice a week	Krishna Kant Malviya	2,000 copies.
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Abhyudaya* (Allahabad), of the 11th February 1912, traces the history of the national awakening in China, and ridicules the apprehension expressed in the *Army Review (?)* (London) regarding the danger likely to arise from the boundaries of China and India being coterminous from the penetration of railways up to the shoulders of India owing to foreign railway enterprise. The editor ascribes such alarmist reports to motives of political expediency on the part of the unionist party in order to cause alarm to the British public and obtain its approval to increased armaments, thus discrediting the Liberal party. He says that China will for many years to come be engaged in internal reforms and her only dealings with foreign Powers are likely to be in the nature of resisting aggression. He observes that the editor of the military journal must know that the Indians are no longer simpletons, that they will not tolerate any foreign Government other than that of the Britons, and that they will protect the British Empire by all means in their power against other Powers of the world. He says that it is their aim to gradually acquire their rights under the British Government, and then to obtain autonomy within the British Empire on colonial lines. He expresses the opinion that in these circumstances the fear regarding China is altogether unfounded. He admits that there is a strong probability of China coming into collision with Russia in view of her intention to establish her predominance in Mongolia.

ABHYUDAYA, 11th February 1912.

The situation in China.

2. The *Ittihád* (Moradabad), of the 8th February 1912 (received on the 10th February), reproduces the article entitled "Persia and Morocco" from the *Zamindar* (Lahore), of the 16th January 1912, and adds the following comment :—

ITTIHAD, 8th February 1912.

The situation in Persia.

"It is indeed a matter of great regret to see the aggressive attitude of some of the European Powers towards Muhammadan countries. Persia has fallen a victim to the tyranny of Russia and presents a sorry figure to her sympathisers. May God bring ruin to these tyrants, and protect the Islamic kingdoms from every evil."

3. One Abdul Wadud of Bareilly contributes an article to the *Rohilkhand Gazette* (Bareilly), of the 8th February 1912 (received on the 12th February), in which he denounces Russian aggression in Persia, and expresses regret that the British Foreign Office are able to do nothing in the matter.

ROHILKHAND GAZETTE, 8th February 1912.

The situation in Persia.

He, however, notes with pleasure the interest shown by the British public in the Persian situation, and expresses the hope that at the reopening of Parliament a strong and far-sighted statesman will be appointed Foreign Secretary who will be able to safeguard Persian independence, and provide against any possible future danger to India from Russia.

4. One Muhammad Ikram Alam, a vakil of Shahjahanpur, contributes, an article to the *Sar Panch* (Shahjahanpur), of the 9th February 1912 (received on the 12th February), in which he expresses regret at the atrocities alleged to be committed by Russia in Persia, and asks his co-religionists to help their suffering brethren in Persia by subscribing to the Persian relief fund started by the Red Crescent Society of Calcutta.

SAR PANCH, 9th February 1912.

The situation in Persia.

5. One Shaukat Ali of Hallor, in the Basti district, contributes an article to the *Mashriq* (Gorakhpur), of the 13th February 1912, in which he denounces Russian and Italian aggression in Persia and Tripoli respectively, and appeals to the British Government to stop the slaughter of innocent Muhammadans.

MASHRIQ, 13th February 1912.

The situation in Persia and Tripoli.

The writer says that recent incidents in Persia and Tripoli have sorely afflicted the hearts of the Muhammadan subjects of His Majesty, and observes that if Government does not take early steps to remove the cause of their dissatisfaction, there is great probability of some danger to Government.

UNION GAZETTE, 7th February 1912.

The Italian-Turkish war.

6. The *Union Gazette* (Bareilly), of the 7th February 1912 (received on the 12th February), refers to Reuter's telegram about an attack on a Christian monastry by a band of Turks, and expresses doubt at the truth of the report. The editor says that those who call themselves civilized protest against an unjust action only when it concerns the interests of a Christian, and that when the interests of Muhammadans are at stake they never raise any remonstrance.

AL MUSHIR, 11th February 1912.

The Italian-Turkish war.

7. *Al Mushir* (Moradabad), of the 11th February 1912, refers to the rumour about the negotiation for peace between Italy and Turkey, and remarks that European Powers will not allow Turkey to gain any advantage from the war, and that the conclusion of peace at present will prove only detrimental to the interests of the Turkish Government.

ZUL QARNAIN, 14th February 1912.

The Italian-Turkish war.

8. The *Zul Qarnain* (Budaun), of the 14th February 1912, says that even if Italy come out victorious in the Italian-Turkish war she will find it very hard to keep a permanent hold on Tripoli, seeing that the Arabs will never be conciliated to Italian rule, and that the Government of Italy cannot afford to keep a sufficient army in her newly subjugated country to ensure against a native rebellion.

(b)—Home.

MASHRIQ, 6th February 1912.

The memorial submitted by the Central Muhammadan Association, Calcutta, to His Excellency the Governor General.

9. The *Mashriq* (Gorakhpur), of the 6th February 1912 (received on the 12th February), expresses approval of the memorial submitted by the Central Muhammadan Association, Calcutta, to His Excellency the Governor General, and characterizes the requests made in the memorial as most sound and reasonable. The editor entertains the hope that the requests of the association will be granted by the Governor General.

NASIM-I-AGRA, 7th February 1912.

The Indian Press Act.

10. The *Nasim-i-Agra*, of the 7th February 1912 (received on the 12th February), says that since the passing of the Indian Press Act the newspapers, whose duty is to serve both Government and the people by bringing into light the faults of the Government officials and the secret doings of the people, are unable to discharge their duties for fear of incurring the displeasure of the officials in whose hands their destinies have been placed.

The editor invites the attention of His Excellency the Governor General to the matter, and expresses the hope that the freedom of the Indian press will be restored.

RAHBAR, 7th February 1912.

The Abor expedition.

11. The *Rahbar* (Moradabad), of the 7th February 1912 (received on the 12th February), expresses approval of the objection raised by the *Bharat Mitra* (Calcutta) to the Abor expedition on the ground that it involved an expenditure of a large sum of money which, in face of the repeated assurances of Government, ought not to have been spent outside India. The editor observes that the Parliament will give a reply as to the advisability of the Abor expedition similar to what it gave on the occasion of the Tibet expedition. He remarks that nothing better can be expected when there is no Indian representative on the Parliament.

HINDUSTANI, 12th February 1912.

The causes of dissatisfaction among Indian Muhammadans.

12. One Abul Rahman of Saharanpur contributes a lengthy article to the *Hindustani* (Lucknow), of the 12th February 1912, in which the writer remarks that the Italian-Turkish war, the situation in Persia and the annulment of the partition of Bengal are the causes of the dissatisfaction obtaining among Indian Muhammadans. He observes that Indian Muhammadans are not justified in asking the British Government to interfere in the Italian-Turkish war. He goes on to assure the Muhammadans of India that the British Government will sooner or later prevent the occupation of Persia by Russia, and with regard to the annulment of the partition of Bengal he says that Muhammadans should rest assured that Government must have taken steps to safeguard the interests of Muhammadans before deciding to reunite the two Bengals.

In conclusion he urges the need for a reconciliation between Hindus and Muhammadans.

13. The *Cawnpore Gazette*, of the 8th February 1912 (received on the 10th February), reports on the authority of the *Jhang Sial* that the editor of the *Hindu* (Madras) was recently invited to a dinner party by the Governor of Madras, and suggests that the administrators of other provinces should follow this excellent example, and should try to create confidence in the people by doing honour to journalists.

CAWNPORE GAZETTE, 8th February 1912.

The journalists and government officers.

14. The *Musáfir* (Agra), of the 9th February 1912 (received on the 12th February), commends the action of the Bengalis in not agitating over the transfer of the imperial Capital to Delhi, and expresses regret that the Anglo-Indians should always oppose Government measures which meet with the approval of Indians.

MUSAFIR, 9th February 1912.

The change of Capital.

Referring to the letters of protest against the transfer addressed by the Bengal Chamber of Commerce and the Anglo-Indian Association to the Government of India, the editor remarks that the announcement made by His Majesty cannot be cancelled by such letters.

15. The *Leader* (Allahabad), of the 10th February 1912, has the following :—

LEADER, 10th February 1912.

The thrones used at the Delhi darbar.

"THEIR MAJESTIES' CHAIRS.—A correspondent writes :—The Raja Saheb of Manda has recently installed the two chairs used by Their Imperial Majesties in all the public functions at the last Delhi Darbar with due and solemn ceremonial, at which all zamindars, subjects and officials of the estate paid their proper homage to the throne chairs, and it is the earnest wish and desire of the Raja Saheb to continue this estate ceremonial annually for paying proper homage to the thrones, for want of an opportunity of paying his sincere and dutiful homage to the persons of Their Most Gracious Majesties the King-Emperor and Queen-Empress of India."

16. The *Muslim Gazette* (Lucknow), of the 12th February 1912, publishes a contributed article entitled "An open letter to the Nawab of Dacca", in which the writer refers to the reply made by His Excellency the Governor General to the address of the Muhammadan deputation that waited on him at Dacca on the 31st January last, and asks the Nawab Saheb to appoint capable men to lecture in the villages of Eastern Bengal explaining the benefits of English education, to start a fund for providing scholarships to poor students, to open primary schools in villages and to erect hostels in different places for students.

MUSLIM GAZETTE, 12th February 1912.

An open letter to the Nawab of Dacca.

The writer observes that until these suggestions are acted upon no hope can be entertained of the advancement of the Muhammadans of Bengal, and he asks the Nawab Saheb to follow his advice.

17. One Nurul Hasan publishes a poem in the *Sahifa* (Bijnor), of the 12th February 1912, in which the following passage occurs: "Muhammadans throughout the world are in trouble. Russia has usurped Persia, and England does not care to safeguard Persian independence. The Muhammadans of India have no influence with the British Government, because it regards them with contempt on account of their sycophancy and flattery."

SAHIFA, 12th February 1912.

The condition of Muhammadans of the world.

18. The *Muslim Gazette* (Lucknow), of the 12th February 1912, expresses approval of the comments made by *Al Bashir* (Etawah), in the issue of the 30th January 1912, about the speech of His Highness the Agha Khan in reply to the address presented to him by the Sind Association at Karachi (vide Selections No. 5 of 1912, paragraph 23). The editor remarks that His Highness the Agha Khan may be the god of the Khojas but that he cannot be regarded as the god of the entire Muhammadan community, and that if he ever makes an announcement at variance with the sentiments and feelings of the Muhammadans he must plainly be told to mind his own business and not to interfere with the affairs of the Muhammadan community.

MUSLIM GAZETTE, 12th February 1912.

The annulment of the partition of Bengal.

19. The *Muslim Gazette* (Lucknow), of the 12th February 1912, refers to the article contributed to the *Nineteenth Century and After*, for the month of January 1912, by Sir Andrew Fraser on the recent administrative changes in Bengal and to a leading

MUSLIM GAZETTE, 12th February 1912.

The annulment of the partition of Bengal.

article in the *Times of India* on the same subject, and remarks that the suggestions made in those articles will, if acted upon, be beneficial to the interests of the Muhammadans. The editor suggests that a portion of every year should be fixed for the Governor of Bengal's stay at Dacca, and that Government should open in large number primary schools in those districts of Eastern Bengal where the Muhammadan population exceeds that of the Hindus in order to spread education equally among the two communities.

LEADER, 13th February 1912.

Lord Rosebery on the treatment of the coloured people of the Empire.

20. At the conclusion of a long article in the *Leader* (Allahabad), of the 13th February 1912, discussing the speech made by Lord Rosebery on the occasion of the opening of the officers' training corps connected with the Glasgow University, the editor remarks as follows:—

"Every factor of the imperial and international situation convinces us beyond a doubt that the unfailing means of preserving England's imperial position and England's liberties, political and economic, is the adoption of a policy of true liberalism—which is only another name for wisdom as well as righteousness—in dealing with the so-called coloured peoples of the Empire. Then will the latter be as warmly attached to the Empire as the white people themselves, and then will England, supported zealously and sincerely by all the hundreds of millions of all its citizens, be able to stand four square to the world, defying every menace and progressing still and prospering more."

ADVOCATE, 15th February 1912.

India and the Empire.

21. The *Advocate* (Lucknow), of the 15th February 1912, has the following:—

"In the course of an article on the demonstrations held by the people on the 3rd instant at every important centre in India, to give expression to their sense of the beneficent result of the Royal visit and to put on record their profound attachment to the Royal House of England, the *Times of India* makes some very wise and statesmanlike observations which will be read with great interest by our countrymen. Referring to the assurance conveyed by the meetings to the people of Great Britain and Ireland of the warm attachment of the Indian people to the Empire, our Bombay contemporary points out that the event is without precedent in the history of the relations between India and England. The Sovereign has, of course, on many occasions expressed directly or through Ministers the policy of the Government towards the country, and the principles and sentiments underlying the policy, but this is the first time that India has sent a reciprocal message to the British people. The slightest reflection will show, adds the *Times of India*, how entirely apposite is the message. Even the most pronounced enemy of Imperialism will find nothing objectionable in Imperialism as defined by the *Times of India*. The Bombay paper says that by Imperiation it means 'the force that refuses to regard the components of the Empire as things apart, but as forming a splendid whole, one and indivisible, and in which every part shall find its future vivified and assured not only within the Empire, but because it is within the Empire.' The *Times of India* further adds that and to justify its existence 'the British connection must always be a progressive influence, never holding India back, but the greatest force in its rapid and sustained advancement.' The *Times of India* says:—

'There are, we believe, some who imagine that with the coming of the King unrest is dead and stagnation has settled on the land. We believe they are wrong. We hope they are wrong. Unrest, rightly considered is the sign of progress, and the finest evidence of the quickening influence of British rule: stagnation means death, and we have only to cast our eyes abroad in order to see that there is no place in the sun for the dead and dying nations. We look to see as the result of the King's visit not stagnation but a quickened life, a healthy discontent with everything that hampers the moral and material progress of the land, a livelier strife for its rapid and stable advancement . . . It is essential not only to maintain internal peace in India and protect this country with the incomparable and growing might of the British Empire; but to secure the permanent influence upon Indian life of those liberal principles which have been implanted and which may otherwise wither in the glare of Oriental reaction."

22. The *Advocate* (Lucknow), of the 15th February 1912, publishes an article entitled "The forthcoming Viceregal visit," in which the editor expresses the hope that the visit will be the forerunner of more visits in the near future, and of a greater interest in the affairs of the United Provinces, especially as regards the expenditure on education and sanitary improvements. He says that as Lord Hardinge has been pleased to grant Behar an executive council, it would be doing the United Provinces the barest justice if he gave them one also. Apart from other considerations, which are in themselves weighty, the very prestige of these provinces requires that the grant of an executive council should not be long delayed.

ADVOCATE, 15th February 1912.

The forthcoming Viceregal visit.

The editor urges the allotment of more money for irrigation works and for urgent railway connections to make Bombay still nearer, but above all these provinces want what is due to them, a liberal allotment of a fair share of their income to be spent on education and sanitation, both of which have suffered for want of funds. The annual grant of five lakhs of rupees on sanitation by the Government of India cannot meet all the demands of the United Provinces. His Excellency will learn that at Benares schools had to be closed, not from want of scholars but from lack of funds to maintain them, and that at Lucknow more schools cannot be opened for the same reason.

He concludes with the following words: "Money and more money is the general cry from all sides; the whole administration of the province is starving, because it does not get what is due to it. If His Excellency the Viceroy who, we know, does not hesitate to take bold measures, sees that financial justice is done to the United Provinces, he will earn the blessings of millions of people."

23. The *Arya Mitra* (Agra), of the 8th February 1912 (received on the 12th February), refers to the comments of the *Scotsman* (Edinburgh), on the subject of the desirability of cordial relations between Hindus and Muhammadans, which His Highness the Agha Khan urged in his telegram announcing the donation of Rs. 5,000 to the proposed Hindu University. The editor expresses regret that even now there is a section of the people which looks askance at all attempts at a *rapprochement* between the Hindus and Muhammadans. He states that it is a great consolation that the King-Emperor pleads for unity for all of his subjects.

ARYA MITRA, 8th February 1912.

Relations between Hindus and Muhammadans.

24. The *Oudh Akhbár* (Lucknow), of the 10th February 1912, expresses gratification at the wish expressed by some Muhammadans to join the Indian National Congress, and remarks that the Muhammadans wisely refrained from joining the Congress in the beginning, seeing that it was looked upon with suspicion by Government. The editor says that if Muhammadans were to join the Congress now that the suspicions attaching to it have been removed, a great deal of friction between the two communities would disappear, and that it would become easy for Government to grant their rights to the people.

OUDH AKHBAR, 10th February 1912.

Relations between Hindus and Muhammadans.

25. The *Mashriq* (Gorakhpur), of the 13th February 1912, refers to the letter from Rai Bahadur Lala Baij Nath of Agra, which appeared in the *Leader* (Allahabad), of the 2nd February 1912 (vide Selections No. 5 of 1912, paragraph 28), and remarks that the strained feelings between Hindus and Muhammadans are not due to the latter killing cows, their demanding separate electorates or to their emphasizing the political importance of their community.

MASHRIQ, 13th February 1912.

Relations between Hindus and Muhammadans.

The editor expresses regret that the Lala Saheb should have held only Muhammadans responsible for the strained relations betweens the two communities and that he should have asked them alone to court the friendship of the Hindus, and observes that he as a leader of the Hindu community should have asked his co-religionists to refrain from causing annoyance to the Muhammadans.

26. Referring to the Muhammadan Conference held at Calcutta and to the Muhammadan deputation that waited upon the Viceroy at Dacca, the *Abhyudaya* (Allahabad), of the 15th February 1912, remarks that the desire of Nawab Siraj-ul-Islam that Hindus and Muhammadans should now settle their differences and live in amity cannot be fulfilled until Muhammadans give up their attitude of duplicity.

ABHYUDAYA, 15th February 1912.

Relations between Hindus and Muhammadans.

ABHYUDAYA, 11th February 1912.

Mr. Churchill's speech at Belfast.

27. The *Abhyudaya* (Allahabad), of the 11th February 1912, refers to Mr. Churchill's speech at Belfast, and remarks that a perusal of the speech inspires one with the greatest admiration for the statesmanship of that minister. The editor expresses the opinion that with the exception of three or four sentences all that Mr. Churchill said about the granting of autonomy to Ireland could be applied to India. He says that the Indians are waiting impatiently for the day when a member of the British Cabinet will utter similar words for India.

ABHYUDAYA, 15th February 1912.

Mr. Churchill's speech at Belfast.

28. The *Abhyudaya* (Allahabad), of the 15th February 1912, refers to Mr. Churchill's speech at Belfast and remarks that the speech will silence his opponents. The editor observes that the granting of Home Rule to Ireland will be productive of much good to England.

UNION GAZETTE, 7th February 1912.

The future policy of Indian Muhammadans.

29. The *Union Gazette* (Bareilly), of the 7th February 1912 (received on the 12th February), takes exception to the comments made by Mr. Seraj-ud-din, Barrister-at-law of the Punjab, on the letter of Nawab Mushtaq Husain which appeared in the *Aligarh Institute Gazette* of the 20th December 1911 (vide Selections No. 52 of 1911, paragraph 13).

The editor says that the policy adopted by the late Sir Saiyid Ahmad Khan now needs a little change, and that, though the existence of Muhammadans in India is dependent on the continuance of the British rule in the country, they should never rely on the policy of contentment, seeing that only those who ask for things are given what they want. He goes on to say that the Muhammadans can no longer tolerate the leaders who care for their own good instead of that of their community, and observes that it is possible for the Muhammadans to be loyal to the British Government and at the same time to make efforts to safeguard their interests.

KAISAR-I-HIND, 8th February 1912.

The future policy of Indian Muhammadans.

30. One Shafi of Kachaucha contributes an article to the *Kaisar-i-Hind* (Fyzabad), of the 8th February 1912 (received on the 10th February), in which he takes exception to the wish expressed by some Muhammadans to join the Indian National Congress, and observes that the joining of the Congress by the Muhammadans before their educational condition is improved is calculated to cause injury to their interests.

ITTIHAD, 8th February 1912.

The future policy of Indian Muhammadans.

31. One Muhammad Ishaq-ul-Hussani Parvi contributes an article to the *Ittihád* (Moradabad), of the 8th February 1912 (received on the 10th February), in which he takes exception to the wish expressed by some Muhammadans to join the Indian National Congress, and advises his co-religionists to keep themselves aloof from it. He says that the degeneration of the Muhammadans is due to their renouncing their religious obligations, and observes that if they follow strictly the principles of their religion they will never have need of announcing any change in their policy.

ITTIHAD, 8th February 1912.

The future policy of Indian Muhammadans.

32. One Ahsan, writing from Shahganj, in Agra, contributes an article to the *Ittihád* (Moradabad), of the 8th February 1912 (received on the 10th February), in which he takes exception to the comments of the *Naiyar-i-Azam* (Moradabad), of the 19th and 26th January 1912 (vide Selections No. 4 of 1912, paragraph 50, and No. 5 of 1912, paragraph 31) on the letter from Mr. Raza Ali which appeared in the *Pioneer* (Allahabad), of the 4th January, and characterizes the comments as the outcome of a prejudiced mind. The writer dwells on the necessity of unity between the Hindus and Muhammadans, without which he says Muhammadans will find it impossible to make any progress, and expresses the opinion that, as Muhammadans make advancement in education, they will realise the advisability of joining the Indian National Congress.

NAIYAR-I-AZAM, 12th February 1912.

The future policy of Indian Muhammadans.

33. The *Naiyar-i-Azam* (Moradabad), of the 12th February 1912, discusses in a leading article the future policy of Indian Muhammadans and arrives at the conclusion that Government gives only to those who ask, and in support of his contention gives the instance of the annulment of the partition of Bengal, which, he says, was the result of the constitutional agitation of the Bengalis. The editor

urges his co-religionists to shake off their lethargy, to depend for their salvation on their own exertions, and he warns them of the danger of joining the Indian National Congress.

34. Shams-ul-Ulma Maulvi Shibli Nomani contributes an article to the *Muslim Gazette* (Lucknow), of the 12th February 1912, in which he refers to the letter from Mr. Raza Ali which appeared in the *Pioneer* (Allahabad), of the 4th January 1912, and expresses disapproval of his suggestion to join the Indian National Congress. He refers to the letter of Nawab Mushtaq Husain that appeared in the *Aligarh Institute Gazette* of the 20th December 1911 (vide Selections No. 52 of 1911, paragraph 13), and while agreeing with the advice given by the Nawab to his co-religionists about joining the Indian National Congress, expresses disagreement with his arguments. He charges the Muhammadans with having no ambition, says that their only desire is to become graduates and to get government employment, and observes that this desire has made them such cowards that they fear to take part even in educational conferencees and Muslim Leagues.

MUSLIM GAZETTE, 12th February 1912.

The future policy of Indian Muhammadans.

35. The *Sahifa* (Bijnor), of the 12th February 1912, refers to the letter from Mr. Raza Ali which appeared in the *Pioneer* (Allahabad), of the 4th January 1912, and takes exception to Mr. Raza Ali's advice to his co-religionists in India not to sympathise with their brethren in other parts of the world.

SAHIFA, 12th February 1912.

The future policy of Indian Muhammadans.

36. The *Mashriq* (Gorakhpur), of the 13th February 1912, refers to the speech of the Hon'ble Mr. Mazharul Haq which he delivered at Bankipur in the Jubilee Club on the 2nd February, and remarks that the hon'ble gentleman did not waste his time in giving vent to unnecessary and flattering expressions on the effects of the visit to India of His Majesty the King-Emperor.

The editor expresses the hope that both civil and military officers will ever remember the words of His Majesty and that they will act according to his advice in their treatment of Indians.

MASHRIQ, 13th February 1912.

The Royal visit.

37. The *Oudh Akhbar* (Lucknow), of the 14th February 1912, in a leading article describes the effects of His Majesty's visit to India. The editor observes that His Majesty has won the hearts of the people, and raised the status of the country by paying a visit to it. The editor expresses gratification that the Bengalis, who it was feared would express their dissatisfaction at the transfer of the Imperial Capital, had accorded a cordial welcome to His Majesty in Calcutta. He remarks that the action of His Majesty in emphasizing the importance of education shows that he has the well-being of his Indian subjects at heart.

OUDH AKHBAR, 14th February 1912.

The effects of His Majesty's visit to India.

38. The *Rahbar* (Moradabad), of the 7th February 1912 (received on the 12th February), expresses the hope that an executive council will soon be established in the United Provinces and in the Punjab, seeing that the new province of Behar is to get council government. The editor remarks that, though the executive and the legislative councils are not productive of much good to India, on account of the minority of non-official members in them, they are at any rate calculated to acquaint the public with administrative matters.

RAHBAR, 7th February 1912.

Executive councils in the United Provinces and the Punjab.

39. The *Anand* (Lucknow), of the 8th February 1912 (received on the 10th February), says that there are sixteen Hindu and ten Muhammadan members in the United Provinces Legislative Council, and expresses regret that the representation of Hindus should be so inadequate, when they form 86 per cent. of the population of these provinces.

ANAND, 8th February 1912.

The United Provinces Legislative Council.

40. The *Mashriq* (Gorakhpur), of the 13th February 1912, refers to the discussion on the Court of Wards Bill at the last meeting of the United Provinces Legislative Council and takes exception to the mention of the names of Chaudhri Fateh Chand and Shaikh Naushad Ali in the course of the discussion. The editor urges the need

MASHRIQ, 13th February 1912.

The United Provinces Legislative Council.

for avoiding personal references in such discussions, and he also makes the following criticisms of the council proceedings.

Very long questions are put, sufficient time is not given for the consideration of important Acts, some members oppose a measure only for the sake of opposition and do not consider the benefit or injury likely to accrue from the measure, and the members do not take interest in matters relating to general improvement, and they only think of safeguarding the interests of talukdars, as if the council were meant for protecting the interests of *raises* only.

He also expresses regret that the Government should not have considered it advisable to open a school for instruction in the *unani* and *vedic* systems of medicine.

LEADER, 14th February 1912.

The Madras Legislative Council.

41. Referring to the nomination of Dewan Bahadur M. Adinarayan Iyah to the Legislative Council of Madras in the place of a member of the Board of Revenue who has gone on leave, the *Leader* (Allahabad), of the 14th February 1912, observes that Madras is sometimes fortunate in the character of the men nominated by the Governor to the Legislative Council, and asks whether such a nomination would have been made in the United Provinces. The Dewan Bahadur is described as having taken to a public life after retirement from government service, and as being a very capable man and fit for the presidentship of the National Congress or for a membership of the Viceroy's Council.

The editor says that thanks are due to the late Governor of Madras for this as well as for other recent nominations, as well as to the Lieutenant Governor of Bengal for nominating Babu Bhupendra Nath to the Legislative Council.

AGRA AKHBAR, 14th February 1912.

A suggestion to bestow the title of His Majesty on the Nizam of Hyderabad.

42. One Mirza Inayat Beg of Bhopal contributes an article to the *Agra Akhbar* of the 14th February 1912, in which he expresses regret that Government has not yet bestowed the title of His Majesty on the Nizam of Hyderabad, and observes that the Nizam is a fitting person for such a title, seeing that his state is the most important of all the native states in India, and that the territory under him is equal in area to that of Germany.

He states that the Muhammadan public will be gratified if the title be conferred on the Nizam, and that, if Government does not take notice of the sentiments of its Muhammadan subjects, whose loyalty has been acknowledged, it will cause disappointment to them.

II.—Afghanistan and Trans-Frontier.

RAHBAR, 7th February 1912.

Dakaitis in the North-West Frontier Province.

43. The *Rahbar* (Moradabad), of the 7th February 1912 (received on the 12th February), refers to the recent dakaitis in Meerut, and suggests that the local police does not discharge its duty properly. The editor invites the attention of the Imperial Government to the prevalence of dakaitis in the North-West Frontier Province and asks it to check them.

III.—Native States.

TAJIR, 11th February 1912.

The condition of Muhammadans in the Hyderabad State.

44. The *Tajir* (Meerut), of the 11th February 1912, expresses regret that the Muhammadans in the Hyderabad State are gradually coming under the influence of Christian and Arya Samajist teachings, and invites the attention of His Highness the Nizam to the matter. The editor entertains the hope that the Nizam will adopt some measures to prevent the conversion of his Muhammadan subjects to other religions.

RAHBAR, 7th February 1912.

The commemoration of the coronation darbar by ruling chiefs.

45. The *Rahbar* (Moradabad), of the 7th February 1912 (received on the 12th February), expresses surprise that the Muhammadan native chiefs, unlike the Hindu ruling princes, did not in any way commemorate the last coronation darbar. The editor observes that His Majesty is the Emperor of Hindus and Muhammadans alike, and that the Muhammadan ruling princes also ought to have perpetuated the memory of the coronation darbar in a befitting manner. He remarks that they failed to do so probably because Muhammadans were at the time planning to secure the title of His Majesty for the Nizam of Hyderabad.

46. Referring to the commemoration of the coronation darbar in the Jhind State in the shape of permitting the Muhammadans of the State to recite the *azan* in their mosques, the *Oudh Akhbar* (Lucknow), of the 13th February 1912, remarks that British rule has enlightened the views of the ruling chiefs. The editor asks the Muhammadans of the State to always remain grateful to His Highness the Maharaja of Jhind.

The commemoration of the coronation darbar in Jhind.

OUDH AKHBAR, 13th February 1912.

IV.—Administration.

(a)—Judicial and Revenue.

47. The *Rahbar* (Moradabad), of the 7th February 1912 (received on the 12th February), referring to the memorial submitted by the people of Gaya to the Government of India, praying for the establishment of *panchayats* in villages, remarks that in other places people do not seem to realise the need for *panchayats*. The editor observes that no good can result to the country unless the people shake off their lethargy and have a knowledge of their requirements.

The establishment of *panchayats* in villages.

RAHBAR, 7th February 1912.

48. The *Musáfir* (Agra), of the 9th February 1912 (received on the 12th February), referring to the appointment of Mr. A. Chaudhari and Mr. Hasan Iman as Judges of the Calcutta High Court for two years, remarks that, though Government has by this appointment secured the services of two very capable persons, the Indian National Congress will sustain a heavy loss.

The appointment of Mr. A. Chaudhari and Mr. Hasan Iman as Judges of the Calcutta High Court.

MUSAFIR, 9th February 1912.

49. Referring to the appointment of Mr. A. Chaudhari and Mr. Hasan Imam as Judges of the Calcutta High Court, and to the appointment of Mr. Shams-ul-Huda and the Maharaja of Darbhanga as members of the executive councils of Bengal and Behar respectively, the *Saddharm a Prachárak* (Kangri, Bijnor), of the 14th February 1912, remarks that Government intends to divide responsible government appointments between Hindus and Muhammadans equally. The editor observes that now that Mr. Sankaran Nair has been appointed as a member of the Madras Executive Council it has to be seen where a Muhammadan is given a similar appointment.

Equal distribution of government appointments between Hindus and Muhammadans.

SADDHARMA PRACHARAK, 14th February 1912.

(b)—Police.

50. The *Rahbar* (Moradabad), of the 7th February 1912 (received on the 12th February), expresses regret that the Indian police should distrust the people, and in support of his contention the editor refers to the action of the Dacca police in compelling the owners of houses situated on the roads through which the Viceroy was to pass, to execute a bond not to allow any strangers in their houses on that day until His Excellency had passed.

The malpractices of police.

RAHBAR, 7th February 1912.

The editor invites the attention of Government to the report that a naval officer insisted on accompanying his wife to the industrial exhibition at Khulna on a day fixed for women only in spite of the protests of the boys who were working as policemen.

(c)—Finance and Taxation.

51. Referring to the report published in the *Bangbasi* (Calcutta), that a surplus would be shown in the budget to be discussed in the Legislative Council and that there would consequently be no need for the imposition of any new tax, the *Rahbar* (Moradabad), of the 7th February 1912 (received on the 12th February), remarks that if the surplus be utilised in the carrying out of any new project, such as the construction of an Indian navy, it will not be productive of any good to India. The editor suggests that the surplus should be spent on some work likely to prove profitable to the people.

The budget discussion.

RAHBAR, 7th February 1912.

(d)—Municipal and Cantonment Affairs.

RAHBAR, 7th February 1912.

House tax in Moradabad.

52. The *Rahbar* (Moradabad), of the 7th February 1912 (received on the 12th February), takes exception to the imposition of house tax in Moradabad, and suggests that some form of taxation should be resorted to which would affect the rich people only. The editor asks the people to vote for capable persons for municipal membership if they desire that their interests should be safeguarded.

INDEPENDENT, 12th February 1912.

Election of members for municipal boards.

53. The *Independent* (Allahabad), of the 12th February 1912, expresses regret that the masses in India have not yet realised that the municipal boards exist for their benefit.

The editor says that the persons who try to become members of the municipal board do so for their personal distinction and aggrandisement, and not with a view to do good to their countrymen.

He asks the voters to pay more regard to the personal merits of the candidates for membership than to the undue influence exercised on them by their friends and supporters.

ZUL QARNAIN, 14th February 1912.

Bench magistrates for the town of Ujhiani in the district of Budaun.

54. One Mazhar Ali Khan of Ujhiani contributes an article to the *Zul Qarnain* (Budaun), of the 14th February 1912, in which he expresses approval of the article contributed by one Hasan Afzal to the *Zul Qarnain* of the 28th January 1912 (vide Selections No. 5 of 1912, paragraph 73), and suggests that the number of Hindu and Muhammadan bench magistrates for Ujhiani should be equal, and that they should be chosen from the respectable families of the town.

OUDH AKHBAR, 14th February 1912.

The publication of the proceedings of local boards in vernacular.

55. The *Oudh Akhbár* (Lucknow), of the 14th February 1912, expresses appreciation of the action of the Madras Government in issuing an order that the proceedings of district boards should also be published in the local vernacular, and expresses the hope that other Local Governments will follow the lead of the Madras Government.

ABHYUDAYA, 15th February 1912.

The publication of the proceedings of local boards in vernacular.

56. The *Abhyudaya* (Allahabad), of the 15th February 1912, expresses appreciation of the action of the Madras Government in issuing an order that the proceedings of local board meetings should be published in the local vernacular as well as in English, and entertains the hope that in the United Provinces the proceedings of the Legislative Council at any rate will be published in Hindi.

ABHYUDAYA, 15th February 1912.

The insanitary condition of Allahabad city.

57. The *Abhyudaya* (Allahabad), of the 15th February 1912, complains that the municipality pays no attention to the insanitary condition of the city, in spite of the fact that plague is prevalent in Yahiyapur, Khuldabad, Pandariba and other muhallas of Allahabad. He invites the attention of the chairman to the matter and expresses the hope that arrangements will be made to improve the present state of affairs.

LEADER, 15th February 1912.

The Cawnpore Municipal Board.

58. The *Leader* (Allahabad), of the 15th February 1912, publishes a note drawing attention to a letter on Cawnpore municipal affairs which appears in the same issue. The editor says that the writer is a prominent citizen of Cawnpore, in touch with local municipal administration and one who knows what he writes about, and also that from all that has come to his notice from reliable sources he is inclined to the belief that the methods of the present chairman are much more open to blame than any act of the members of the board.

The letter itself discusses the gossip which has resulted from the recent dispute regarding the parade bazaar, and says that it is rumoured that, because the municipal board has been showing too much independence lately, it is intended to replace it under the orders of the District Magistrate as chairman, with a Joint Magistrate under him as assistant. The writer asserts that the disagreements on the board are due to the failure of the chairman to accept the opinion of the majority of the members of the board, and he refers to a number of instances of this happening.

(e)—Education.

59. The *Jain Gazette* (Jalesar, Etah), of the 14th and 22nd December 1911 (received on the 9th and 17th February 1912, respectively), publishes a contributed article on the present system of education over the signature of Panna Lal Chaudhri of Taindukhera, in which the writer urges that the Indian Government should devote progressively larger sums of money towards the spread of education in the country, and that it should make primary education free and compulsory. He finds fault with the contents and the literary style of the text-books prescribed for the primary schools, which, he complains, do not inculcate lessons of patriotism and morality, do not encourage a love of their mother-tongue in the children. He says that the text-books give them no knowledge of the history of their country while the teaching given in geography shakes their faith in their scriptures.

JAIN GAZETTE, 14th and 22nd December 1911.

The present system of education.

Referring to higher education he says that much time, energy and money is wasted, because the medium of instruction is English, and that what is imparted is not worth the time, money and energy spent in acquiring it. He says that it involves an unnecessary strain upon the health of the students, while it is not of a nature to equip them fully for effecting the regeneration of the country. In conclusion he urges Government to improve the system of education in the country.

60. The *Rahbar* (Moradabad), of the 7th February 1912 (received on the 12th February), contains a contributed article in which the writer remarks that there is no reason to fear that the Dayanand Anglo-Vedic College will sustain any irreparable loss on account of the resignation of its principal, Lala Hansraj, seeing that that gentleman would never have insisted on severing his connection with the college if there had been any likelihood of loss resulting to it from his resignation. The writer says that the *Pritinidhi Sabha* should accept his resignation, and give him time to take rest. He suggests that the students of the institution should raise subscriptions for a memorial, which should be some scheme for advancing the interests of the college, for the success of which Lala Hansraj has always laboured.

RAHBAR, 7th February 1912.

Resignation of Lala Hansraj from the principalship of the Dayanand Anglo-Vedic College, Lahore.

61. The *Rahbar* (Moradabad), of the 7th February 1912 (received on the 12th February), remarks that though Government has done so much for Muhammadans they still cry for more. The editor observes that the Hindus, who do not make unreasonable requests, will feel much gratified if Government will make adequate arrangements for their education.

RAHBAR, 7th February 1912.

Education among Hindus.

62. The *Leader* (Allahabad), of the 9th February 1912, publishes a contributed article entitled "King George's Medical College" in which the writer states that the opening of the King George's Medical College in Lucknow removes a long standing and sorely felt need of these provinces, as young men who aspire to join the medical profession will no longer be handicapped in obtaining the necessary education. He expresses the opinion that it is necessary to remind those in whose hands the administration and control of the institution have been placed that its utility, efficiency, reputation and popularity will depend almost entirely upon the qualifications, capabilities, experience and sympathetic disposition of its teachers, and hardly to any degree upon the splendour of the buildings or the completeness of its equipment.

LEADER, 9th February 1912.

King George's Medical College.

He expresses disappointment at the provisional scheme, indicating the lines on which the college will be staffed and administered, published in the October issue of the *Indian Medical Gazette*, which, he says, gives rise to misgivings that the education and training will not be on a par with that available in British and Continental medical institutions, and that, judging from the appointments already made and the replies given in the provincial council, it would appear to be the intention of Government to give effect to the scheme without any modification. The writer observes that it was hoped that specially qualified men would have been imported from England as professors, but now it would appear that it is intended to make the professorships a close preserve for the Indian Medical Service of these provinces, and submits that in selecting

suitable incumbents for the appointments, provincial claims should on no account be permitted to subvert the principle of securing the best men available in the country. He suggests that professorships should have been offered to several well-known Indian Medical Service officers named by him, and says the objection might be raised that these officers would not have cared to accept professorships in the college, on account of the poor emoluments they carry, but he contends that ideal professors are indispensible and that these cannot be secured unless suitable emoluments are offered.

He is of opinion that the money lavished on the show and external adornment of the buildings, on the expensive sanitary fittings, marble floors, electric chandeliers and luxuriously built residences for the professors should have been saved in order to provide better emoluments for the professors and their assistants. The writer says that it is not gratifying to find that there will be no professors of materia medica or of medical jurisprudence in the college, and that the knowledge of these two important subjects will be imparted to the students by partially educated lecturers, whose claim to practise medicine is not recognized by the British Medical Council. The appointment of military assistant surgeons to these teacherships will not only damage the interests of the college, but will afford another cause of complaint to civil assistant surgeons, who, being admittedly superior to military assistant surgeons in many ways, have already a serious grievance in being often made to serve under military assistant surgeons, who are favoured with the civil surgeoncies of the smaller districts. From a professional point of view he says that the greatest anomaly is the amazing proposal to place the professor of pathology in charge of a certain number of beds in the surgical wards, and ridicules the idea. He concludes the article with expressing the hope that the authorities will modify the working scheme in such a way as to make the institution worthy of the name it bears.

ROHILKHAND GAZETTE, 8th February 1912.

The proposed Hindu University.

63. The *Rohilkhand Gazette* (Bareilly), of the 8th February 1912 (received on the 12th February), expresses apprehension that differences of opinion may arise among the organizers of the Hindu University scheme, and suggests that the university should be established at Delhi. The editor asserts that much good will result to the university if it be established in the new capital of India.

NASIM-I-AGRA, 11th February 1912.

The proposed Hindu and Muslim Universities.

64. The *Nasim-i-Agra*, of the 11th February 1912, asks the organizers of the schemes for the Hindu and Muslim Universities to give free education to students who cannot afford to pay their college fees, and observes that, if they fail to do so, the existence of the new universities will be useless.

NASIM-I-AGRA, 11th February 1912.

The education of women.

65. The *Nasim-i-Agra*, of the 11th February 1912, refers to the fact of the recognition of Japan as a first-rate Power, and remarks that her greatness is due to her adoption of Western sciences and to the improvement of education of her women.

The editor deplores the condition of Indian women, condemning the system of early marriages in Bengal, and asks his countrymen to reform it and to educate their women.

AL MUSHIR, 11th February 1912.

The need for imparting technical and industrial education to Muhammadans.

66. *Al Mushir* (Moradabad), of the 11th February 1912, deplores the degraded condition of Muhammadans in India, and urges the need for imparting technical education to them, on the ground that *ulmas* of ancient times used to earn their living by means of commerce and industry. The editor suggests that the Arabic schools should make arrangements for imparting technical and industrial education to Muhammadans.

MUSLIM GAZETTE, 12th February 1912.

The education of the Muhammadans.

67. The *Muslim Gazette* (Lucknow), of the 12th February 1912, expresses regret that the suggestion of Nawab Mushtaq Husain about sending a few Muhammadan students to Europe for education with the help of a year's income of the proposed Muslim University Fund should not have been met with the approval of the trustees, and urges his co-religionists to pay more regard to the education of the members of their community.

68. The *Muslim Gazette* (Lucknow), of the 12th February 1912, quotes a passage from page 145 of the book named *Khwab-o-khiyal* published by the Baptist Mission Press, Calcutta, and remarks that the passage is an attack on the chastity of Muhammadan women. The editor invites the attention of Government to the matter, and asks it to stop the publication of the book, and to discontinue its use as a text-book for the examination of civil and military officers.

MUSLIM GAZETTE, 12th February 1912.

The *Khwab-o-khiyal*.

69. *Al Bashir* (Etawah), of the 13th February 1912, refers to the proposal of the Bombay University to establish a commercial college, and suggests the establishment of a technical and commercial college at Cawnpore in the United Provinces.

AL BASHIR, 13th February 1912.

A suggestion for a technical and commercial college in the United Provinces.

70. The *Saddharma Prachárak* (Kangri, Bijnor), of the 14th February 1912, expresses appreciation of the action of the Madras Government in appointing a committee to consider the question of the introduction of religious and moral education in schools and colleges. The editor takes exception to the views expressed by the *Leader* (Allahabad) that the introduction of moral and religious education in colleges will be productive of no good results.

SADDHARMA PRACHARAK, 14th February 1912.

The introduction of moral and religious education in schools and colleges.

71. The *Oudh Akhbar* (Lucknow), of the 14th February 1912, expresses gratification that Indians are devising means to improve their condition and are realising the need for the spread of education among them. The editor remarks that India like Europe will be counted among the civilized countries when its people will have acquired education.

OUDH AKHBAR, 14th February 1912.

Education in India.

72. The *Advocate* (Lucknow), of the 15th February 1912, in an article entitled "Sir George Clarke on education," criticises His Excellency's recent speech at Ahmedabad. The editor remarks that His Excellency certainly deserves the sincerest gratitude of the people of Western India for his anxious care for the development of scientific, industrial and commercial education in the province under his charge, and that he took this opportunity to vindicate his policy.

ADVOCATE, 15th February 1912.

Sir George Clarke on education.

He contends, however, that the strictures on university education passed by His Excellency in the course of his speech are not at all fair, and expresses surprise that he should speak with such dogmatic assurance on such a subject.

In this connection the editor writes as follows: "We quite admit that as Governor of a province he had exceptional facilities to carry on his enquiries, but we do not think that he is justified in claiming infallibility of judgment because he gave four years of careful examination to the question, and that his conclusions are more correct than of those who have spent their lifetime in examining the question. We think His Excellency was unusually uncharitable and indulged in exaggeration when he repeated the complaint which we have heard so often 'that the output of our universities is composed of slenderly educated young men whose intellects have not been fully awakened, who have not learnt thoroughness, who have no idea of prosecuting their studies further, and who sometimes cherish an exaggerated estimate of their acquirements.'"

73. The *Kaisar-i-Hind* (Urdu), (Fyzabad), of the 8th February 1912 (received on the 10th February), expresses approval of the proposed Dacca University, and takes exception to the opposition aroused by the Bengalis against the establishment of the university.

KAISAR-I-HIND, 8th February 1912.

The proposed Dacca University.

74. The *Musáfir* (Agra), of the 9th February 1912 (received on the 12th February), referring to the Muhammadan deputation that waited upon the Viceroy at Dacca, expresses the hope that besides the existing universities four new universities will be established in India. The editor remarks that in case the new universities are established the cause of education will be much promoted in the country.

MUSAFIR, 9th February 1912.

The four proposed universities in India.

75. The *Leader* (Allahabad), of the 10th February 1912, publishes a leading article discussing the proposed Dacca University, in which the editor expresses surprise that the scheme

LEADER, 10th February 1912.

The proposed Dacca University.

has failed to gain public support either in Calcutta or in Dacca from Anglo-Indians, Hindus or Muhammadans. He remarks that he can understand the hostility of the Anglo-Indian press of Calcutta, as the change of capital to Delhi has been too much for it, and it is unable to accept with grace any decision of Lord Hardinge's Government, but he confesses that he was not prepared for the vehemence with which the Indian newspapers of Calcutta were resisting the foundation of the university. As regards the arguments that the university was not asked for and was not needed, the editor says that a good thing does not lose its property of goodness from the mere circumstance that it was not asked for, and that it might equally have been said when the Universities of the Punjab and Allahabad were established that there was no need for them. The third objection that the university would not be able to maintain itself he dismisses as ridiculous, because a Government which has thought fit to establish a university will provide the necessary funds for its existence, and he says that he fails to understand how a new university at Dacca will injure any conceivable interest. With the establishment of a university at Dacca, the people of Behar will be justified in pressing for the foundation of a university at Patna, the Central Provinces will make a request for a university at Nagpur, and Burma will repeat its demand for one at Rangoon. Similarly Sind will want a university at Karachi, and he cannot see how these demands can be resisted by the Government, nor does he think they will be, if they are persisted in with sufficient determination. The more progressive of the Indian states may establish universities of their own.

The editor trusts that the Government will not make the Dacca University an imitation of existing universities, and expresses the hope that from the start it will be a teaching university, and that it will not confine itself to examinations. He suggests to his countrymen of Bengal, both Hindus and Muhammadans, that they will be doing a much more useful service by pressing this view upon the Government, than by expending their energies on a futile and unwise opposition.

He concludes his article in the following words:—

"The recognition of the principle that there need not be only one university in a province is to our mind of the highest importance. By sanctioning the establishment of the universities of Aligarh and Benares the Government of India have indicated their willingness to allow non-official bodies to come into the field with projects of new universities, while by their own action in deciding to establish a university at Dacca they have shown that the Government themselves will not in the future stop with one university in each province. A combination of the forces of the Government and the people to bring into existence more such universities is the best that we can hope for in the interests of Indian education; in other words, in the interests of Indian progress."

ADVOCATE, 11th February 1912.

The proposed Dacca University.

76. The *Advocate* (Lucknow), of the 11th February 1912, publishes a note discussing the proceedings of the meeting of the Dacca People's Association held on the 5th February, at which resolutions were passed adversely criticising the action of Government in deciding to constitute a university at Dacca without first ascertaining the views of the public on the subject.

ABHYUDAYA, 11th February 1912.

The proposed Dacca University.

77. The *Abhyudaya* (Allahabad), of the 11th February 1912, condemns the opposition of the Calcutta press to the establishment of the proposed Dacca University. The editor says that the opposition on the part of the Anglo-Indian section of the press is intelligible in view of the fact that the announcement of the transfer of the Capital to Delhi was alto gether too much for the Anglo-Indian journalists, and in consequence they think it their duty to oppose Lord Hardinge in all matters. He expresses regret that the Indian editors of Calcutta, who ought to do their best for the spread of education, should oppose the proposal, and states that it will diminish the prestige of the Calcutta University. He urges that they should agitate for the establishment of at least four universities in the presidency of Bengal instead of taking objection to the establishment of a university at Dacca. He appeals to His Excellency Lord Hardinge that universities should be established in the course of time not only at Dacca but in Behar, Nagpur and Burma as well.

The proposed Dacca University.

78. The *Leader* (Allahabad), of the 11th February 1912, has the following :— LEADER, 11th February 1912.

"I feel it my duty to refer to a matter which has made a painful impression on the people of Bengal. You have read in the newspapers this morning that there is a proposal to start a university at Dacca. I can only say that the announcement has created a sense of alarm and anxiety in the public mind. It will mean educational partition which will be fraught with the direst results to the province. Peace and conciliation, which formed part and parcel of the Royal boons, will be nullified. After the healing measures proclaimed by the Sovereign we do not really want any more agitation. I hope that His Excellency the Viceroy will reconsider the matter. The Hindus do not want it; the Muhammadans do not want it. Then who wants it? Let then peace reign, and let this apple of discord be withdrawn from our midst.—The *Bengalee*."

The proposed Dacca University.

79. The *Sahifa* (Bijnor), of the 12th February 1912, expresses approval of the proposal of His Excellency the Governor General to establish a university at Dacca, and asks the Muhammadans of Eastern Bengal to derive full advantage from the educational facility afforded by the establishment of a university in the chief town of their province. SAHIFA, 12th February 1912.

The proposed Dacca University.

80. The *Saddharma Prachárak* (Kangri, Bijnor), of the 14th February 1912, referring to the Muhammadan deputation that waited on the Viceroy at Dacca, expresses approval of the proposal regarding the establishment of a university at Dacca. The editor observes that the establishment of a university at Dacca will greatly facilitate the acquisition of education, which alone can improve the condition of India. SADDHARMA PRACHARAK, 14th February 1912.

The proposed Dacca University.

81. The *Oudh Akhbar* (Lucknow), of the 14th February 1912, remarks that the assurance given by the Viceroy regarding the establishment of a university will be some consolation to the Muhammadans of the Eastern Bengal who are dissatisfied at the annulment of the partition of Bengal. The editor observes that the Hindus should not oppose the establishment of a new university, as otherwise the relations between them and the Muhammadans will be much strained. OUDH AKHBAR, 14th February 1912.

The proposed Dacca University.

82. The *Leader* (Allahabad), of the 15th February 1912, in a leading article entitled "The Dacca University," discusses recent contributions on the subject addressed to the *Statesman* by the Rev. Mr. Holmes and to the *Indian Daily News* by Mr. S. R. Das. The editor says he is glad to find that opposition to the establishment of the University at Dacca is by no means unanimous even in Bengal, and he expresses agreement with the writers defending the scheme and disposing the many objections raised against it. LEADER, 15th February 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

83. The *Muslim Gazette* (Lucknow), of the 12th February 1912, says that Nawab Ishaq Khan is not a fit person to take over the charge of the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh, and he asks Nawab Mushtaq Husain to continue in his post until the proposed Muslim University is established. MUSLIM GAZETTE, 12th February 1912.

The resignation of Nawab Mushtaq Husain from the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

84. The *Zul Qarnain* (Budaun), of the 14th February 1912, expresses regret that, though Nawab Mushtaq Husain has withdrawn his resignation from the secretaryship of the Muhammadan Anglo-Oriental College, he has decided to live at Amroha. ZUL QARNAIN, 14th February 1912.

The editor asks the Nawab to live at Aligarh at any rate until a new secretary is appointed.

A survey of the *gurukul*.

85. Maulana Abdul Kadir, professor of the Madrasa Illahiat, Cawnpore, in continuation of his article entitled "A survey of the *gurukul*," which appeared in the *Kaisar-i-Hind* (Urdu), (Fyzabad), of the 1st February 1912 (vide Selections No. 6 of 1912, paragraph 77), writes again in the *Kaisar-i-Hind* of the 8th February 1912 (received on the 12th February 1912), that the students of the Muhammadan Anglo-Oriental KAISAR-I-HIND, 8th February 1912.

College, Aligarh, do not possess the same religious spirit as the students of the *gurukul* have, and that the old boys of the college have not proved themselves useful to their community as is expected from the *gurukul* students.

He also refers to the work done by the Nadwat-ul-ulma, Lucknow, and expresses regret that the training given by the institution is not on the lines of the *gurukul* and that the students in the former institution do not possess courage, religious zeal, courtesy and the spirit of self-abnegation.

SADDHARMA PRACHARAK, 7th February 1912.

The Kangri *gurukul*.

86. In a supplement to the *Saddharma Prachárak* (Kangri, Bijnor), of the 7th February 1912, the editor compares the *gurukul* to a *yajna* and its opponents to *rakshasas* (demons) who used to interfere in the performance of *yajnas*. He expresses regret that Dharampal, who owes much to the *gurukul*, should oppose it. However, he endeavours to show that the articles published by Dharampal in the *Indar* (Lahore) did not mislead the public, and that large donations are still being made for the institution. He remarks that the number of the opponents of the *gurukul* is great because the institution is in a flourishing condition, and that the Sikhs, the *Sanatan Dharmis*, the Muhammadans, and the supporters of the Dayanand Anglo-Vedic College are opposed to the *gurukul*, because they are of the opinion that the *gurukul* will prove detrimental to the interests of their respective institutions. He observes that persons professing various religions have joined one another in opposing the *gurukul* in spite of their religious differences, and in reply to the criticisms of the institution made by them he publishes the case of Pandit Atma Ram besides some letters and resolutions passed at the executive committee of the *Arya Pritinidhi Sabha*. These publications, he says, will show that Dharampal has taken advantage of the weakness of Pandits Atma Ram and Bashi Ram to criticize the *gurukul*, and thereby disgrace them and their sons. Referring to Bashi Ram's letter published in the first issue of the *Indar*, complaining that the governor of the *gurukul*, actuated by selfish motives, placed obstacles in the way of Jai Chandra's devotion to study, he says that the report of the *gurukul* has already been published, which throws sufficient light on the circumstances of Jai Chandra's expulsion from the *gurukul*. It is said that Jai Chandra was a source of trouble to the *gurukul* authorities, that he on several occasions broke the *gurukul* rules, and that in spite of that the governor always espoused his cause. Jai Chandra is asked to consider whether his father was justified in making allegations against the governor, who was always kind to him and who had his well-being at heart. The editor states that the report of the *gurukul* also shows that Bashi Ram himself was responsible for the degraded condition of his second son, Krishna Chandra, too. About the reference made in Bashi Ram's letter to the fact that Vidyasagar was not sent away from the *gurukul*, in spite of the request made by Bashi Ram that this should be done, it is said that there was no obstacle put in the way of Vidyasagar being sent home, but that Pandit Ishwar Das, the guardian of the Brahmachari, did not come to take him away when he was asked by the *gurukul* authorities to do so. The editor says that there seems to be some truth in the report that the reason for Bashi Ram insisting upon Vidyasagar being sent home was that the *gurukul* authorities might be reluctant to part with Vidyasagar as he was a promising and capable Brahmachari, and so would certify without examining Jai Chandra that he had passed the *Sanatak* examination.

Referring to the objection said by Dharampal to have been raised by the *Gurukul Samachhak Sabha* (which the editor says does not exist) that the sons of the governor were allowed to sit for the *Sanatak* examination before the date fixed for it, he says that the explanation of the matter is contained in the report of the *gurukul*.

In reply to the allegation made by Pandit Atma Ram that the *Arya Samaj* and the *gurukul* have wrecked the lives of his sons, the editor publishes letters written by Atma Ram's sons, showing that the father himself was responsible for the failures.

With regard to the open letter published in the second issue of the *Indar*, giving the names of Brahmacharis whose lives are said to have been wrecked by the *gurukul*, the editor says that it appears from the report of the *gurukul* that Bashi Ram himself was to blame with regard to Krishna Chandra, that Gyan Chandra cannot be described as a failure, seeing that he had read up to the 10th

class of the *gurukul* before he took to commerce, and can also successfully preach the mission of the samaj. He says that Brahmachari Bhim was much benefited by being admitted into the *gurukul*, seeing that he recovered his eyesight and regained his health. With regard to Brahmachari Kush he says that his brain was naturally very weak, and about Vishwajit he says that in the *Saddharma Prachárak* for June 1902 the parents of Brahmacharis who had no brains were advised to take them away.

He goes on to say that the fifth objection is that the tone of the letter written by Indra to Jai Chandra, and Indra having written the life of Bonaparte clearly show that, instead of performing religious work, he intends to lead an objectionably political life. In reply it has already been recorded that Brahmachari Indra denies having written "sinful government" and similar other expressions. The veracity of the letter is not vouched for. Pandit Bashi Ram denies that he gave the letter to Dharampal, but admits that the wording of the letter is the same as that published by Dharampal. With regard to the letter I repeat that no such letter was written by Indra. If Dharampal shows anybody any such letter it must be a forged one. If any letter written by Indra is in the possession of Pandit Bashi Ram, Dharampal or anybody else, he should publish its facsimile or produce it together with witnesses before the *Arya Pritinidhi Sabha* of the Punjab. The truth or falsity of the allegations will be ascertained by comparing the handwriting of that letter with that of other letters written by Indra, which are in the possession of the sabha.

In connection with this letter Dharampal has made a vain manifestation of bragging, which is the characteristic of a coward. The braggings of Dharampal and his colleagues cannot screen his acts of forgery. He should remember that apart from the severe correction of public opinion he will some day have to take his trial in heavenly and worldly courts also. Then it will be judged how bold a mean forgerer can be.

Brahmachari Indra has written the life of Napoleon, which is said to be a political work. It is a matter of regret that simple-minded men are deceived by this trick. Does the Vedic faith, which came into existence from the very beginning of the world, have no concern with history. The following example reveals how Indra dealt with the subject in the book. Referring to the second marriage of Napoleon after divorcing his first wife, he wrote : "It can no doubt be said that from a religious point of view the marriage was to be condemned. If Napoleon had been religiously inclined he would not have contracted the marriage (page 230)." Further on on the same page he wrote : "He believed only in one God and observed only the principles of morality. He did not believe in other religious principles. He often used to say that he would have accepted Christianity if it had been revealed from the beginning of the world. The faith which did not exist from the very beginning cannot be a revealed one. It is a matter of regret that he was not informed of the *Vedas* for there is no more ancient book than them."

There is no need to write about the false remarks wickedly made in connection with the speeches delivered by Brahmachari Harish Chandra in Calcutta. In the second issue of the *Indar* besides this case the facts related in the previous issue are enlarged upon, and an attempt is made to incite the Sikhs. Towards the close of the issue one Jai Gopal is described making remarks to which exception can be taken.

With reference to the letter addressed by Mehta Jaiminiji to Bashi Ram, which was published in the third issue of the *Indar*, the editor denies that the climate of the *gurukul* is bad. He asks Jaiminiji not to be ungrateful to the *gurukul*, seeing that his son recovered his health there, and suggests that he should challenge the authenticity of the letter in the interests of the institution. He publishes the opinions of Mr. Phelps, an American, as well of Mr. Hobart, the Joint Magistrate of Roorkee, as to the healthy condition of the *gurukul* Brahmacharis, and contends that the climate of the *gurukul* is not injurious to health.

He publishes a letter written by Gurudatta himself to prove that the allegation made by Dharampal against the *gurukul* that it had ruined Gurudatta's life was false.

Referring to the allegation made by Dharampal that the climate of the *gurukul* was not good and that Deodatta, the grandson of Jiwan Das, suffered

from liver and spleen complaints in consequence of having stayed in the *gurukul*, he says that Jiwan Das, who was once the treasurer of the *gurukul*, is not on good terms with the governor, and that this accounts for his joining Dharampal in injuring the interests of the institution.

With regard to Kundan Lalji's letter, the editor says that his donation of Rs. 1,500 cannot be refunded, as it is still being utilised in awarding scholarships to Brahmacharis. He also points out the cause of unfriendly relations between him and Kundan Lal.

As to the letter published in the *Indar* and said to be written by a Brahmachari to a friend exposing the internal condition of the *gurukul*, he says that the letter is a fabricated one, and he challenges Dharampal to publish the names of the writer and of the addressee. He also asks Dharampal if he was authorized by Bashi Ram and Jai Chandra to publish the letters. He tells Dharampal to desist from misrepresenting the affairs of the *gurukul* as otherwise he shall have to suffer for it.

The editor publishes letters over the signatures of Gurudatta, Gyan Chandra Vedabbyas and Vishwajit to show that they think very highly of the *gurukul*, and that they do not hold that their health or career has been spoiled in the institution.

Commenting on Atma Ram Vedi's letter criticising the *gurukul* it is urged that Vediji was always kept informed of the progress which his sons made in their study, and that he knew quite well that his sons were sickly when they were admitted to the *gurukul*. The correspondence which passed between Vediji and the governor is also published in support of the contention that Vediji knew that his sons were dull and sickly.

The editor then goes on to describe the reasons for the expulsion of Jai Chandra from the *gurukul*, and to state that the examination results showed that Jai Chandra never stood first in the class, and that it could not be maintained that the governor placed obstacles in the way of the education of Jai Chandra, so that his sons, Harish Chandra and Indra might excel Jai Chandra.

In the concluding portion he contradicts the statement that the *Sanatak* examination was held before the time, and explains how Harish Chandra secured his *Sanatak* examination certificate. He says that permission was granted to Harish Chandra, Jai Chandra and Indra to sit for the *Sanatak* examination, and that it is unreasonable to urge that the permission granted to Harish Chandra and Indra should be withdrawn from them merely because Jai Chandra failed to avail himself of the permission.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

MASHRIQ, 6th February 1912.

87. The *Mashriq* (Gorakhpur), of the 6th February 1912 (received on the 12th February), publishes a contributed article in which the writer asks Government not to post a patwari permanently to one village, and suggests that he should be occasionally transferred from one place to another.

A suggestion to effect an occasional transfer of patwaris from one circle to another.

The writer observes that his suggestion, if acted upon, will prove beneficial to the interests of both the zamindars and the tenants, who are alleged to be put to much trouble by the patwaris.

RAHBAR, 7th February 1912.

88. The *Rahbar* (Moradabad), of the 7th February 1912 (received on the 12th February), expresses regret that Indians imitate only bad things from the foreigners, and remarks that this is the reason why the *swadeshi* movement has not succeeded in India. The editor observes that if Indians are actuated by patriotism and try to carry through the *swadeshi* movement to a successful issue, much good will result to the country.

The *swadeshi* movement.

RAHBAR, 7th February 1912.

89. The *Rahbar* (Moradabad), of the 7th February 1912 (received on the 12th February), expresses appreciation of the custom for the British Medical Association to have all patent medicines analysed and for the public to be apprised of the result, and the editor

Medicines prepared by quacks.

suggests that the All-India Tibbi Conference be asked to test the medicines prepared by quacks in India.

90. Referring to the direction given by the Inspector General of Police, United Provinces, to Court Inspectors that they should not sit on the dais close to the presiding officer of the court at the time of prosecuting any case, the *Rahbar* (Moradabad), of the 7th February 1912 (received on the 12th February), remarks that Government is always ready to check any evil provided it is brought to its notice. The editor suggests that, whenever any departmental arrangement is made for filling up a vacancy, preference should be given to a man who discharges his duty honestly, seeing that such a course will discourage corruption among government servants. He observes that as it is difficult to find out the man who works honestly only experienced officers conversant with the condition of Indians should hold responsible posts.

RAHBAR, 7th February 1912.

Corruption among government servant: how to stop it?

91. Referring to the case in which a boy was sentenced to a fine by the Joint Magistrate of Chingleput for saluting him improperly, the *Rahbar* (Moradabad), of the 7th February 1912 (received on the 12th February), remarks that the number of such cases will decrease if Indians are admitted in larger numbers in the public service.

RAHBAR, 7th February 1912.

Indians in the public service.

92. The *Rohilkhand Gazette* (Bareilly), of the 8th February 1912 (received on the 12th February), publishes a contributed article in which the writer complains of the action of the Superintendent of the Veterinary Department in filling one of the new created posts of Deputy Superintendent by an outsider.

He characterizes the action of the Superintendent as unjust, and asks him to fill such vacancies in future by the members of the department.

ROHILKHAND GAZETTE, 8th February 1912.

Deputy Superintendents in the Veterinary Department.

93. The *Arya Mitra* (Agra), of the 8th February 1912 (received on the 12th February), refers to the question of religious instruction being imparted to Hindu and Muhammadan prisoners in jail, as is done in the case of Christian offenders.

The editor urges that religious instruction will decrease the number of offenders, and will be the best means of checking criminal tendencies among them. He expresses the hope that Government will give due consideration to this matter.

ARYA MITRA, 8th February 1912.

Religious instruction to prisoners in jail.

94. The *Leader* (Allahabad), of the 10th February 1912, publishes a letter from a correspondent entitled "Attendance at dispensaries," in which the writer states that the decrease in the attendance of patients at dispensaries during the past year has been attributed to the comparative healthiness of the year, but this, he says, is not altogether the case. The indigenous system of treatment is now very popular and this, together with the large practice and confidence enjoyed by private medical practitioners, is certainly responsible to some extent for the unpopularity of government dispensaries. Another cause for their unpopularity is that the government doctor is not quite as good a man as the independent doctor is. With his small pay and many worries he finds it impossible to be polite to his patients, while the private man has to train himself in manners in the interests of his business.

LEADER, 10th February 1912.

Attendance at dispensaries.

95. The *Nasim-i-Agra*, of the 11th February 1912, refers to the complaint made by some journals at the appointment of a Hindu Extra Assistant Commissioner this year in the Punjab, and remarks that there was no occasion for any complaint, seeing that the appointment was made of a candidate who passed successfully the competitive examination for the post.

NASIM-I-AGRA, 11th February 1912.

Extra Assistant Commissioner in the Punjab.

96. The *Leader* (Allahabad), of the 11th February 1912, in an article entitled "The Husainabad endowment" discusses the appointment of a third trustee to fill a vacancy. The editor says that, with one exception, the practice has been that a descendant of Muhammad Ali Shah has been appointed whenever such a vacancy has occurred, with the result that on the occurrence of a vacancy the descendants of

LEADER, 11th February 1912.

The Husainabad endowment.

Muhammad Ali Shah think themselves entitled to the post, and men who are not qualified for anything else become candidates. This time there are about thirty of them. Practices with which the public are familiar on such occasions are freely resorted to whenever a vacancy has to be filled up, the more so as a trustee is paid from Rs. 200 to Rs. 250 per month, and a trustee who is not strictly honest has also chances of earning something more. The editor trusts that Government will utilise the present occasion for the good of the Muhammadan community by choosing a really able and honest man, whose object will be to do good to the public rather than to himself, and that the candidate chosen will be a really public-spirited man with a reputation to lose.

AL MUSHIR, 11th February 1912.

Improper administration of *waqf* properties.

97. *Al Mushir* (Moradabad), of the 11th February 1912, expresses regret that the trustees of the *waqf* properties mismanage the estates put under their trust, and use their income for their own purposes, and invites the attention of Government to the matter.

OUDH AKHBAR, 13th February 1912.

Rise in the price of foodstuffs.

98. The *Oudh Akhbar* (Lucknow), of the 13th February 1912, complains of the hardship to the masses on account of the rise in the price of food. The editor deplores the scarcity of milk and *ghi* which he attributes to the lack of sufficient pasture land in India. He concludes by expressing the opinion that the masses cannot be expected to combat the effects of famine until they are sufficiently educated.

MASHRIQ, 13th February 1912.

The Hindi-Urdu controversy.

99. The *Mashriq* (Gorakhpur), of the 13th February 1912, expresses regret that Urdu, which has helped so much in spreading education and extending civilization in Behar, has been excluded from the courts of the province.

The editor invites the attention of the leading Muhammadans in Behar to the matter and urges them to revive the language in their province and to start Urdu newspapers.

SADDHARMA PRACHARAK, 14th February 1912.

Sri Fateh Singh Rai Arya *Anath Ashram.*

100. A correspondent who signs himself as Mani Bhai Basanji Desai, secretary of the Sri Fateh Singh Rai Arya *Anath Ashram*, Baroda, contributes an article to the *Saddharma Prachárak* (Kangri, Bijnor), of the 14th February 1912, in which he describes the past greatness of India, and ascribes its present degraded condition to the fact that Indians do not render help to orphans and destitute people. He announces that an orphanage has been started at Baroda, which supports twenty-four orphans, and he asks for money for the institution.

V.—Legislation.

LEADER, 9th February 1912.

The Elementary Education Bill.

101. The *Leader* (Allahabad), of the 9th February 1912, in a leading article entitled "United Provinces officials against Mr. Gokhale's bill" adversely criticises the opinions expressed on the subject by a number of the members of the Civil Service of the United Provinces. The editor says that it is not a flattering testimonial to the British administration to advance the arguments that "not materially more than one in a hundred amongst the low caste people are educated, and in many cases less," or that "even for the population as a whole, ninety-seven persons out of a hundred are uneducated," and he observes that here was proof positive that the voluntary method has failed and that compulsion should be introduced.

As regards the statement that the people would resent the heavy financial burden which it would be necessary to impose on them, he asks why they should not be given a chance if they are willing to bear that burden for the sake of their own future.

SADDHARMA PRACHARAK, 14th February 1912.

The Government of India Bill.

102. Referring to the Government of India Bill which will be shortly introduced in Parliament with the object of giving legal sanction to the announcements made on the occasion of the coronation darbar, the *Saddharma Prachárak* (Kangri, Bijnor), of the 14th February 1912, remarks that times have undergone a complete change, seeing that at the present day unlike the ancient times it is regarded as essential that the actions even of the King-Emperor should receive legal sanction.

The Agra Estates Bill.

108. The *Mashriq* (Gorakhpur), of the 6th February 1912 (received on the 12th February), takes strong exception to the Agra Estates Bill and characterizes it as a distinct interference with the Muhammadan religion.

MASHRIQ, 6th February 1912.

The editor invites the attention of Sir John Hewett to the previous leading articles that appeared in the *Mashriq* on the subject, and expresses the hope that His Honour will give due consideration to these articles and prevent the passing of the bill into law.

The Agra Estates Bill.

104. The *Rohilkhand Gazette* (Bareilly), of the 8th February 1912 (received on the 12th February), takes strong exception to the Agra Estates Bill and characterizes it as an encroachment on the provisions of the Muhammadan religion. The editor expresses the hope that Government will never wound the religious susceptibilities of the Muhammadans by passing the bill, and that it will put no confidence in the few Muhammadan supporters of the bill, who cannot be regarded as the representatives of the people.

ROHILKHAND GAZETTE, 8th February 1912.

Need for amending the law relating to debts.

105. The *Tafrih* (Lucknow), of the 14th February 1912, discusses the provisions of the existing law empowering the creditor to have the property of a debtor sold or to have him sent in a civil jail, and states that such treatment is very severe. The editor asks Government to alter the law in some way so as to save the debtor from undue oppression at the hands of his creditors. He suggests that creditors should not be allowed to charge interest at a rate higher than that of the Bank of Bengal; nor to compel a debtor to execute a bond for a sum greater than that actually advanced to him, and also that the system of execution of decrees should be abolished and that civil warrants should not be issued.

TAFRIH, 14th February 1912.

VI.—Railway.

Railway complaints.

106. The *Rahbar* (Moradabad), of the 7th February 1912 (received on the 12th February), contains a contributed article in which the writer refers to an article that appeared in the *Rohilkhand Gazette* (Bareilly), of the 24th January, complaining against the Traffic Superintendent of the Rohilkhand and Kumaun Railway, and remarks that the article was not written in good faith and that the allegations are not true. He observes that it is the duty of a journalist to ascertain the truth of any report before publishing it.

RAHBAR, 7th February 1912.

A suggestion for appointing Indians on the Railway Board.

107. The *Cawnpore Gazette* of the 8th February 1912 (received on the 10th February), suggests the appointment of two Indians as members of the Railway Board. The editor says that as Indians in the Provincial and Imperial Legislative Councils are of great help to Government on account of their wide experience, so they will prove of special advantage to Government as members of the Railway Board.

CAWNPORE GAZETTE, 8th February 1912.

A railway train incident.

108. The *Leader* (Allahabad), of the 11th February 1912, publishes the following :—

LEADER, 11th February 1912.

"Sir,—Will you kindly take note of the following incident and make proper mention of it at an early date in your valuable paper?

"Babu Alakh Murari, B.A., LL.B., vakil of Saharanpur, was coming with about fifteen companions from Saharanpur to Muttra to take up the charge of the *mela* in connection with the anniversary of the Muttra *gurukula*. While he was passing Delhi sadr station (Great Indian Peninsula Railway) on the 23rd December 1911, he was asked by the Assistant District Traffic Superintendent of the Great Indian Peninsula Railway to take his two servants into the compartment. B. Alakh Murari refused to do so, as his compartment was more than full. Thereupon he was insulted, taken out of the compartment and his personal recognizance for Rs. 25 taken, He told me the whole thing on his arrival at the *gurukula*; but I advised him not to take any step but to watch further developments, as I thought at that time that the railway authorities would not be legally advised to probe the matter further.

But now B. Alakh Murari has been served with a summons under section 109 of the Railway Act to appear before a magistrate at Delhi on the 14th February 1912.

I have the honour to be,
SIR,
Your most obedient servant,
M. M. SEN. M.A., LL.B.,
Hony. Secretary."

NASIM-I-AGRA, 11th February 1912.

Third class waiting rooms at railway stations.

109. The *Nasim-i-Agra* of the 11th February 1912, complains that the third class waiting rooms at railway stations do not provide proper shelter to the passengers in the winter and rainy seasons.

The editor invites the attention of the railway authorities to the matter and expresses the hope that some arrangements will be made for the comfort of the third class passengers when waiting for the arrival of trains.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

MUSAFIR, 9th February 1912.

The increase in the number of Muhammadans and Christians.

110. The *Musáfir* (Agra), of the 9th February 1912 (received on the 12th February), expresses regret that the last census returns show that the population of Hindus is decreasing while that of Muhammadans and Christians is increasing.

The editor ascribes the increase in the number of Muhammadans and Christians to the differences of opinion among the Arya Samajists, and asks them to attach more importance to the work of preaching.

RAHBAR, 7th February 1912.

Degraded condition of Hindus.

111. The *Rahbar* (Moradabad), of the 7th February 1912 (received on the 12th February), expresses regret that Hindus, in spite of the fact that they form the major portion of the population, do not achieve their objects and are in a degraded condition. The editor ascribes their deplorable condition to the fact that they are divided among themselves, and suggests that at the time of election of members for local bodies and councils they should vote only for capable candidates.

TRISHUL, 8th February 1912.

The *Bharat Dharam Mahamandal.*

112. The *Trishul* (Benares), of the 8th February 1912, publishes an article criticising the shortcomings of the *Bharat Dharam Mahamandal*, which institution, the editor says, has lately been showing unmistakeable signs of premature decay. In spite of its immense organization, embracing every class of Hindu society, coupled with the fact that between thirty and forty thousand rupees a year is spent on its upkeep, the *Mahamandal* has done very little to even justify its existence, and it is time that the well-wishers of the institution should come forward and save it from an ignoble death.

The editor expresses satisfaction at the action of the Raja of Tahirpur in moving a resolution at a meeting of the *Mahamandal* for recasting the rules and constitution of the society, and expresses the hope that the committee which has been appointed will do the work entrusted to them thoroughly and bring the *Mahamandal* to a healthy condition.

ARYA MITRA, 8th February 1912.

The United Provinces *gurukul* at Muttra.

113. The *Arya Mitra* (Agra), of the 8th February 1912, remarks that the health of Brahmacharis in the United Provinces *gurukul* at Muttra is satisfactory. The editor states that the spirit of opposition to the *gurukul* among the inhabitants of Muttra has now died away.

ARYA MITRA, 8th Februarf 1912.

All-India Arya Kumar Association, Agra.

114. The *Arya Mitra* (Agra), of the 8th February 1912, publishes a notice over the signature of Jwala Prasad in which it is reported that an All-India Arya Kumar Association has been established at Agra. The various Arya Kumar sabhas are asked to inform the All-India Arya Kumar Association of the place where they are located and of the number of their members.

115. The *Musáfir* (Agra), of the 9th February 1912 (received on the 12th February), remarks that the Muhammadans of Eastern Bengal are not strictin their religious observances, and that they could be easily converted to other religions. The editor suggests that some Muhammadan *anjuman* should try to reform them.

MUSAFIR, 9th February 1912.

The Muhammadans of Eastern Bengal.

116. The *Musáfir* (Agra), of the 9th February 1912 (received on the 12th February), expresses regret that the *Arya Pritinidhi Sabha*, Punjab, should have decided to expel Brahmachari Jai Chandra from the *gurukul*, Kangri, Bijnor, without hearing him and his father Bashi Ram in defence. The editor observes that if Brahmacharis be expelled in this way the *gurukul* cannot achieve any success. He asks the Ayra Samajists of the Punjab to insist upon the appointment of an unprejudiced commission to decide the case of Jai Chandra. He expresses the hope that the *Arya Pritinidhi Sabha* will reconsider its decision.

MUSAFIR, 9th February 1912.

The expulsion of Brahmachari Jai Chandra from the Kangri *gurukul*.

117. Referring to the report published in the Muhammadan press that in December last three respectable Japanese accepted Islam, the *Musáfir* (Agra), of the 9th February 1912 (received on the 12th February), expresses regret that the Arya Samajists instead of propagating their faith, should be divided among themselves. The editor asks his co-religionists to learn the lesson of propagating their faith from the professors of other religions.

MUSAFIR, 9th February 1912.

Islam in Japan.

118. The editor of the *Musáfir* (Agra), in the issue of the 9th February 1912 (received on the 12th February), publishes another article on the sanctity of the *Qoran* in which he further criticises the argument advanced by Muhammadans in favour of their contention that the *Qoran* was a revealed book, seeing that its style was so eloquent and elegant that God himself challenged any person who did not believe it to be a revelation to write a book similar to it in style.

MUSAFIR, 9th February 1912.

The sanctity of the *Qoran*.

119. The *Musáfir* (Agra), of the 9th February 1912 (received on the 12th February), remarks that the object of the establishment of the *Bharat Shuddhi Sabha* was to elevate the depressed classes and to convert the *nau-Muslims* to the Arya faith. The editor observes that the Anjuman Hidayat-ul-Islam, Delhi, and the Nadwat-ul-ulma, Lucknow, are trying their best to make the *nau-Muslims* staunch Muhammadans, and he exhorts the Arya Samajists to collect Rs. 1,000 for the *Bharat Shuddhi Sabha* so that it may be able to send preachers among the *nau-Muslims* before it is too late.

MUSAFIR, 9th February 1912.

The *Bharat Shuddhi Sabha* and the nau-Muslim.

120. In continuation of the article entitled "The tale of Islam," the *Musáfir* (Agra), of the 9th February 1912 (received on the 12th February), publishes without comment some more *hadises* with their translations under the heading "Recommendation will surely be made and the sinner and the drunkard will be acquitted."

MUSAFIR, 9th February 1912.

The tale of Islam.

121. The *Abhyudaya* (Allahabad), of the 11th February 1912, complains that the *Afghan* (Peshawar), recently published indecent attacks couched in most objectionable language against the Hindus. The editor says that he cannot make any quotations as the attacks are so very indecent, but he expresses the hope that Government will bestow due attention on these articles.

ABHYUDAYA, 11th February 1912.

The *Afghan* (Peshawar) and the Hindus.

122. The *Leader* (Allahabad), of the 11th February 1912, publishes an article entitled "The two greatest needs," in which the editor asserts that the greatest needs of the country are education and social reform, and advises the present generation to devote all their energy and talents to the furtherance of those subjects. He states that even if paramount importance be attached to political emancipation or industrial development, it must be admitted that antecedent fitness in the people to attain either is essential. The editor admits that the people are at present unfit, and says that the average is much lower than the British average, and that, so long as it is not raised, the people must be content to remain in a position of subordination.

LEADER, 11th February 1912.

Education and social reform.

KAYASTH HITKARI, 8th February 1912.

123. The *Kayasth Hitkári* (Agra), of the 8th February 1912, publishes several poems advocating temperance, with particular reference to the next *Holi* festival, in which the writer describes the evils of drinking liquor, and warns the Indians to abstain from the evil habit.

The *Holi* festival and drinking.

ABHYUDAYA, 11th February 1912.

124. The *Abhyudaya* (Allahabad), of the 11th February 1912, suggests that the respectable leaders of every province should ask the local authorities to order the closing of liquor shops in all places for three days at least during the *Holi* festival. The editor also appeals to temperance councils to help the people in the matter, and points out that this drink habit, which is one of the greatest enemies of humanity, cannot be checked without official co-operation. He expresses the hope that his suggestions will attract the notice of Government and public men alike, and that the latter will try to have the liquor shops closed during the *Holi* festival.

The *Holi* festival and drinking.

AL MUSHIR, 11th February 1912.

125. *Al Mushir* (Moradabad), of the 11th February 1912, refers to the work done by the Christian missionaries in propagating their religion in the Punjab, and expresses regret that Muhammadans, who have lived in the country for hundreds of years, should not have a single missionary society to spread their religion. The editor expresses the apprehension that if the present state of affairs continue Islam will soon be absorbed in India by other religions.

The progress of Christianity in the Punjab.

MUSLIM GAZETTE, 12th February 1912.

126. The *Muslim Gazette* (Lucknow), of the 12th February 1912, refers to a speech made at the Liverpool Students' Volunteer Missionary Union Conference, in which it was stated that Christianity could never overcome Islam. The editor remarks that the Muhammadans should not be convinced of the truth of this admission but they should make efforts to form missionary societies in every district for the propagation of their religion.

Islam and the Christian missionaries.

HITAISHI, 4th February 1912.

127. The *Hitaishi* (Pilibhit), of the 4th February 1912 (received on the 14th February), remarks that though it is a deed of virtue to protect old and feeble cows, the main object of *gaushalas* cannot be achieved unless young cows are also admitted into them, seeing that the breed of cows can not be improved without young stock. The editor expresses regret that young cows, instead of being handed over to *gaushalas*, should be sold to Muhammadans for being sacrificed on the occasion of the *Bakr-Id*. He urges the Muhammadans to give up cow sacrifice, and says that the *gaushalas* cannot achieve their object unless Christians and Muhammadans also co-operate with the Hindus in the protection of cows.

The protection of cows.

AL BASHIR, 13th February 1912.

128. One Saiyid Muhammad contributes an article to *Al Bashir* (Etawah), of the 13th February 1912, in which he refers to the prohibition of cow-killing in the Cochin State and to the note that appeared in the *Rajput Gazette* (Lahore) about it, declaring that the Muhammadans kill cows to wound the feelings of Hindus, and remarks that the Muhammadans never slaughter cows to wound the religious susceptibilities of Hindus, but that they do so in order to perform one of their most important religious functions. The writer says that the *Rajput Gazette*, instead of blaming the Muhammadans, ought to have found fault with his own co-religionists who sell their old cows and oxen for a small profit to the butchers, and observes that Hindus, instead of condemning the Muhammadans for the slaughter of cows, should adopt measures such as the opening of *gaushalas* and the provision of free pastures for cows in order to ensure against their falling into the hands of butchers.

The anti-cow-killing movement.

MASHRIQ, 13th February 1912.

129. One Muhammad Ali contributes an article to the *Mashriq* (Gorakhpur), of the 13th February 1912, in which he refers to an article on the subject of cow-killing which appeared in the *Vakil* (Amritsar), of the 16th December 1911, and remarks that

The cow-killing problem.

cow-killing is not prohibited by the Muhammadan religion, and that it was resorted to not because there was a scarcity of mules but because of the high price of mules as compared with cows.

IX.—Miscellaneous.

Nil.

C. E. W. SANDS,

Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

Allahabad:
The 17*th February* 1912.

PRINTED BY F. LUKER, SUPERINTENDENT, GOVERNMENT PRESS, UNITED PROVINCES.

CONFIDENTIAL.] { [illegible] } No. 8 of 1912.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	9,000 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
3	Jain Gazette	Allahabad ...	Do. ...	Jagmander Lal, Jaini, M A., Barrister-at-law.	
†4	Lucknow Collegian ...	Lucknow ...	Do. ...	Rev. T. T. Badley, of Lucknow; American; 45.	1,200 copies.
5	Mahámandal Magazine ...	Benares ...	Do.		
6	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	38 copies.
7	Muslim Review	Allahabad ...	Do. ...	Mirza Abul Hasan; 30	200 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 40.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 „
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 50.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; Arya; 30 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 46. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 46.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	1,375 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 27 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar ...	800 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 35 ...	475 „
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 40... ...	1,000 „
21	Al Fasih...	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan; 44.	125 „
22	Al Árif	Lucknow ...	Do. ...	Hakim Kásim Ali; Muhammadan; 40	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 27.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 43.	300 „
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán Khán; Muhammadan, Pathán; 40.	625 „
27	An Nasir	Lucknow ...	Do. ...	Shakháwat Ali.	
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 32	725 copies.
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 „
30	Brahman Samáchár ...	Saharanpur ...	Do. ...	Chotey Lál Tagá	500 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 42...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Lal Nigam.	
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 23.	600 copies.
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 33 ...	500 „
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 39.	300 „
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 35.	450 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 „
†38	Kshattriya	Meerut ...	Do. ...	Shádi Rám; 36...	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Kul Bháskar	Allahabad ...	Monthly ...	Shridhar Prasád; Kayasth; 30 ...	200 copies.
40	Old Boy	Benares ...	Do. ...	Itrat Husain, B.A.; 38	1,000 ,,
41	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,
42	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 ,,
43	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,600 ,,
44	Tabsira	Lucknow ...	Do. ...	Muhammad Taki Ali.	
45	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	300 copies.
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 33.	600 ,,
47	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 35 ...	650 ,,
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 29.	1,400 ,,
49	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 40.	400 ,,
50	Zia-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 37.	550 ,,
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 70.	200 ,,
52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 55.	200 ,,
53	All India Shia Gazette ...	Lucknow ...	Do. ...	Saiyid Mubárak Ali; 32	600 ,,
54	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	
55	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 28	1,000 copies.
56	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
57	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 40 ...	150 ,,
58	Vyápári-wa-Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	350 ,,
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 53.	1,050 ,,
61	Al Mushir	Moradabad ...	Do.		
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 31 ...	700 copies.
*63	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	900 ,,
64	Anwar Alam	Dehra Dun ...	Do.		
65	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 30 ...	300 copies.
66	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 57 ...	500 ,,
67	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
68	Darbar	Agra	Do.		
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 copies.
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 ,,
71	Independent	Allahabad ...	Do. ...	Shyám Kishore Varmá; Kayasth; 40...	500 ,,
72	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
*73	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 42	200 ,,
74	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	40 ,,
75	Kaisar-i-Hind	Fyzabad ...	Do.		
76	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 copies.
77	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 ,,
78	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 ,,
79	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 25 ...	2,000 ,,
80	Muslim Gazette	Lucknow ...	Do. ...		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Naiyar-i-Ásam	Moradabad ...	Weekly ...	Saiyad-Ibn-Ali; Muhammadan; 48 ...	350 copies.
82	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52.	
83	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	225 copies.
84	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 ,,
85	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 46	700 ,,
86	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 28.	350 ,,
87	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 25.	300 ,,
88	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 ,,
89	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
90	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 40	72 ,,
91	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 32 ...	400 ,,
92	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 31.	300 ,,
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 42.	500 ,,
94	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,700 ,,
95	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 58.	300 ,,
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 51 ...	300 ,,
	ARABIC-URDU.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
98	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Brahman; 55	About 100 ,,
100	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 36	700 ,,
101	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	500 ,,
102	Bhásakar	Meerut ...	Do.		
103	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	404 copies.
104	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 54	700 ,,
105	Deháti	Benares ...	Do. ...	Gulab Chand Shrivástava; Kayasth ...	300 ,,
†106	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 57	400 ,,
107	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.	
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt; Brahman; 35 ...	600 copies.
109	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 39 ...	700 ,,
110	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	Bálmakund Sharmá.	
111	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 28	1,000 copies.
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 44	800 ,,
113	Indu	Benares ...	Do. ...	Ambika Prasád Gupta.	
114	Jiwan	Cawnpore ...	Do. ...	Rám Prasád.	
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 36 ...	450 copies.
116	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra ...	1,500 ,,
*117	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	600 ,,
118	Maheswari	Aligarh ...	Do.		
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 26 ...	1,500 copies.
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 27 ...	400 ,,
*121	Nágri Prabardhni Patriká ...	Allahabad ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Náráyani or The Vedánta Patriká	Fyzabad ...	Monthly ...	Rám Nandan Sahái.	
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri	800 copies.
124	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Narayan Pande; 27... ...	5,000 ,,
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	50 ,,
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
127	Samádhyopkárak	Agra	Do. ...	... ...	750 ,,
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 40 ...	1,350 ,,
129	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedí; Brahman.	2,200 ,,
130	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	1,000 ,,
131	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	1,200 ,,
132	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla; 45	500 ,,
133	Swadesh Bándhavé ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 44	550 ,,
134	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman	
135	Vaishya	Allahabád ...	Do. ...	Sangam Lal; Agarwal.	
*136	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 37.	1,000 copies.
137	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 40	550 ,,
138	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri.	
†139	Kám Dhenu	Hardwar ...	Do. ...	Bábá Bhagwán Dás Udási; 45 ...	500 copies.
140	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 43.	1,000 ,,
141	Rájpút	Agra	Do. ...	Thakur Hanumant Singh ...	1,550 ,,
142	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 48 ...	775 ,,
143	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 40 ...	200 ,,
144	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 57 ...	1,500 ,,
145	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,500 ,,
146	Jain Gazette	Jalesar (Etah) ...	Do. ...	Babu Banársi Das Jain, B.A.	
147	Kaisar Hind	Benares ...	Do.		
†148	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 copies.
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám; Khatri; 55 ...	3,000 ,,
150	Shubh Chintak	Allahabad ...	Do.		
151	Abhyudaya	Allahabad ...	Twice a week	Krishna Kant Malviya	2,000 copies.
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Basak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—*Foreign.*

1. The *Kaiser-i-Hind* (Fyzabad), of the 15th February 1912 (received on the 19th February), refers to the recent discussion in the *Times* and other London papers about affairs in Persia, and expresses regret that the British Foreign Office should not have checked Russian aggression on Persia in its own interest, if not to safeguard the independence of a weak and oppressed country.

KAISER-I-HIND, 15th February 1912.

The situation in Persia.

2. The *Ittihad* (Moradabad), of the 16th February 1912 (received on the 19th February), has a leading article discussing the causes which have contributed to the weakening of Persia, and remarks that it is not fair to blame the Persian Government for the degeneration of the country, seeing that it has made every possible effort to promote the welfare of the country, but has been hindered by foreign interference.

ITTIHAD, 16th February 1912.

The situation in Persia.

3. One Hakim Muzaffar Hussain of Delhi contributes an article to the *Tajir* (Meerut), of the 18th February 1912, in which he denounces Russian aggression in Persia, and says that the increase of Russian influence in Persia is detrimental to the interest of the British Government in India.

TAJIR, 18th February 1912.

The situation in Persia.

He expresses regret that the Muhammadan press and the Muhammadan public of India have not protested against the alleged Russian atrocities in Persia as strongly and vehemently as they should have done, and observes that the habit of sycophancy and the desire for personal reputation have made cowards of the Indian Muhammadans.

4. *Al Bashir* (Etawah), of the 20th February 1912, refers to a cartoon recently published in *Punch* (London) in which Sir Edward Grey is represented as waiter at a restaurant serving Russia with three dishes marked Mongolia, Tibet and Persia, and then suggesting that the gentlemen might like another dish on the sideboard marked "India," and remarks as follows:—

AL BASHIR, 20th February 1912.

The situation in Persia.

"*Punch* is only concerned with showing the humour of the situation, but there is no doubt that if India ever pass from the hands of the British Government to that of Russia, which God forbid, future historians will hold Sir Edward Grey responsible for it . . . In a word we as Muhammadans and as Indians do not in any way approve of the policy of Sir Edward Grey, and we accordingly are far from pleased at his decoration with the Order of the Garter. We trust that the English nation will never allow India, which has been rightly described as the most precious gem of the British Crown, to pass into the hands of another nation, and that it will take an early opportunity of dispensing with the services of Sir Edward Grey as Foreign Minister.

"Sir Edward in a recent speech has given expression to two strange sentiments. The one was that he had no time to read criticisms regarding his policy by the press, and the other was that he was very much annoyed when he happened to read some remarks made against him.

"These expressions of opinion challenge his claim to be called a statesman, and it is therefore incumbent on Government to relieve him of his office on the first available opportunity."

5. Discussing the situation in China the *Abhyudaya* (Allahabad), of the 18th February 1912, expresses doubt as to whether a republican form of government established there will prove successful. The editor remarks that in case of failure her independence and integrity will be seriously endangered as she is then likely to come into collision with the European Powers.

ABHYUDAYA, 18th February 1912.

The situation in China.

6. The *Urdu-i-Mualla* (Aligarh), for January 1912 (received on the 14th February), denounces European aggression in Islamic countries, and remarks that the neutrality of the British Government has proved of greater advantage to Italy than if England had espoused her cause. The editor observes that Englishmen favour the Italian

URDU-I-MUALLA, January 1912.

The Italian-Turkish war.

seizure of Tripoli, because the continuance of Turkish dominion in Tripoli and Yemen is likely to interfere with their permanent occupation of Egypt. He describes the Italian-Turkish war as a war between Islam and Christianity, and observes that the Christian Powers have undoubtedly conspired to destroy the independence of Muhammadan kingdoms throughout the world.

NAIYAR-I-AZAM, 19th February 1912.

The Italian-Turkish war.

7. The *Naiyar-i-Azam* (Moradabad), of the 19th February 1912, expresses regret so little money should have been collected in India towards the fund for the relief of the widows and orphans of the Turks and Arabs killed in Tripoli, and complains of the apathy of the leaders of the Muhammadan community in the matter.

The editor says that events in Tripoli have made it clear that Italy will not be able to retain her hold on the country by mere force of arms, and expresses the hope that the European Powers will refrain from any intervention in the war now that circumstances are no longer in favour of the Italians, seeing that in the beginning the Powers did not pay any heed to the appeals of the Turks. He exhorts his co-religionists to keep the British Government informed of their sentiments, in order that the present foreign policy of Sir Edward Grey may be made to conform to the liberal policy of the English nation.

AL BASHIR, 20th February 1912.

The Italian-Turkish war.

8. *Al Bashir* (Etawah), of the 20th February 1912, refers to the reference in the King's speech at the opening of Parliament to British intervention in the Italian-Turkish war, and remarks as follows :—

"But Indian Muhammadans will be most thankful if the British Government keep itself aloof up to the last from interfering in the Italian-Turkish war. The British Government through the policy of Sir Edward Grey has lost the golden opportunity of placing the entire Muhammadan world under obligation through not putting a stop to the war at its outset.

"Now when the Italians have resorted to a wholesale massacre of Muhammadans, without regard to age or sex, it is only proper for England to refrain from interference, and await the result whether it is the establishment of Italian dominion over Tripoli or the return of the Italian army after an unsuccessful campaign. In short the Arabs and the Italians should be allowed to fight it out to a finish."

ALIGARH INSTITUTE GAZETTE, 21st February 1912.

The Italian-Turkish war.

9. The *Aligarh Institute Gazette* of the 21st February 1912, publishes a letter from Nawab Mushtaq Husain, in which he refers to a rumour that it had been given out that if Turkey did not make peace with Italy the latter would demolish the *kaba* and the mausoleum of the prophet Muhammad by throwing bombs on them from their aeroplanes, and remarks that the Muhammadans of India should not ask their Government to interfere in the matter, but that they should bear with patience whatever atrocities Italy may inflict up on their co-religionists in other parts of the world.

He observes that the wholesale slaughter by the Italians of Muhammadans regardless of sex and age in Tripoli has merely served to establish the resolution of the Arabs and the Turks to fight to the end, and that if Italy now dared to wound the susceptibility of the Muhammadans by throwing bombs on the *kaba* and the mausoleum of the prophet, their action would only cause greater resentment among the Muhammadans throughout the world against the Italians and their sympathizers. He goes on to say that the Christian world should remember that such mischievous action on the part of Italy as the demolition of the *kaba* or the mausoleum damp the spirit of the Musalmans, as they could replace the demolished buildings with better ones.

(b)—Home.

LEADER, 16th February 1912.

The appointment of Sir James Meston as Lieutenant Governor of the United Provinces.

10. The *Leader* (Allahabad), of the 16th February 1912, expresses appreciation of the appointment of Sir James Meston as the next Lieutenant Governor of the United Provinces, and remarks that his experience as Financial Secretary both to the Local Government and the Government of India will stand him in good stead, while his sympathetic and genial manner ought to make him popular with the Indian community. The editor expresses

gratitude to His Excellency the Viceroy for selecting Sir James Meston for the office in preference to any other civilian.

11. The *Tajir* (Meerut), of the 18th February 1912, expresses appreciation of the appointment of Sir James Meston as the next Lieutenant Governor of the United Provinces, and observes that Sir James in every way deserves the high honour conferred on him.

TAJIR, 18th February 1912.

The appointment of Sir James Meston as Lieutenant Governor of the United Provinces.

12. The *Abhyudaya* (Allahabad), of the 18th February 1912, congratulates the people of the United Provinces on the appointment of Sir James Meston to the Lieutenant Governorship of these provinces. The editor states that Indians and Europeans alike have a high opinion of his abilities, and that he had no equal as a speaker and debater among the civilian members of the Imperial Council. He offers a cordial welcome to the new Lieutenant Governor, and expresses the hope that an executive council with an Indian member will be established in these provinces under his régime. He says that if these provinces remain backward even under the liberal government of Sir James Meston, there will be no hope of any future progress.

ABHYUDAYA, 18th February 1912.

The appointment of Sir James Meston as Lieutenant Governor of the United Provinces.

13. In expressing appreciation of the appointment of Sir James Meston as the next Lieutenant Governor of the United Provinces, the *Advocate* (Lucknow), of the 18th February 1912, remarks that the news of the appointment has been received with feelings of deep satisfaction throughout the provinces. The editor says that it is the good fortune of the people of the province that in the Lieutenant Governor-elect they find a ruler after their own heart, one who knows the province, and who the people had long expected would come back to the province as its ruler.

ADVOCATE, 18th February 1912.

The appointment of Sir James Meston as Lieutenant Governor of the United Provinces.

14. *Al Bashir* (Etawah), of the 20th February 1912, refers to the appreciative remarks of the *Amrita Bazar Patrika* (Calcutta) and the *Leader* (Allahabad) regarding the appointment of Sir James Meston as the next Lieutenant Governor of the United Provinces, and remarks that those journalists who are opposed to the interests of Muhammadans invariably express appreciation of the services of those European officers whom they believe to be wanting in sympathy with the aspirations of Muhammadans.

AL BASHIR, 20th February 1912.

The appointment of Sir James Meston as Lieutenant Governor of the United Provinces.

15. The *Aligarh Institute Gazette* of the 21st February 1912, expresses appreciation of the appointment of Sir James Meston as Lieutenant Governor of the United Provinces, and entertains the hope that he will give special attention to the educational needs of the province.

ALIGARH INSTITUTE GAZETTE, 21st February 1912.

The appointment of Sir James Meston as Lieutenant Governor of the United Provinces.

16. The *Mashriq* (Gorakhpur), of the 20th February 1912, referring to the creation of the province of Behar, Chota Nagpur and Orissa, urges the need for providing the new province with its own High Court and University, and says that without them considerable difficulties will arise in the internal administration of the province, and its progress will be hindered considerably. The editor remarks that it is probable that the Bengalis will oppose the establishment of a university as well as the creation of a High Court in Behar.

MASHRIQ, 20th February 1912.

The administrative changes in India.

17. The *Oudh Akhbar* (Lucknow), of the 22nd February 1912, expresses gratification at the administrative changes in India announced by His Majesty the King-Emperor at Delhi. The editor says that the changes will conduce to the efficient administration of the different provinces affected by them, and will help to improve the social, moral and intellectual condition of the people. He observes that in the course of time, when the people have made sufficient progress to justify it, Government will grant autonomy to provincial governments, in which case there will be no need for Home Rule for India as is desired by some people.

OUDH AKHBAR, 22nd February 1912.

The administrative changes in India.

18. Commenting on the article regarding the coronation concessions in India by Sir J. D. Rees that appeared in the *Fortnightly Review*, in which the writer remarked that

ADVOCATE, 22nd February 1912.

The administrative changes in India.

the darbar announcements were received by Hindus with indifference, and that it was only the "anti-English party" in India which received them with "partial satisfaction," the editor of the *Advocate* (Lucknow), in the issue of the 22nd February 1912, remarks that they could not of course expect anything better from a gentleman who always wants to pose as an authority on India and Indian questions, in spite of the fact that he is not in touch with the present conditions in India, and that he is opposed to any application of liberal principles to the Government of this country.

LEADER, 24th February 1912.

The administrative changes in India.

19. The *Leader* (Allahabad), of the 24th February 1912, publishes a contributed article entitled "Lord Curzon, the great benefactor," in which the writer says that a person who creates material for "a settled fact" to be unsettled later on by others in the best interests of the country cannot but be called a benefactor. He asserts that Lord Curzon was the only person who deliberately created such a state of affairs as to render it necessary for his successors in office to do acts for the benefit of India, and that therefore His Lordship has deserved the title of benefactor.

He observes that the recognition of the Congress as a constitutional body claiming its rights and privileges in spite of the Surat fiasco, the awakened interest of the people of England in the affairs of India, and their sympathy with the aspirations of Indians, as well as the introduction of the legislative and other reforms are entirely due to Lord Curzon's partition of Bengal, and that on that account he is entitled to the gratitude of the Indian public. He says that the unity of the Hindu community in India which is so noticeable at the present time is the result of the partition, and that the Hon'ble Pandit Madan Mohan Malaviya took full advantage of it in advancing the scheme of his Hindu University. He further says that Lord Curzon is to be thanked for the happiness and contentment brought about by His Majesty's triumphantly successful visit to India, seeing that one of the objects of His Majesty's tour in India was to allay the widespread discontent caused by the partition.

He describes the modification of the partition as the greatest triumph of British justice, and says that it has firmly established the prestige of Great Britain in India in the minds of educated Indians, and asserts that had there been no Lord Curzon in India and no partition, Englishmen would not have had such a great opportunity to demonstrate to Indians the triumph of British justice and statesmanship.

The article closes with the following words :—

"In spite of all these benefits, Lord Curzon may well stand aghast at the ruin of his own reputation, and if a person, with his reputation ruined and laid low for his whole life, be considered as more than dead, I may well, in imitation of Mr. Mazumdar, exclaim : 'Lord Curzon is dead, long live Lord Curzon?"

KAISER-I-HIND, 15th February 1912.

The future policy of Indian Muhammadans.

20. The *Kaiser-i-Hind* (Fyzabad), of the 15th February 1912 (received on the 17th February), in a leading article, discusses the future policy of Indian Muhammadans, and expresses approval of the suggestion of the *Indian Daily Telegraph* (Lucknow), that Muhammadans should make a political alliance with the Anglo-Indians.

The editor urges his co-religionists to give the suggestion careful consideration before they join the Indian National Congress or adopt any other policy.

HINDUSTANI, 16th February 1912.

The future policy of Indian Muhammadans.

21. One Ahmad Ali of Lucknow, contributes an article to the *Hindustani* (Lucknow), of the 16th February 1912 (received on the 17th February), in which he contends that the Muhammadans, who are at present engaged in devising means for the protection of their rights and privileges, will not achieve their object either by starting an agitation against Government or by persisting in their old policy of requesting Government to safeguard their interests. He accordingly suggests that the Muhammadans should settle their differences with the Hindus, and join the Indian National Congress, and he expresses the opinion that the sooner they effect a reconciliation with the Hindus the better it will be for them.

NAIYAR-I-AZAM, 19th February 1912.

The future policy of Indian Muhammadans.

22. The editor of the *Naiyar-i-Azam* (Moradabad), in the issue of the 19th February 1912, in a leading article on the future policy of the Indian Muhammadans, urges his

co-religionists to refrain from joining the Indian National Congress. He asks the members of his community to depend for their salvation on their own exertions, and observes that the Government of India, and especially the government of Lord Hardinge, does not approve of men sitting with folded hands and depending on the favours of Government.

SAHIFA, 19th February 1912.

The future policy of Indian Muhammadans.

23. The *Sahifa* (Bijnor), of the 19th February 1912, refers to the letter of Mr. Raza Ali that appeared in the *Pioneer* (Allahabad), of the 4th January, and objects to his seeking the advice of the *Pioneer* as to what should be the future policy of the Indian Muhammadans. The editor refers to the criticism of the letter by the editor of the *Pioneer* and says :—

"We too say so much that Muhammadans should avoid both sycophancy and effrontery. They should make constitutional efforts (for the realisation of their demands), and should depend for their salvation on their own exertions. It is not advisable for them to change their policy at a time when they are feeling despondent."

OUDH AKHBAR, 20th February 1912.

The future policy of Indian Muhammadans.

24. Hakim Saiyid Muhammad Ilyas Parwi of Lucknow contributes an article to the *Oudh Akhbar* (Lucknow), of the 20th February 1912, in which he advises the Muhammadans to place their confidence in, and to remain faithful to, Government, which has so far protected their interests. He suggests that Muhammadans should not abolish the All-India Muslim League, that they should support any Congress resolutions that are calculated to benefit them also, that they should establish Provincial Muslim Leagues, that the *Sunnis* and *Shias* should unite, that the Muhammadan Anglo-Oriental College should reform the theological faculty so as to meet the religious requirements of both *Sunnis* and *Shias*, and that the *Nadwat-ul-ulma* and the Shia Conference should make earnest endeavours to promote the cause of Indians. The article was continued in the issue of the 21st February, when the writer observed that if Muhammadans would only arouse themselves and show some energy they would have to stand back for no other nation, as they should know from recalling the history of their religion the achievements of their ancestors. He exhorts Muhammadans to respect their religious and spiritual leaders, and reminds them that the civilized nations have achieved success by showing respect for their religious and spiritual leaders. The writer concludes by advising Muhammadans not to waste their money in going to theatres and in other extravagances, reminds them of the need for a Muhammadan organ to keep Government informed regarding the needs of the community, as well as of the fact that the Muhammadan University project has not yet been accomplished.

OUDH AKHBAR, 16th February 1912.

Relations between Hindus and Muhammadans and *Sunnis* and *Shias*.

25. The *Oudh Akhbar* (Lucknow), of the 16th February 1912, contains a contributed article in which the writer expresses regret that the relations between Hindus and Muhammadans should be strained, seeing that formerly they used to live on good terms, and he urges the need for reconciliation between the two communities. He proceeds to describe the cause of disunion between the *Sunnis* and *Shias*, and asks them to settle their differences.

OUDH AKHBAR, 20th February 1912.

Relations between Hindus and Muhammadans.

26. The *Oudh Akhbar* (Lucknow), of the 20th February 1912, expresses surprise that the Muhammadans should be divided amongst themselves. The editor observes that there is some difference of opinion among Muhammadans as to the causes of estrangement between them and the Hindus. He urges the need for a *rapprochement* between the Hindus and Muhammadans, and remarks that if a reconciliation cannot be effected between the two communities, the Muhammadans should at any rate make up their own differences and live on terms of friendship with each other.

LEADER, 22nd February 1912.

Relations between Hindus and Muhammadans.

27. The *Leader* (Allahabad), of the 22nd February 1912, contains a contributed article entitled "Hindu-Muslim relations," in which the writer deprecates the attitude of many of the vernacular papers published in the Punjab with regard to the Hindu-Muhammadan question. He remarks that the tension of feeling between

the two communities in the Punjab is so great that it is only necessary for a paper to adopt a violent tone for it to immediately receive great public support. He mentions a number of subjects which have been treated as Hindu-Muhammadan questions in the Punjab press, and suggests that it would be very helpful to an understanding if some competent and impartial judge were asked to decide whether it is the Hindus who are less intolerant of Muhammadans or the reverse. He points out that some of the Hindu states have appointed Muhammadans to some of the highest offices to show their attitude and liberality towards Muhammadans, and enquires whether Hindus have been similarly appointed to high offices in Muslim states.

OUDH AKHBAR, 20th February 1912.

Reconciliation between Hindus and Muhammadans.

28. The *Oudh Akhbar* (Lucknow), of the 20th February 1912, contains a contributed article in which the writer urges the need for reconciliation between the Hindus and Muhammadans. Commenting on the article entitled "The annulment of the partition of Bengal" that appeared in *Al Bashir* (Etawah), of the 23rd January 1912, he complains of the attitude taken up by the *Arya Samaj* papers in expressing the opinion that the Muhammadans are now desirous of joining the Indian National Congress because they are aggrieved at the seizure of Tripoli by Italy, at the aggression of Russia in Persia and at the annulment of the partition of Bengal.

CAWNPORE GAZETTE, 23rd February 1912.

Relations between Europeans and Indians.

29. The *Cawnpore Gazette* of the 23rd February 1912, refers to that portion of the King's speech in England after his return from India in which His Majesty expressed that he would greatly rejoice if his visit should contribute to the welfare of India and strengthen the bonds of the Empire, and remarks that those Englishmen who wish to rule India by fear should take a lesson from the King's speech. The editor says that the desire to create love and sympathy between England and India cannot be accomplished by the use of force, and he asks the authorities in India to remove the distinction of colour and race, and to accord every one equal treatment, which, he says, would remove the existing tension between the rulers and the ruled, and restore confidence in the hearts of the Indians.

NAIYAR-I-AZAM, 19th February 1912.

The condition of Muhammadans in India.

30. The *Naiyar-i-Azam* (Moradabad), of the 19th February 1912, dwells at length on the four advantages on the important principles of the Muhammadan religion, viz. the offering of prayers, observing fasts, giving *zakat* (to give in charity the fortieth part of one's income) and the performance of the *haj*, and expresses regret that the leaders of the Muhammadan community do not follow strictly the principles enjoined by their religion, and thus set a bad example to the rising generation.

The editor asks the leaders of his community to reform themselves first before they try to reform others.

BHARAT JIWAN, 19th February 1912.

The memorial submitted by the Central National Muhammadan Association, Calcutta, to His Excellency the Viceroy.

31. The *Bharat Jewan* (Benares), of the 19th February 1912, publishes the substance of the reply of the Viceroy to the memorial submitted by the Central National Muhammadan Association, Calcutta, to His Excellency on the subject of the preservation of their rights, and observes that the remark made by His Excellency that efficiency was the sole necessary qualification for employment in public service has given much satisfaction to a great number of the people. The editor expresses hearty approval of the remark, and observes that Muhammadans should take this invaluable advice to heart, seeing that efficiency conquers all obstacles.

MUSLIM GAZETTE, 19th February 1912.

A suggestion to hold a public meeting to settle as to who should be the future representative of the Muhammadans of Oudh in the Provincial Legislative Council.

32. The *Muslim Gazette* (Lucknow), of the 19th February 1912, says that the representatives of the Muhammadans in the Provincial Legislative Council have not proved themselves useful to their community, nor have they discharged their duties with courage and zeal.

The editor asks his co-religionists to elect, in place of the Hon'ble Mr. Muhammad Nasim of Lucknow, who has recently resigned, a person in whom they can put implicit confidence, and who has sufficient moral courage to express his opinion frankly when he finds the interests of his community at stake or in danger.

33. The *Advocate* (Lucknow), of the 18th February 1912, contains the following passage: "In noticing the proceedings of the Provincial Council held on the 22nd January, the *Tribune* congratulates the Local Government on the fulness of the replies given by it to the interpellations put at the meeting of the Council. The *Tribune* says: 'We sincerely congratulate the United Provinces Government on the tone and spirit of the answers. Bombay and Madras have need to modify their hoary custom in this respect. They show an amount of impatience in dealing with questions and dispose of them briefly and even summarily, stating that they have no information to give. That is a spirit which is to be deplored and surely Provincial Governments would be fulfilling the purpose of reforms by declining to enquire from their officers if they themselves have no information to give.'"

ADVOCATE, 19th February 1912.

The United Provinces Council.

The editor acknowledges the improvement both in the tone and the fulness of the replies given in the Provincial Council.

With regard to Colonel Manifold's reply about the prospect of Indians employed in the Lucknow Medical College as assistant professors or demonstrators he expresses doubt as to whether members of the Provincial Medical Service will be attracted and agree to serve for seven years in the college on a salary of Rs. 100, with an allowance of Rs. 25 but without any provision of free quarters. He expresses apprehension that in these circumstances only third class men will be available.

34. The *Nasim-i-Agra* of the 23rd February 1912, expresses approval of the proposal to establish advisory councils in every district to help the district officers in the administration of local affairs. The editor entertains the hope that, when the question about the creation of advisory councils is brought before the Imperial Legislative Council, it will receive sympathetic treatment at the hands of the government of Lord Hardinge, and observes that, when the non-official members have proved themselves useful in the local and imperial councils, there is no reason to believe that they will not prove equally useful in the district advisory councils.

NASIM-I-AGRA, 23rd February 1912.

The proposed district advisory councils.

35. The *Hindustan Review* (Allahabad), for February 1912, has an article entitled "Imperial obligations" by Mr. Edward E. Long, in course of which the writer asserts that of the many great questions which face the statesmen of the Empire at the present time probably the most serious is that of the status within the Empire of the coloured citizens. He states that the vital question of the right of the coloured British citizens to dwell in British colonies has not been settled and that it threatens the future of the Empire, challenging its reputation for justice and fair play. The writer urges the need for doing away with race barriers, and states that British citizenship should give the holder similar rights to those conferred on citizens of the Roman Empire. He concludes with an appeal to the statesmen of the Empire to defend the weak against the strong and to make them strong.

HINDUSTAN REVIEW, February 1912.

Indians in British colonies.

36. The *Rohilkhand Gazette* (Bareilly), of the 16th February 1912 (received on the 19th February), says that an article was recently contributed to the *Transvaal Leader* by a Dutchman pointing out that white men were degrading themselves by over indulging in liquor, while on the other hand the coloured races, owing to their abstinance from this vice, were progressing. The writer is described as having urged that the latter should be induced to drink as much liquor as possible. Regarding such apparent evidence of depravity the editor makes the following comment:—

ROHILKHAND GAZETTE, 16th February 1912.

The coloured races in South Africa.

"This is the white man's civilization in South Africa, and this is the outcome of Dutch civilization. May God protect us, black men, from such civilization."

37. The *Mashriq* (Gorakhpur), of the 20th February 1912, expresses gratification at the visit of His Excellency the Viceroy to some of the principal cities of the United Provinces, and invites the attention of His Excellency to certain matters:—

MASHRIQ, 20th February 1912.

The Viceroy's visit to Lucknow.

He says that very little progress has been made in the cause of primary education in these provinces, while the number of primary schools has decreased,

and that the grant of fifty lakhs of rupees by the Government of India for sanitation is not sufficient for the requirements of the province, and that special officers should be appointed to investigate the causes of the virulent type of plague raging in the Azamgarh and Ballia districts.

He suggests that as in Lucknow, Allahabad, Benares and Cawnpore, something should be done for the improvement of the city of Gorakhpur.

He advocates the complete abolition of octroi duty, asks that the province should be given an executive council as is proposed for the newly-created province of Behar, that adequate grants should be made for the diffusion of primary education in the province, and that the *unani* and *vedic* systems of treatment should be included in the training imparted to the students of the Medical College, Lucknow.

ADVOCATE, 22nd February 1912.

The Viceroy's visit to Lucknow.

38. The *Advocate* (Lucknow), of the 22nd February 1912, referring to His Excellency's visit to Lucknow and to the compliments paid to Lord Hardinge in the addresses presented to him, remarks that the complete freedom of the country from all mischievous activities is the result of His Excellency's determination to bring about harmony in the land.

With regard to the observations made in the address presented by the British Indian Association about the freedom of Oudh from seditious political agitation, the editor points out that, in setting up the claim that it was also due to their efforts, the talukdars did not do justice to the mass of the people. He observes that the United Provinces generally and Oudh in particular had been free from seditious agitation not because of the special efforts on the part of anybody, but because the people had no cause of resentment against Government or its agents, and that they valued the benefits of settled and peaceful government, and knew that nothing was more likely to stand in the way of their peaceful progress than the existence of continued excitement in the country. He says that very great credit is due to the educated community in this connection who did nothing to encourage extremism in these provinces.

With regard to His Excellency's reply to the members of the ex-Royal family of Oudh, the editor expresses the opinion that, if the advice given to the members be followed, it will result in the remnants of a once great family becoming useful members of society.

SUDHA NIDHI, *Paush* 1968 (December 1911).

The King's visit to India.

39. The *Sudha Nidhi* (Allahabad), for *Paush* 1968 (December 1911) (received on the 11th January 1912), in its leading article expresses gratification on behalf of the people at the visit of the King-Emperor to India. The editor says that for centuries the Indians had not seen their Emperor, and that now that the Emperor and the Empress personally came out to India, the devotion of the people knew no bounds. They could offer no suitable present to the King-Emperor but they have presented their most valuable jewel, that of loyalty, to His Majesty and they have asked him in all affection and sincerity to take up his abode in their hearts. He adds that it would be their heart-felt desire to have their Emperor to live in India. He prays that His Majesty may ever live in peace, that he will always retain his kindly regard for his Indian subjects, and that in his reign the *vaids* may prosper, and that Government may recognize their merits and rights.

He incidentally remarks that the King-Emperor won the hearts of the entire Hindu community by his careful handling of the delicate question regarding the attendance of the Maharana of Udaipur at the Delhi darbar and by his kingly courtesy towards all the other princes as well.

OUDH AKHBAR, 20th February 1912.

The Gaekwar incident.

40. The *Oudh Akhbar* (Lucknow), of the 20th February 1912, referring to the views expressed by Mr. Keir Hardie regarding the Gaekwar incident, remarks that Mr. Keir Hardie's praise of the Gaekwar after the explanation given by His Highness that he felt nervous on the occasion of doing homage to His Majesty is improper and ill-advised. The editor observes that no ruling chief can in any way be disrespectful to the King-Emperor. He contends that loyalty proceeds from the heart and does not consist merely in making bows, and that it cannot be questioned that the Gaekwar of Baroda is loyal from the bottom of his heart.

41. The *Muslim Review* (Allahabad), in the combined issued for November and December 1911 (received on the 12th January 1912), has an article by Mr. Seraj-ul-Islam entitled "The Imperial Conference and India," in the course of which the writer says that the greatest Imperial question, which ought to have been given every consideration at the Conference, was the colour problem, and that the stability of the British Empire depended on the equitable solution of the problem of the status of the coloured race.

MUSLIM REVIEW, November and December 1911.

The Imperial Conference and India.

He continues in the following words :—

"The races that have committed the crime of being born near the line, though forming an integral part of the Empire, are debarred from participating in the citizenship under the very ægis of the 'free and just Empire.' What pride can we feel in the Empire when we are deprived of the privileges of citizenship? In Transvaal we have been denied the commonest rights of British citizenship. The Government of Transvaal have treated us as criminals and have trampled us under foot as if we were no member of the British Empire. They forget that India furnishes most of the grist for the British mills and supplies the readiest outlet for British products and British capital. They forget that India is the greatest asset of Imperial rule and the mainstay of its strength and dignity. In the works of Lord Curzon, 'India is the pivot of the Empire and the brightest jewel in the British Crown.'"

The writer states that the claims of Indians were not seriously considered by the Conference, and he characterizes the statement of Mr. Malan that the question of Indians in South Africa was one of self-preservation as imaginary.

He expressed the opinion that even if it were not imaginary it should not be permitted to carry weight with the Imperial Government.

42. The *Edward* (Cawnpore), for January 1912 (received on the 8th February), takes exception to the action of the *Hindustan* (Lahore) in calling Babu Bipin Chandra Pal a nominal patriot, because he did not attend the last Congress. The editor remarks that now that Mr. Pal, who is an earnest worker in the cause of the country, has realized that co-operation with Government alone can be productive of any good to India, he does not deserve to be called a nominal patriot.

EDWARD, January 1912.

The *Hindustan* (Lahore) and Babu Bipin Chandra Pal.

43. Haji Musa Khan contributes an article to the *Aligarh Institute Gazette* of the 14th February 1912 (received on the 19th February), in which he refers to Mr. Keane's paper on Home Rule for India, which was read by Mr. J. B. Pennington at the East India Association, London, on the 1st February, and remarks that though the essayist appears to regard the establishment of self-government in India with complaisance, the country is not prepared for such a measure at present, nor will it be for a quarter of a century.

ALIGARH INSTITUTE GAZETTE, 14th February 1912.

Home Rule for India.

He suggests that primary education should be made free and compulsory in order to prepare the masses for self-government, and expresses the hope that the Hon'ble Mr. Gokhale's Elementary Education Bill would soon be passed by Government.

He takes exception to the opposition of some of the Bengali leaders and congressmen to the establishment of a university at Dacca, and observes that their action is calculated to hinder the educational progress of Indians, as well as the realisation of the ideal of self-government in India.

44. Commenting on the article on the subject of "Indians and military service" by Major-General H. B. Jeffreys that appeared in the *Contemporary Review* for January, the *Leader* (Allahabad), of the 17th February 1912, remarks that the writer has dealt with the question in a thoroughly sympathetic spirit and taken a wise view of it from the Imperial standpoint. The editor observes that while no sane person will withhold from the British Government the credit that is rightly due to it for many an act of righteous statesmanship to which India owes her present condition, it will hardly be denied by any fair-minded Englishman that a great national injury has been done by the demartialising of the Indian people. He urges that the people should not be deprived of the privilege of bearing their part in the defence of their hearths and homes, and claims that it is oppressive to crush out any faculty. He states that at the present moment the position is

LEADER, 17th February 1912.

Indians and military service.

unsatisfactory in every respect, in that there is no military college in India, in that Indians are debarred from all the superior offices of the army, and that they are not permitted to enlist as volunteers, nor even allowed the privilege accorded to even low class Europeans of carrying arms without a licence, while that in the grant of licences, too, a less liberal policy than in the past has come into favour. He expresses regret that even the opinion publicly expressed by His Royal Highness the Duke of Connaught, who had Indian experience as Commander-in-Chief in Bombay, has not led to the establishment of an Indian Sandhurst. He expresses apprehension that, if ever the day should come when India might have to be defended against an invasion by a powerful foreign foe, the present strength of the army, though well trained, would inevitably be found to be inadequate for the double purpose of engaging in the campaign as well as garrisoning the country.

The editor suggests that the only possible solution of the difficulty will be found in the training of Indians as volunteers, and in the maintenance of reserves which can be drawn upon in the hour of need.

He remarks that a comparatively small regular army with a system of short service and a large reserve planned so as to increase automatically year by year are what the country really need and the Empire, and that such a state of affairs can only be brought about if the present policy of dealing with Indians, which is based on distrust, is radically altered. He affirms that Indians have done much to merit greater confidence in their fidelity to the British connection with India, as many a battle-field will prove.

He editor goes on to describe the British position and the very insignificant contribution of the self-governing dominions of the Empire to the burdens of Imperial defence, and asks British statesmen to consider the advisability of extending in larger and longer measure the rights of citizenship to loyal and intelligent and civilized subjects of the realm such as the Indians, and to make patriotism and loyalty interchangeable terms in their eyes.

He concludes by expressing the hope that the considerations advanced with such force of argument and considerable knowledge by Major-General Jeffreys in his article, which reinforce the editor's own conclusion, will receive attentive consideration from His Majesty's Government and the Government of India.

OUDH AKHBAR, 18th February 1912.

45. The *Oudh Akhbar* (Lucknow), of the 18th February 1912, expresses approval of the appointment of Lord Pentland as Governor of Madras, and remarks that His Excellency's appointment must have been made after due consideration by His Majesty's ministers. The editor entertains the hope that the new Governor will, by his wise and sympathetic administration of the presidency, afford no occasion to the people of Madras to regret the transfer of Lord Carmichael to Bengal.

The new Governor of Madras.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

RAHBAR, 14th February 1912.

46. The *Rahbar* (Moradabad), of the 14th February 1912 (received on the 19th February), remarks that the postponement of the marriage of Princess Indra with the Maharaja Scindhia of Gwalior is nothing short of a divine boon to the public, seeing that in case the proposed marriage had been celebrated, Indians would have been encouraged to practise poligamy. The editor refers to the report published in the *Gujrati* (Bombay) that the Government of India interfered in the marriage of Princess Indra with the Maharaja of Gwalior, on the ground that it did not consider an alliance by marriage desirable between two such important native states, and expresses gratitude to Government for having disapproved of the marriage.

The postponement of the marriage of Princess Indra with the Maharaja Scindhia of Gwalior.

IV.—Administration.

(a)—Judicial and Revenue.

ALMORA AKHBAR, January 1912.

47. The *Almora Akhbar* for January 1912 (received on the 19th February), referring to the question of the Royal prerogative of mercy being exercised in cases of prisoners

Capital punishment.

demned to capital punishment, remarks that the petitions for mercy submitted to the Government of India are not so often successful as in England.

48. Referring to the appointment of Mr. Napier as the Advocate General of Madras, the *Leader* (Allahabad), of the 24th February 1912, remarks that no real grievance can be made out against Lord Carmichael's government regarding the appointment, seeing that there is no vakil of outstanding merit in Madras, though he points out that there are several vakils who are by no means inferior to Mr. Napier. The editor says that, since the Advocate Generalship has been given back to the English bar, it was desirable that the post of Government pleader and public prosecutor should be given to a vakil. He congratulates the Government of Madras, in case it be true that not Mr. Richmond but Dewan Bahadur L. A. Govindaraghava Aiyar has been appointed Government pleader, though it will cause a serious loss to the public life in Madras.

The Advocate General of Madras.

LEADER, 24th February 1912.

(b)—Police.

49. The *Abhyudaya* (Allahabad), of the 18th February 1912, in a brief review of the Police Administration Report points to the large increase in the police establishment as well as to the expenditure on it since 1900, and states that the largest portion of it was absorbed in these provinces. The editor remarks that as compared with several other provinces the expenditure on education is smaller in the United Provinces, and expresses the opinion that if Government should devote a larger amount to the education of the people of these provinces, expenditure on the police will decrease of itself, as education was the best means of making the people peace loving.

The Police Administration Report.

ABHYUDAYA, 18th February 1912.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

50. The *Sahifa* (Bijnor), of the 19th February 1912, takes exception to the abolition of octroi duty, on the ground that it will be detrimental to the interests of the public. The editor suggests that octroi duty should only be abolished in towns which are connected by railway lines, and that it should be allowed to continue in places which are at a distance from railway stations.

The abolition of octroi duty.

SAHIFA, 19th February 1912.

(e)—Education.

51. The *Hindustan Review* (Allahabad), for February 1912, contains an article on the proposed Muslim University by Mr. S. M. Rauf Ali, Barrister-at-law, in the course of which the writer refers to Sir Saiyid Ahmad's pronouncement that Hindus and Muhammadans should recognize that they are natives of Hindustan, and that they should act in unison. He goes on to suggest that His Highness the Agha Khan should ask the Hon'ble Mr. Gokhale to join to collect the thirty lakhs which is required for the Hindu University, and then to join the Muhammadans in a combined petition to the Sovereign for one all-India institution to be called King George's University of Aligarh.

The proposed Muslim University.

HINDUSTAN REVIEW, February 1912.

52. The *Naiyar-i-Azam* (Moradabad), of the 19th February 1912, expresses regret at the delay in the realisation of the amounts of subscription promised for the Muslim University, and invites the attention of the Muhammadans to the passage in the *Qoran* where God lays special stress on the fulfillment of promises.

The editor entertains the hope that his co-religionists will mantain the credit of their faith by paying up their respective subscriptions as early as possible.

The proposed Muslim University.

NAIYAR-I-AZAM, 19th February 1912.

53. The *Mashriq* (Gorakhpur), of the 20th February 1912, expresses appreciation of the efforts made by the Hon'ble Pandit Madan Mohan Malaviya in popularizing the proposed Hindu University scheme. The editor asks him not to be satisfied

The proposed Hindu University.

MASHRIQ, 20th February 1912.

with promises of subscriptions for the University, but to make arrangements for the speedy realisation of them.

He draws attention to the letter published in the *Leader* (Allahabad), of the 13th February by "A DISGUSTED WORKER" and asks the Hon'ble Pandit to take a warning from it.

ALIGARH INSTITUTE GAZETTE, 14th February 1912.

The proposed Dacca University.

54. Nawab Mushtaq Husain contributes an article to the *Aligarh Institute Gazette* of the 14th February 1912 (received on the 19th February), in which he expresses approval of the proposed Dacca University, and remarks that the establishment of the University will remove the dissatisfaction caused to the Muhammadans of Eastern Bengal owing to the annulment of the partition of Bengal. He says that a University at Dacca will in no way be detrimental to the interests of the proposed Muslim University, and observes that the existence of both the universities will prove equally beneficial to the educational advancement of Muhammadans. In concluding the article he invites the attention of the members of his community who wished to join the Indian National Congress to the opposition of the Bengali leaders to the proposal to establish a University at Dacca, and observes that the Bengalis do not wish to see even the slightest facility offered to Muhammadans in the matter of their educational progress.

ARYA MITRA, 16th February 1912.

The proposed Dacca University.

55. The *Arya Mitra* (Agra), of the 16th February 1912 (received on the 19th February), while approving of the establishment of the proposed Dacca University, observes that it is likely to cut off the support of the Eastern Bengal Hindus from the Hindu University movement.

The editor remarks that, as Government has given equal liberty to all its subjects in religious and educational matters, it depends upon the people themselves to preserve or destroy that liberty. He says that the assistance afforded to them by Government in educational matters should serve them only as a stimulus to preserve their freedom.

OUDH AKHBAR, 16th February 1912.

The proposed Dacca University.

56. The *Oudh Akhbar* (Lucknow), of the 16th February 1912 (received on the 17th February), lends its support to the proposal regarding the establishment of a university at Dacca, on the ground that the creation of new universities will stimulate educational progress, and will be productive of much good to the people. The editor remarks that the Bengalis should not agitate over the proposed Dacca University, in the same way that they did over the partition of Bengal. He points out that now that the people themselves are endeavouring to establish denominational universities, no exception could be taken to the creation of a university at Dacca. He suggests that the opponents of the proposed Dacca University should submit their objections to the measure to the Viceroy, and should abide by his decision instead of wasting their time, money and energy in starting an agitation against the proposed university.

LEADER, 18th February 1912.

The proposed Dacca University.

57. The *Leader* (Allahabad), of the 18th February 1912, says: "The vindication of the Government's decision to establish a University at Dacca by His Excellency Lord Hardinge in reply to the deputation that waited upon him on Friday, could not be more complete. It is a convincing case which His Excellency has been able to make out, and his speech, which appears in full in our telegram columns, will be read with deep interest and gratification. We hope we shall be pardoned for pointing out the striking similarity between the line taken by us in our article on the subject and the views expressed by His Excellency. Naturally this coincidence is deeply gratifying to us. His Excellency is not able to understand, any more than we are, the alarm due to an apprehension of what they have called an educational partition."

The editor adds that it was hardly respectful to the Viceroy for any responsible public man to have said that the proposal to establish a University at Dacca meant an internal partition of Bengal, in view of the abundant proof Lord Hardinge has given of his desire to conciliate the people and have opinion on his side as far as possible. He expresses approval of the policy to increase the number of universities in India, so that they may partake more and more of the character of teaching and residential institutions, instead of being content

with conducting examinations. He points out that this is the justification urged for the Hindu and Muhammadan Universities, and that it holds good in equal measure in the case of the Dacca University. He adds that it cannot be seriously disputed that every new university should result in a greater stimulus to educational progress, and as an instance he cites the establishment of the Allahabad University which has been followed by increased educational expenditure and the wider spread of education.

He expresses gratification that the Dacca University will not be a replica of the Calcutta University, but that it will be a teaching and residential institution, and that this declaration should remove the last vestige of objection to its establishment.

He observes that Lord Hardinge's words that an examining university will not any longer satisfy the needs of advancing India, should act as an inspiration to Indian educational reformers.

In concluding the article the editor expresses gratitude to His Excellency for his memorable pronouncement of educational policy and respectfully endorses every word uttered by him.

58. The *Mashriq* (Gorakhpur), of the 20th February 1912, expresses approval of the proposal to establish a University at Dacca. — MASHRIQ, 20th February 1912.

The proposed Dacca University.

The editor takes exception to the opposition of the Bengali leaders and remarks: —

"Every one knows the distance between Calcutta and Dacca, which has resulted in the backwardness of the Muhammadans of Eastern Bengal in education. Now that Muhammadans are beginning to realise their backwardness and Government has shown some sympathy towards them, the (so-called) patriots and enlightened men of the country cannot tolerate even a small concession given to Muhammadans. These are men of whose worth, capability, knowledge and political efforts the whole country feels proud, and when such is the honesty of the great leaders it is folly to consider them as representatives of the country."

59. The *Zul Qarnain* (Budaun), of the 21st February 1912, publishes a contributed article in which the writer takes exception to the establishment of a University at Dacca, which, he says, will not be able to remove the backwardness of the Muhammadans of Eastern Bengal in education, seeing that the Hindu Bengalis who are much advanced in education will have a dominating influence in the affairs of the University. — ZUL QARNAIN, 21st February 1912.

The proposed Dacca University.

He suggests that such measures as the opening of separate colleges, the building of hostels exclusively for Muhammadans, the appointment of special officers for the supervision of primary education, and the grant of scholarships to Muhammadan students so as to send them to Aligarh would have been of greater advantage to the Muhammadan community than the establishment of a University at Dacca. He takes exception to His Excellency's procedure in announcing a University at Dacca without inviting public opinion on it, and observes that disregard of public opinion and doing things "behind the curtain" is most dangerous in the existing condition of India. The editor expresses agreement with the opinion of the writer that the creation of a University at Dacca on the model of other existing universities in India will not be beneficial to Muhammadans, but he entertains the hope that the Dacca University will be different from other universities, and that special regard will be paid to the requirements of the Muhammadans of Eastern Bengal. He invites the attention of the leaders of the Muhammadan community to the matter, and asks them to urge Government to provide special facilities for Muhammadans in the proposed university scheme.

60. The *Muslim Gazette* (Lucknow), of the 19th February 1912, expresses regret that Nawab Mushtaq Husain has made up his mind, much against the wishes of his community, to leave Aligarh and to settle in Amroha. The editor strongly objects to Nawab Muzammil-ullah Khan's holding charge of the office of secretary of the Muhammadan Anglo-Oriental College, Aligarh, and observes that Muhammadans can only put confidence in a person who works — MUSLIM GAZETTE, 19th February 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

for the community disinterestedly and not for the sake of personal aggrandizement.

NAIYAR-I-AZAM, 19th February 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

61. One Seraj-ul-Arfin of Amroha contributes an article to the *Naiyar-i-Azam* (Moradabad), of the 19th February 1912, in which he mentions the names of Nawab Muzammil-ullah Khan, the Hon'ble Sahebzada Aftab Ahmad Khan and Mr. Aziz Mirza in connection with the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh, and after discussing the situation and the relative position and merits of each, he expresses the opinion that Mr. Aziz Mirza is the best of the three, and that he can be safely entrusted with the duties of the secretary of the college.

NAIYAR-I-AZAM, 19th February 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

62. The *Naiyar-i-Azam* (Moradabad), of the 19th February 1912, expresses regret at the inability of Nawab Mushtaq Husain to perform the duties of the secretary of the Muhammadan Anglo-Oriental College, Aligarh, owing to his advancing years. The editor refers to the memorial presented by the students of the Muhammadan Anglo-Oriental College to the Nawab requesting him to continue in his post, and expresses the hope that he will not resign the secretaryship of the college, at any rate until the proposed Muslim University is established.

AL BASHIR, 20th February 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

63. One Muhammad Husain contributes an article to *Al Bashir* (Etawah), of the 20th February 1912, in which he asks Nawab Mushtaq Husain to continue in his post as secretary to the Muhammadan Anglo-Oriental College, Aligarh, till he can be spared, and to choose as his successor some one who may be able to follow in his footsteps. The writer observes that the secretary of the college should be capable of facing every difficulty boldly, and should possess character according to the teachings of the *Qoran*, having true and sincere love for his community.

ALMORA AKHBAR, January 1912.

The Government High School, Almora.

64. The *Almora Akhbar* for January 1912 (received on the 19th February), refers to the rumour regarding the abolition of the matriculation classes in the Almora Government High School from July next. The editor asks the citizens of the place to urge upon Government the necessity of maintaining the institution as a high school, seeing that the money and energy spent in establishing it years ago will otherwise be practically wasted.

MUKHBIR-I-ALAM, 15th February 1912.

The Muslim Hewett School, Moradabad.

65. The *Mukhbir-i-Alam* (Moradabad), of the 15th February 1912 (received on the 19th February), complains of the unsatisfactory condition of the Muslim Hewett School, Moradabad, which is alleged to be due to the conduct of its paid secretary, Ibrar Husain.

The editor accuses the secretary of having misappropriated the property of the Anjuman Akhwanussafa, of which he was an officiating secretary for some time, and observes that so long as he continues in the post, the Hewett School will not be able to make any progress.

He invites the attention of the district authorities and the trustees of the school to the matter, and asks them to appoint another secretary.

KAISER-I-HIND, 15th February 1912.

A survey of the *gurukul*.

66. Maulana Abdul Qadir, professor of the Madrassa Illahiat, Cawnpore, again contributes an article to the *Kaiser-i-Hind* (Fyzabad), of the 15th February 1912 (received on the 19th February), in which he discusses the system of training given to students in the *gurukul* and in the Arabic school at Deoband, and expresses regret that the latter has not yet produced a single student who can claim to possess the same spirit of self-abnegation, courage and patriotism that is found in the students of the *gurukul*.

LEADER, 17th February 1912.

The Indian Educational Service.

67. Referring to the reply given on behalf of the Government to the Hon'ble Babu Brij Nandan Prasad about the quality of the staff and the education imparted in the government educational institutions, the *Leader* (Allahabad), of the 17th February 1912, expresses the hope that the public will be afforded an opportunity of expressing their opinion on the proposals for the improvement of the Indian educational service before final decisions are taken by Government, and that in

any reorganization that may be effected the present injustice to the Indian community will be removed or at any rate mitigated.

(f)—Agriculture and questions affecting the land.

ALMORA AKHBAR, January 1912.

Forest resettlement in the Almora district.

68. The *Almora Akhbar* for January 1912 (received on the 19th February), refers to the various advantages which the cultivators used to enjoy formerly in the hill districts, and points out how they were recognized in the *Assisala* and Mr. Becket's (?) settlement. He respectfully urges that in the present settlement a portion of the forest should be reserved in the neighbourhood of each village for the common use of the villagers. He points out that among the various advantages of the preservation of forests there is also one great disadvantage, in that it increases the number of wild beasts, and suggests that for their destruction the number of licensed *shikaris* should be increased, and that they should be supplied more efficient weapons. He says that it is heard that the enquiry into the rights of the villagers in fixing the boundaries of the forests, in setting apart grazing grounds for their cattle, and in other matters is not being so liberally made as it ought to be, and suggests that the full rights of every village family irrespective of its social position and the number of its members, whether at home or abroad, should be preserved. He states that each landowner generally requires two oxen, three or four cows with their calves and, if possible, one or two buffaloes.

(g)—General.

MUSLIM GAZETTE, 19th February 1912.

The *Khwab-o-Khiyal.*

69. The *Muslim Gazette* (Lucknow), of the 19th February 1912, publishes a letter from Muhammad Kazim Shirazi, Persian teacher and late editor of the *Hablul Matin* (Calcutta), in which the writer refers to the comments of the *Muslim Gazette* of the 5th February, on the book named the *Khwab-o-Khiyal*, and remarks that the book was written by an uneducated and orthodox Brahman, and that criticisms made by the author in the book on the loyalty of Muhammadans may possibly be interesting, but they will not be able to produce any impression on the minds of educated and civilized men of the modern time.

The editor criticises the letter in the following words :—

"The criticisms of Sitaram may however be interesting to Mirza Sahib and his friends, but they cannot be of any interest to Muhammadans; on the contrary they are extremely offensive to their tone."

DARBAR, 20th February 1912.

The *Khwab-o-Khiyal.*

70. The *Darbar* (Agra), of the 20th February 1912, publishes a contributed article, in which the writer refers to the note in the *Muslim Gazette* (Lucknow), of the 12th February 1912, in which the editor took exception to the attack made on the chastity of the Muhammadan women in the book named *Khwab-o-Khiyal*, and endorses the opinion expressed therein.

The writer says that he has just returned from a journey in the frontier districts and in Kabul, and that he found the women of those places very discreet, and observes that if the inhabitants of the frontier come to know of the existence of the book in which such unjust attacks have been made on the chastity of their women they are sure to express strong resentment.

SUDHA NIDHI, *Paush* 1968 (December 1911).

The *Leader* (Allahabad) and the Hindi Literary Conference.

71. The *Sudha Nidhi* (Allahabad), for *Paush* 1968 (December 1911) (received on the 11th January 1912), condemns the *Leader* and its correspondent's attacks on the Hindi Literary Conference held last year, and points out that they were all based on the ignorance of the Hindi language on the part of the editor, and of the correspondents of the paper.

ITTIHAD, 16th February 1912.

The Urdu-Hindi controversy.

72. The *Ittihad* (Moradabad), of the 16th February 1912 (received on the 19th February), reproduces a contributed article from the *Waqf* (Lahore), in which the writer complained that subordinate officials entrusted with the service of summonses were instructed by some officials to hand over the copy of the summons written in the Nagri character to the person summoned and to return to the court the one

written in Urdu, and invited the attention of Government to the matter in order that the inconvenience thus caused to the non-Hindi-knowing litigants be removed.

NAIYAR-I-AZAM, 19th February 1912.

The vernacular journals.

73. The *Naiyar-i-Azam* (Moradabad), of the 19th February 1912, publishes a contributed article in which the writer says :—

"Does the voice of the Urdu journals, whose articles are mostly intended to foster feelings of loyalty amongst the masses, reach Government ?"

"Questions are put and notice is taken of the writings of the English papers. But when any notice of an Urdu paper is taken, it is only with a view to do it some injury, as when the Hon'ble Mr. Sachchidanand Sinha took exception in the Imperial Council to the subsidy given to the *Afghan* (Peshawar)."

"After the passing of the Indian Press Act a number of Urdu newspapers were stopped, but no notice was taken of the writings of Anglo-Indian journals, and that Government would have resented the publication of the same articles in Urdu papers."

"When the Urdu papers are so strictly watched how is it that they carry no weight with Government, and that no notice is taken by Government to matters to which its attention is invited by the papers."

He asks the editor to inform him when any reply is received by the editor from Government on the subject.

KAISER-I-HIND, 15th February 1912.

Friction in the Punjab vernacular press.

74. The *Kaiser-i-Hind* (Fyzabad), of the 15th February 1912 (received on the 17th February), expresses regret at the friction between the editors of the two Lahore papers, the *Zamindar* and the *Watan*.

The editor says that because the *Zamindar* has not disgraced itself by sycophancy, the *Watan*, for the sake of self-aggrandizement, has accused its local contemporary of spreading discontent and sedition amongst the masses.

AWAZA-I-KHALQ, 16th February 1912.

Kayasths in government service.

75. The *Awaza-i-Khalq* (Benares), of the 16th February 1912 (received on the 19th February), expresses regret that both Hindus and Muhammadans should have tried to oust Kayasths from government service. The editor remarks that the restrictions about the admission of Kayasths into government service should not be a matter of gratification to the Hindus, seeing that if Kayasths were to be excluded from government service there would remain a very small number of Hindus in the service.

LEADER, 17th February 1912.

Indians and the medical service.

76. The *Leader* (Allahabad), of the 17th February 1912, publishes a contributed article in which the writer discusses an article entitled "Western medicine in India: a problem of to-day : the *I. M. S.* vs. *The civil practitioner*," which recently appeared in the *Statesman* (Calcutta), and laments that the grievances of the medical profession in India should not be regarded when even the partition of Bengal has been undone.

The writer says that in case it be found impossible to create a separate civil medical service entirely independent of the military, the development of the indigeneous system should be encouraged, and provision made that except for the purposes of consultation Civil Surgeons should not ordinarily be allowed to practise being given some slight increase of pay to make up for this disability.

He expresses gratitude to Sir John Hewett for his keen interest in the matter of a public health service, and suggests that the elementary principles of hygiene should be taught in all village schools.

EDWARD, January 1912.

Muhammadans and the *swadeshi* and boycott movements.

77. The *Edward* (Cawnpore), for January 1912 (received on the 8th February), expresses surprise that the Muhammadans should now have felt the need for resorting to the *swadeshi* and boycott movements in spite of the fact thal they could not too strongly condemn the Bengalis for advocating them. The editor expresses the hope that both Hindus and Muhammadans will try to live on friendly terms and co-operate with each other.

AL BASHIR, 20th February 1912.

Export of corn to Europe from India.

78. *Al Bashir* (Etawah), of the 20th February 1912, refers to the question put by the Hon'ble Rai Nathi Mal Bahadur in the Provincial Legislative Council asking for attention

to the fact that thousands of bags of corn intended for despatch to Karachi and Bombay were lying at various railway stations, instead of being promptly despatched by the railway authorities and remarks as follows:—

"After reading the question one is surprised at the conflicting policies of the Hindu leaders. Sometimes they argue that famine in India is due to export of corn from India to England and Government is blamed for not stopping it, but to-day we see that Rai Nathi Mal Bahadur asks Government to make proper arrangements for the export of corn to Europe. From this we are led to infer that a person has above everything his own gain in view."

RAHBAR, 14th February 1912.

79. The *Rahbar* (Moradabad), of the 14th February 1912 (received on the 19th February), ascribes the decrease in the population of the Hindus to the fact that a large number of them renounce Hinduism and accept other religions. The editor expresses the opinion that the stringent rules regarding marriage obtaining among the Hindus, and the unequal treatment accorded to the depressed classes are to a great extent responsible for the conversion of a great number of the Hindus to other religions, and he suggests that widow-marriage and exogamy should be permitted among them. In order to prevent educated Hindus from accepting Christianity, he advises that arrangements should be made for imparting religious education to them.

The decrease in the population of Hindus.

ROHILKHAND GAZETTE, 16th February 1912.

80. The *Rohilkhand Gazette* (Bareilly), of the 16th February 1912 (received on the 19th February), publishes a contributed article in which the writer expresses appreciation of the efforts made by the District Magistrate and other officers of Sitapur to make the recent Khairabad fair a success. The editor however complains that the secretary, Babu Hoti Lal, Deputy Collector, did not make proper arrangements for the protection of the goods of merchants and exhibitors in the fair from rain, and also that sufficient arrangement was not made in the fair for the comfort of the general public. He expresses the hope that the fair will continue to be held every year as a memorial to Mr. Hope, and that in future effort will be made to remedy these defects.

The Khairabad fair.

ADVOCATE, 18th February 1912.

81. Referring to the active canvassing among the members of the ex-Royal family of Oudh for the nomination of a candidate for the trusteeship of the Husainabad endowment in the vacancy caused by the death of Nawab Faghfur Mirza, the *Advocate* (Lucknow), of the 18th February 1912, asks Government to select as trustee a gentleman who has received the benefits of a good education and is likely to prove independent and to work in the interest of the trust, on the ground that a reliable board of trustees will serve the public more faithfully and the proper administration of the most famous endowment in the provinces.

The Husainabad endowment.

SHUBH CHINTAK, 21st February 1912.

82. One Kedar Nath Pathak contributes an open letter to the Hon'ble Pandit Madan Mohan Malaviya to the columns of the *Shubh Chintak* (Allahabad), of the 21st February 1912, in which he attacks the Pandit for allowing letters to be published in the *Abhyudaya* (Allahabad), disparaging the work of the *Nagri Pracharini Sabha* and of Babu Shyam Sundar Das in connection with the preparation of a dictionary on the Hindi language. The writer asks whether Mr. Malaviya will sever his connection with the Hindu university movement now that the Maharaja of Darbhanga has joined it, and in view of the disclosures of a correspondent of the *Leader* about the irregularities existing in the university office at Allahabad. He also complains of the style and policy of the *Abhyudaya* as at present conducted, and says that it has published false statements regarding its financial position in order to secure a wide circulation. He asks the Hon'ble Pandit to discourage the campaign against the workers on the Hindi dictionary, which has been started by his friends, fellow-citizens, followers and the editor of the *Abhyudaya*, in order to maintain his reputation as a leader of the Hindus and a lover of the Hindi language.

An open letter to the Hon'ble Pandit Madan Mohan Malaviya.

V.—Legislation.

ALMORA AKHBAR, January 1912.

The Elementary Education Bill.

83. The *Almora Akhbar* for January 1912 (received on the 19th February), refers to the opinion of the Local Government on the Elementary Education Bill, and remarks that it will be more useful to impart instruction to children and boys in agriculture, arts and industries than to make primary education free and compulsory. The editor adds that the mass of the people are opposed to the principle of compulsion generally and in the case of girls in particular. He observes that the diffusion of education is a laudable object, provided that it does not induce the children to give up their hereditary professions and to seek after public service which is already over crowded.

SAHIFA, 19th February 1912.

The Elementary Education Bill.

84. The *Sahifa* (Bijnor), of the 19th February 1912, refers to the proceedings of the meeting held at Lahore on the 11th February 1912 to support the Hon'ble Mr. Gokhale's Elementary Education Bill, and remarks that the making of primary education free and compulsory in India can be beneficial to Indians only in case special provision be made for instruction in trades such as carpentry, tailoring and weaving, in primary schools. The editor suggests the provision of scholarships to the sons of poor men who require their children to work in order to earn their living and he observes that otherwise considerable hardship will result from the introduction of free and compulsory primary education in the country.

LEADER, 21st February 1912.

The Elementary Education Bill.

85. The *Leader* (Allahabad), of the 21st February 1912, quotes extracts from the opinions expressed on the Elementary Education Bill by a number of the members of the Civil Service of the United Provinces, also of the Hon'ble Judges of the High Court at Allahabad who have either supported the bill, or, failing support, have expressed warm sympathy for the cause of education and urged other measures for its extension. The editor expresses gratitude to the officers, and remarks that his sense of the value of their opinions is the higher because of the spirit in which other officers, who unfortunately form the majority in these provinces, have dealt with the question.

ALMORA AKHBAR, January 1912.

The Special Marriage Bill.

86. The *Almora Akhbar* for January 1912 (received on the 19th February), strongly condemns the Special Marriage Bill, and urges that Government should not pass it into law. The editor says that inter-marriage among different castes is not countenanced by Hindu *shastra s*, and that it will lead to legal difficulties as well.

LEADER, 23rd February 1912.

The Special Marriage Bill.

87. In a leading article in the issue of the 23rd February 1912, the *Leader* (Allahabad), quotes extracts and passages from the opinions expressed by officials and non-officials in the United Provinces in favour of and against Mr. Basu's Bill, and remarks that it is superfluous to say that the United Provinces Government has reported against the Special Marriage Bill. The editor, after adversely criticising Sir Leslie Porter's opinion on the subject, observes that it will perhaps be news to the Hon'ble Babu Bhupendra Nath Basu that he desires that a member of a joint Hindu family "should be entitled to take his Muhammadan wife into the common home," and style himself "an orthodox Hindu". He adds that Sir Leslie Porter had possibly some means of ascertaining that these were the real opinions of Babu Bhupendra Nath Basu, which his much misunderstood bill certainly does not provide.

HINDUSTANI, 16th February 1912.

An amendment in Act XX of 1856.

88. The *Hindustani* (Lucknow), of the 16th February 1912 (received on the 17th February), contains a contributed article in which the writer urges the need for an amendment to Act XX of 1856. He suggests that the appointment of the *panchas* of towns should be made by election, and that the duties of *bakshis* should be defined, and that the grades of their salaries should be fixed.

ADVOCATE, 18th February 1912.

The United Provinces Court of Wards Act.

89. The *Advocate* (Lucknow), of the 18th February 1912, says that the Court of Wards Bill which was made law on Thursday last was considerably improved in the Select Committee, but expresses regret that what had been gained in the committee was lost at

the meeting of the Council, because the majority, which consisted of officials and zamindars, was formidable, and would not depart from the principles laid down in the first draft of the measure. The editor remarks that the passing of certain sections of the bill, notably of section 59, was a sad commentary on the present constitution of the Council. He observes that when a provision of law which is condemned by Judges of the High Court, by all well-known lawyers of the province and by lawyer members of the Provincial Council is passed by an overwhelming majority, or when a section which would lead to the disruption of Hindu joint families is accepted, it must be due to one of two things either the eminent Judges of the High Court and the lawyers of the United Provinces are indifferent to the fate of the landowning classes, or the expanded councils are so constituted that the voice of the aristocracy of intellect is feeble and weak and cannot make itself heard against the aristocracy of wealth. In these circumstances he urges the necessity of setting on foot a strong agitation to get the constitution of the Council reformed.

The editor exonerates the Government of Sir John Hewett from being a party to the introduction of section 59, which was introduced by the Government of India, and expresses appreciation of His Honour's action in distinctly telling the official members of the Council not to treat the section as a government proposal. He says that even this announcement did not affect the issue, and the most objectionable provisions of the bill to which Government itself did not attach great importance were made law.

He expresses the hope that the Court of Wards Act will be very sparingly enforced, and not worked in such a manner as to reduce the credit of the zamindars or to cause hardship to honest people having monetary dealings with the zamindars.

ABHYUDAYA, 18th February 1912.

The Medical Registration Bill of the Bombay Government.

90. The *Abhyudaya* (Allahabad), of the 18th February 1912, publishes, without any comments, the text of the memorial submitted by the *Ayurveda Mahamandal* to the Bombay Government regarding the Medical Registration Bill which has been introduced in its Legislative Council.

VI.—Railway.

RAHBAR, 14th February 1912.

A complaint against the Rohilkhand and Kumaun Railway.

91. The *Rahbar* (Moradabad), of the 14th February 1912 (received on the 20th February), referring to the article entitled "A complaint against the Rohilkhand and Kumaun Railway," that appeared in the *Rohilkhand Gazette* (Bareilly), of the 1st February 1912 (vide Selections No. 6 of 1912, paragraph 103), says that the complaint about the ill-treatment of subordinates by the Traffic Superintendent of the Rohilkhand and Kumaun Railway is groundless, and that persons who are dismissed from service can never be expected to speak favourably of him. The editor remarks that it cannot be maintained that leave is not granted to the employés whenever they require it. Regarding the allegations made against the Traffic Superintendent in connection with the death of Babu Lachhman Prasad, late station master of Ujhauli, he says that the editor of the *Rohilkhand Gazette* is probably unaware of the rules regarding sick leave, as otherwise he would not have made such allegations.

ROHILKHAND GAZETTE, 16th February 1912.

The Rohilkhand and Kumaun Railway.

92. The *Rohilkhand Gazette* (Bareilly), of the 16th February 1912 (received on the 19th February), complains of the dismissal of Babu Ram Lal, goods clerk, by Mr. Kelly, Traffic Superintendent, Rohilkhand and Kumaun Railway, and asks the editor of the *Rahbar* (Moradabad), who supported the action of the Traffic Superintendent, when a complaint was made against him on some former occasion, to explain the desirability of the dismissal of the goods clerk who faithfully served the company for a period of eleven years.

VII.—Post Office.

POSTAL MAGAZINE, September and October 1911.

A suggestion to nominate subordinate officials of the Postal Department for the telegraph training school.

93. Udai Narayan Asthana, parcel clerk, Gorakhpur, contributes an article to the *Postal Magazine* (Agra), for the months of September and October 1911 (received on the 25th January 1912), in which he complains of the slow rate of promotion of the subordinate officials of the

postal department, and suggests that some of them at any rate should be nominated every year for the telegraph training school.

VIII.—Native societies and religious and social matters.

MUSAFIR, 16th February 1912.

The sanctity of the *Qoran*.

94. The *Musáfir* (Agra), of the 16th February 1912 (received on the 19th February), publishes another instalment of the article entitled "The sanctity of the *Qoran*," in which he observes that as the replies given in the *Qoran* to certain questions are irrelevant, the style of the book cannot be regarded as perfect or even excellent. The editor quotes the views of some of the *ulmas* of ancient times in support of the contention that the *Qoran* is neither elegant nor eloquent in style. He observes that Indian Muhammadans, who are not well versed in Arabic, may regard it otherwise but that it cannot be so regarded in Arabia where people can write books in a far better style than the *Qoran*.

MUSAFIR, 16th February 1912.

A review of *hadises*.

95. The *Musáfir* (Agra), of the 16th February 1912 (received on the 19th February), commenting on the article published in the *Hakam* (Qadian, Gurdaspur), in reply to a series of articles entitled "A review of the *hadises*" that appeared in the *Musáfir*, remarks that it cannot be denied that next to the *Qoran* come the *hadises* as forming the basis of Islam. The editor quotes a verse from the *Qoran* in support of his statement that most of the verses of the *Qoran* are equivocal and meaningless. He contends that the allegation made by the *Hakam* that the tone of the *Musáfir* is objectionable, is groundless, and promises to reply to its criticisms in very mild language, provided the *Hakam* will not use insulting and abusive expressions against him.

MUSAFIR, 16th February 1912.

The missionary work of the *Arya Samaj*.

96. The *Musáfir* (Agra), of the 16th February 1912 (received on the 19th February), while expressing gratification at the considerable increase in the number of the Arya Samajists during the last ten years, remarks that their progress in the matter of spreading the Vedic faith has been very slow in comparison with the Christians. The editor ascribes the slow progress made by the Arya Samajists to the differences obtaining among them, and to their having taken in hand works other than the diffusion of the Vedic faith.

MUSAFIR, 16th February 1912.

A religious controversy between the *Musáfir* (Agra) and the *Curzon Gazette* (Delhi).

97. In continuation of the article entitled "A religious controversy between the *Musáfir* and the *Curzon Gazette* (Delhi)," the *Musáfir* (Agra), of the 16th February 1912 (received on the 19th February), takes the *Curzon Gazette* to task for alleging that Swami Dayanand was not a well-educated man. The editor endeavours to prove that Dayanand was a very capable man, and quotes the opinion expressed by Sir Saiyid Ahmad Khan on the occasion of Dayanand's death regarding the latter's accomplishments in the matter of Sanskrit and Vedic literature.

MUSLIM GAZETTE, 19th February 1912.

The *Arya Samaj* and the *Nau-Muslims*.

98. One Abdul Ghafur Khan of Malihabad contributes an article to the *Muslim Gazette* (Lucknow), of the 19th February 1912, in which he refers to the article of the *Musáfir* (Agra) in which the editor urged his co-religionists to help the Aryan missionaries in their work of converting the *Nau-Muslims* to the Arya faith, and asks the *Nadwa* to bestir itself, and to save the Muhammadans from falling into the hands of the Arya Samajists.

HINDUSTAN REVIEW, February 1912.

Indian women.

99. Mr. R. C. Bonnerjee has contributed the first part of an article on Indian women to the *Hindustan Review* (Allahabad) for February 1912. The writer commences by pointing out that the position of women causes anxiety chiefly in the middle classes of society. He shows that the idea of *pardah* for women continues to be attractive to Hindus and Muhammadans, while their emancipation appeals to Western nations. At the same time he acknowledges that men were induced to keep their women carefully guarded in the old days for reasons of necessity, but that nowadays "men and women can go about the streets fearless of molestation (unless indeed the police are on the scent of a political crime)." The writer

complains that the manners of certain Anglo-Indians restrain Indians from allowing their women to leave the *pardah*. In this connection he writes as follows:—

"The despised Babu has experienced such treatment often enough and he remembers it. The struggle for his daily bread forces him to come into contact with people whom he would much rather avoid. But if he cannot keep himself from this contact at least, so he reasons, he need not expose his women-kind to such insults or such indignities. He may be able to endure this treatment in silence when it affects him alone, but, if it touches those whom it is his duty to keep from ill, his task becomes more difficult. Galling though it may be to see himself treated thus it is doubly galling to have his women-kind witness his discomfiture. It may be confidently affirmed that many Indians who have very liberal ideas with regard to the position of women shrink from putting them into execution for fear of exposing their women-kind to insult. Unfortunately, the matter does not stop there. Indians themselves are still more to blame. Until quite recently, a certain class used to display towards women who have left the *zanana* the worst possible manners. It was hard some time ago for Indian women to be seen in open carriages without bringing upon themselves insult and abuse from their own ignorant countrymen. Matters have gradually changed in this respect with the spread of education, but they have changed neither quickly nor completely."

RAHBAR, 14th February 1912.

Sadhus and Indian women.

100. One Umrao Singh of Umballa contributes a lengthy article to the *Rahbar* (Moradabad), of the 14th February 1912 (received on the 19th February), in which he deplores the evil nature of the influence exercised by some *sadhus* over Indian women, and urges the Hindu leaders to take steps to protect Hindu women from the demoralising influence of *sadhus* of bad character. He suggests that public-spirited persons should move Government to pass a law to restrict the number of *sadhus* and put some restraint on them.

SAHIFA, 12th February 1912.

The advent of Imam Mehdi.

101. The *Sahifa* (Bijnor), of the 12th February 1912 (received on the 14th February), reproduces a contributed article from the *Zamindar* (Lahore), in which the writer, Khwaja Hasan Nizami Dabir, of Delhi, refers to the situation in Tripoli, Morocco and Persia, and remarks that the very existence of Islam is now in danger. He observes that the advent of the last Imam alone can save Islam, seeing that by his advent the Muhammadans will be infused with religious enthusiasm and sincerity. He remarks that, if only Muhammadans be informed that the time of the advent of Imam Mehdi is at hand, they will shake off their lethargy, and will begin to take an interest in the problems of life. He states that his pamphlet entitled *Shaikh Sanausi wa Zahur Imam* relating to the advent of Imam Mehdi enjoyed an extensive sale, especially in Bombay, where the people seemed to be very religiously inclined. He says that the pamphlet particularly interested the poor people, which showed that the rich are indifferent towards religion. He goes on to say that, being encouraged by the good effects which the pamphlet produced on the minds of the public, he began to search for any reference to Imam Mehdi in books of other religions. He tries to show that the *Kalanki Puran* prophesies the advent of Imam Mehdi, and that the circumstances described in the *Puran*, under which the *Kalanki avatar* is foretold to appear point to the advent of Mehdi in the near future.

TRISHUL, 15th February 1912.

The *Bharat Dharam Mahamandal*.

102. In a leading article entitled "The drifting *Mahamandal*: Where is it going to? How (are we) to check its perilous course?" the editor of the *Trishul* (Benares), in the issue of the 15th February 1912 (received on the 19th February), deplores the present condition of the *Bharat Dharam Mahamandal*, and asks the entire Hindu community for assistance to save the institution from collapse. He complains of the lack of proper control on the part of its responsible head and of his assistants in office, which is said to have brought all work to a stands till point of dislocation. He holds Swami Gayanandji responsible for the mismanagement of the *mahamandal* and says that he is sadly wanting in practical business knowledge.

MUSAFIR, 16th February 1912.

The *Muharram* at Agra.

103. The *Musáfir* (Agra), of the 16th February 1912 (received on the 19th February), referring to the article entitled "The *Muharram* at Agra," that appeared in the issue of the 2nd February, says that a report has been received from Lahore that the *Paisa Akhbar* (Lahore), in the issue of the 9th February, has offered an unqualified apology to Messrs. Satya Narayan and Company. The editor remarks that it is better to offer an apology than to deliberately conceal a fault, and asks the *Paisa Akhbar* to note that a wise man should not do an act of which he may have to repent afterwards.

AL MUSHIR, 18th February 1912.

Mismanagement of *waqf* properties.

104. *Al Mushir* (Moradabad), of the 18th February 1912, complains of the mismanagement of the *waqf* properties by the trustees, and observes that they generally spend the income derived from them on objects for which they were not intended by the creator of the *waqf*.

The editor says that *waqfs* are consecrated properties, and that their sale or use for purposes not consistent with the wish of the creator of the *waqf* is forbidden by religion.

He invites the attention of Government to the matter, and suggests that if Government were to administer the *waqf* properties, the income derived from them would be properly utilised.

IX.—Miscellaneous.

Nil.

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Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:
The 24th February 1912.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	9,000 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
3	Jain Gazette	Allahabad ...	Do. ...	Jagmander Lal, Jaini, M.A., Barrister-at-law.	
†4	Lucknow Collegian ...	Lucknow ...	Do. ...	Rev. T. T. Badley, of Lucknow; American; 45.	1,200 copies.
5	Mahámandal Magazine ...	Benares ...	Do.		
6	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	38 copies.
7	Muslim Review	Allahabad ...	Do. ...	Mirza Abul Hasan; 30	200 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 40.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 „
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 50.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; Arya; 30 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 46. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 46.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	1,375 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 27 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar ...	800 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 35 ...	475 „
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 40... ...	1,000 „
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 44.	125 „
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 27.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 43.	300 „
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán Khán; Muhammadan, Pathán; 40.	625 „
27	An Nasir	Lucknow ...	Do. ...	Shakháwat Ali.	
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 32	725 copies.
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 „
30	Brahman Samáchár ...	Saharanpur ...	Do. ...	Chotey Lál Tagá	500 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 42...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Lal Nigam.	
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 23.	600 copies.
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 33 ...	500 „
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 39.	300 „
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 35.	450 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 „
†38	Kshattriya	Meerut ...	Do. ...	Shádi Rám; 36...	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Kul Bháskar	Allahabad ...	Monthly ...	Shridhar Prasád; Kayasth; 30 ...	200 copies.
40	Old Boy	Benares ...	Do. ...	Itrat Husain, B.A.; 38	1,000 „
41	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 „
42	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
43	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,600 „
44	Tabsira	Lucknow ...	Do. ...	Muhammad Taki Ali.	
45	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	300 copies.
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 33.	600 „
47	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 35 ...	650 „
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 29.	1,400 „
49	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 40.	400 „
50	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 37.	550 „
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 70.	200 „
52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 55.	200 „
53	All India Shia Gazette ...	Lucknow ...	Do. ...	Saiyid Mubárak Ali; 32	600 „
54	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	
55	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 28	1,000 copies.
56	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
57	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 40 ...	150 „
58	Vyápári-wa-Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	350 „
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 53.	1,050 „
61	Al Mushir	Moradabad ...	Do.		
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 31 ...	700 copies.
*63	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	900 „
64	Anwar Alam	Dehra Dun ...	Do.		
65	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 30 ...	300 copies.
66	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 57 ...	500 „
67	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
68	Darbar	Agra	Do.		
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 copies.
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 „
71	Independent	Allahabad ...	Do. ...	Shyám Kishore Varmá; Kayasth; 40...	500 „
72	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*73	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 42	200 „
74	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	40 „
75	Kaisar-i-Hind	Fyzabad ...	Do.		
76	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 copies.
77	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	800 „
78	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 „
79	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 25 ...	2,000 „
80	Muslim Gazette	Lucknow ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Naiyar-i-Ázam	Moradabad ...	Weekly ...	Saiyad-Ibn-Ali; Muhammadan; 48 ...	350 copies.
82	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52.	
83	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	225 copies.
84	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 ,,
85	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 46	700 ,,
86	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 28.	350 ,,
87	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 25.	300 ,,
88	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 ,,
89	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
90	Tájir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 40	72 ,,
91	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 32 ...	400 ,,
92	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 31.	300 ,,
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 42.	500 ,,
94	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,700 ,,
95	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 58.	300 ,,
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 51 ...	300 ,,
	ARABIC-URDU.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
98	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Brahman; 55	About 100 ,,
100	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 36	700 ,,
101	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	500 ,,
102	Bháskar	Meerut ...	Do.		
103	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	404 copies.
104	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 54	700 ,,
105	Deháti	Benares ...	Do. ...	Gulób Chand Shrivástava; Kayasth ...	300 ,,
†106	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 57	400 ,,
107	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.	
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt; Brahman; 35 ...	600 copies.
109	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 39 ...	700 ,,
110	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	Bálmakund Sharmá.	
111	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 28	1,000 copies.
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 44	300 ,,
113	Indu	Benares ...	Do. ...	Ambika Prasád Gupta.	
114	Jiwan	Cawnpore ...	Do. ...	Rám Prasád.	
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 36 ...	450 copies.
116	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra ...	1,500 ,,
*117	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	800 ,,
118	Maheswari	Aligarh ...	Do.		
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 26 ...	* 1,500 copies.
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 27 ...	400 ,,
*121	Nágri Prabardhni Patriká ...	Allahabad ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Náráyani or The Vedánta Patriká	Fyzabad ...	Monthly ...	Rám Nandan Sahái.	
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri	800 copies.
124	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande ; 27... ...	5,000 „
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá ; 25 ...	30 „
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman ; 35 ...	500 „
127	Sanádhyopkárak	Agra	Do. ...	...	750 „
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp ; Brahman ; 40 ...	1,350 „
129	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi ; Brahman.	2,200 „
130	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru ; Kashmiri ; 30.	1,000 „
131	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi ; 31	1,200 „
132	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla ; 45	500 „
133	Swadesh Bándhavé ...	Agra	Do. ...	Kunwar Hanumant Singh ; Rájput ; 44	550 „
134	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi ; Brahman	
135	Vaishya	Allahabad ...	Do. ...	Sangam Lal ; Agarwal.	
*136	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád ; Máthur Brahman ; 37.	1,000 copies.
137	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám ; Brahman, Arya ; 40	850 „
138	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri.	
†139	Kám Dhenu	Hardwar ...	Do. ...	Bábá Bhagwán Dás Udási ; 45 ...	500 copies.
140	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A. ; Kshattriya ; 43.	1,000 „
141	Rájpút	Agra	Do. ...	Thakur Hanumant Singh ...	1,550 „
142	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád ; Khatri ; 45 ...	775 „
143	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth ; Brahman ; 40 ...	200 „
144	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt ; Brahman ; 57 ...	1,500 „
145	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá ; Khatri ; 34	1,500 „
146	Jain Gazette	Jalesar (Etah) ...	Do. ...	Babu Banársi Das Jain, B.A.	
147	Kaisar Hind	Benares ...	Do.		
†148	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 copies.
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám ; Khatri ; 55 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do.		
151	Abhyudaya	Allahabad ...	Twice a week	Krishna Kant Malviya	2,000 copies.
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Union Gazette* (Bareilly), of the 14th February 1912 (received on the 26th February), reproduces an article referring to the aggressive and barbarous attitude of the European Powers, from the *Moslem* (Poona), and remarks as follows:— UNION GAZETTE, 14th February 1912.

The situation in Persia and Tripoli.

"Russian and Italian atrocities in Persia and Tripoli respectively show in plain words that European civilization is another name for barbarity and cruelty, from which it is evident that Europe is a den of wild and ferocious animals."

2. The *Ittihad* (Moradabad), of the 24th February 1912 (received on the 26th February), refers to the speeches made at the meeting of the Persian Society in London, which was held to protest against Russian aggression in Persia, and remarks that the policy of the British Foreign Minister with regard to Persia is calculated to lower the reputation of the British nation. The editor urges Sir Edward Grey to give up his present objectionable policy for the honour of his country. ITTIHAD, 24th February 1912.

The situation in Persia.

3. The *Abhyudaya* (Allahabad), of the 18th February 1912 (received on the 19th February), expresses doubts as to the ultimate prosperity of the republican form of government in China. The editor says that he apprehends that China may become involved in war with other countries even in the event of the new form of government achieving success, as China is likely to desire to extend her territory. ABHYUDAYA, 18th February 1912.

The situation in China.

He observes that it is difficult to predict what turn affairs may take in Tibet and Afghanistan, in case China succeeds in improving her condition.

With regard to the proposed Trans-Persian Railway he expresses apprehension that the enterprise may result in another *Mahabharat*.

Continuing the article in the issue of the 22nd February, he remarks that the *Mahabharat* is not likely to take place in Europe, not because the various Peace Conferences have made war among European Powers an impossibility, as the latter disregard all treaties and conventions when they have their own ends to serve, but because European statesmen are of the opinion that war among European Powers will be productive of no good.

4. The *Saddharma Prachárak* (Kangri, Bijnor), of the 21st February 1912 (received on the 23rd February), expresses appreciation of the action of the Chinese republic in giving assurance to the people of religious freedom under the new government and in announcing its intention to establish conscription which the editor commends as being calculated to enable the people of China to protect their country from the European Powers, which are always watching for the opportunity to take under their protection any country which becomes weak. SADDHARMA PRACHARAK, 21st February 1912.

The situation in China.

5. The *Naiyar-i-Azam* (Moradabad), of the 26th February 1912, referring to the Italian-Turkish war, remarks that it is difficult to predict the result of the war from the reports that have so far been received. After observing that it is not likely that Turkey will concede the possession of Tripoli to Italy, the editor makes the following observations:— NAIYAR-I-AZAM, 26th February 1912.

The Italian-Turkish war.

"The *mujahids* (warriors for the faith) are in every way capable of protecting Tripoli. Moreover, besides human foes, the Italians will have to meet with a more formidable enemy in the form of the summer season, which will inflict great hardships on them, in addition to the guerilla warfare carried on by the Arabs and occasional attacks from them, which by themselves are enough to exasperate the Italian army. It is to be regretted that the ill-disposed inhabitants of Macedonia have, with singular lack of foresight, tried to take advantage of the Turkish Government being involved in Tripoli, and it is advisable that they should be duly punished. Macedonia is a Turkish province, and any Power which wants to interfere in the matter, in accordance with the objectionable practice of foreign Powers, should be frankly told not to interfere in the matter, as Turkey was quite capable of establishing peace and order within her borders. When the Italians and Russians committed atrocities in Tripoli and Persia respectively, and when a complaint was made to Sir Edward Gray by the Turks and the

Persians, he said that the action of both the Powers was justifiable. Now we shall see which Power condemns as aggressive the action of Turkey, in spite of her Government being the embodiment of mercifulness.

Turkey should not be afraid of any Power nor should she conclude peace. She should not depend upon any Power except on the Almighty God. Otherwise the result of a policy of supplication will be that other Powers will occupy other Turkish possessions as has been done with Tripoli. Not only in Europe but in the whole world, the existence of the Turks will continue only so long as they regard their honour as their existence. As soon as they begin to love their lives apart from honour, and desire to live honourably or disgracefully (they may be sure that) God will deprive them of their kingdom."

MASHRIQ, 27th February 1912.

The Italian-Turkish war.

6. The *Mashriq* (Gorakhpur), of the 27th February 1912, takes exception to the tone of the article that appeared in the *Times* (London), on the Italian-Turkish war in which the writer is said to have remarked that if Turkey does not make peace with Italy, the Italians will throw bombs on the mausoleum of the prophet Muhammad and on the *kaba* from their aeroplanes, and observes that such writing is calculated to cause resentment throughout the Muhammadan world. The editor asks Government to compel the Italians to limit the scene of their military operations to Tripoli and not to bombard the coast towns of Arabia.

AL BASHIR, 27th February 1912.

The Italian-Turkish war.

7. *Al Bashir* (Etawah), of the 27th February 1912, expresses disapproval of the action of the All-India Muslim League in asking the Government of India to prevent Italy from blockading Jeddah and Yemboo which lie on the way to Mecca and Medina respectively, on the ground that experience has shown that Government pays no consideration to such requests. The editor observes that the *haj* is not obligatory on Muhammadans when the way to Mecca and Medina is not safe, and he expresses the opinion that the Muhammadans will actually benefit by the action of Italy in blockading Jeddah and Yemboo, seeing that it would be calculated to alieniate the sympathy of Muhammadans from Italy and to bring about the boycott of Italian goods by them.

(b)—Home.

UNION GAZETTE, 14th February 1912.

The administrative changes in India.

8. The *Union Gazette* (Bareilly), of the 14th February 1912 (received on the 26th February), reproduces from the *Muslim Gazette* (Lucknow), His Highness the Aga Khan's letter on the administrative changes in India, and makes the following remark :—

"We cannot help observing in conclusion that we ought to be grateful to Government only when it fulfils its promises and safeguards our rights and interests. But when Government, after injuring the interests of the Muhammadan community, has adopted no measures for compensating the wrongs done to them, their expression of gratitude is a proof of their cowardice, and shows that the Musalman leaders are always prepared to sacrifice the interests of their community for their own advantage."

LEADER, 25th February 1912.

The administrative changes in India.

9. Commenting on the debate in the House of Lords on the administrative changes in India, the *Leader* (Allahabad), of the 25th February 1912, remarks that the feeling of the Indian community generally and of a good number of Anglo-Indians also is that Lord Curzon has been treated as he deserved, seeing that except for a little feeble support from Lord Minto, there was not a sentence uttered in support of his contention. The editor says that Lord Morley never expressed the opinion that no statesman should at any time modify the partition of Bengal, and that it was the excesses of the agitation, and the cunning way in which the Muhammadans of East Bengal were impressed into a stubborn defence of the partition, which made it difficult for Lord Morley to go back upon his declaration, but that he always took care to say that the partition was a settled fact only so far as he and Lord Minto were concerned.

The editor concludes the article with the following words :—

"If Lord Curzon were ever again to have his way in dealing with India's affairs, he would very likely bring the country to the verge of rebellion. Thank God, he is out of mischief's way, for the time being at all events."

10. A correspondent named Qamar Ahmad contributes an article to the *Mashriq* (Gorakhpur), of the 27th February 1912, in which he discusses Mr. Stead's article in the *Review of Reviews* (London), on the administrative changes in India. He agrees that the announcement of the administrative changes cannot be regarded as a Royal concession, seeing that they formed the subject of discussion between the Viceroy and the Secretary of State.

MASHRIQ, 27th February 1912.

The administrative changes in India.

He expresses agreement with Mr. Stead that, now that the partition of Bengal has been annulled, which was apparently the chief cause of the discontent in the country, the disadvantages which have accrued to other communities in consequence of the partition of Bengal should also be removed. He suggests that the Indian Press Act should be repealed, and he says that it now serves no useful purpose beyond weakening the Indian press.

Referring to the condition of Indian Muhammadans, he says that it cannot be denied that Muhammadan public opinion has been greatly perturbed, but he suggests that the leaders of the Muhammadan community should themselves direct the policy of their followers instead of consulting the *Times* (London), or the *Pioneer* (Allahabad). He asks Government to safeguard the interests of all important Indian communities, particularly as the recent announcements have lent colour to the theory that agitation can effect a change in Government policy.

In conclusion he refers to the need for an executive council in the United Provinces, and, with regard to the introduction of the Agra Estates Bill in the Provincial Legislative Council, he remarks that Sir John Hewett should not allow the bill to be passed so as not to leave anything behind him but admiration for his good administration of the province.

11. The *Abhyudaya* (Allahabad), of the 25th February 1912, referring to the debate in the House of Lords on the administrative changes in India, characterizes Lord Curzon's objections to the changes as unreasonable, and contends that as Lord Curzon himself had effected the partition of Bengal he could not be consulted in the matter of its annulment.

ABHYUDAYA, 25th February 1912.

The administrative changes in India.

The editor goes on to say that Lord Curzon, who disregarded public opinion at the time of partitioning Bengal, cannot object to the present administrative changes in India, on the ground that the public was not consulted. He expresses appreciation of the reply given by Lord Crewe that the opinion of Indians was really what mattered, and entertains the hope that it was said not only to silence the opposition, but to assure the Indians that they would be consulted about all matters that concern them.

12. Referring to the debate in the House of Lords on the administrative changes in India and Lord Curzon's condemnation of them, the *Advocate* (Lucknow), of the 29th February 1912, enquires with regard to his grievance that he was not consulted by the Government, whether it would have been in the fitness of things to invite the judgment of a person whose work it was proposed to unsettle, and whether it would have been courteous to solicit his opinion and then to ignore it. The editor, in referring to Lord Curzon's resentment of the autocratic methods of the Viceroy and the Secretary of State in not submitting the administrative changes to public criticism, remarks that aversion for autocracy and regard for public opinion were not the outstanding features of Lord Curzon's viceroyalty, seeing that in the matter of the partition of Bengal he invited public opinion only to trample it under foot, and carried his scheme in the teeth of all opposition.

ADVOCATE, 29th February 1912.

The administrative changes in India.

As regards the removal of the Capital to Delhi the editor says that in selecting Delhi for the location of the Imperial Government Indian sentiments had been consulted and that the result has justified secrecy in this connection. He goes on to say that if everybody knew and discussed the nature of the boons which the King-Emperor was to announce, it would scarcely have befitted the unique occasion of an English Monarch announcing in person his gifts to the people of India.

He concludes the article with the remark that happily His Majesty's visit to India has allayed discontent and discord, different communities of India are seeking to cultivate more friendly relations, that the King's Message of Hope

and Unity has cheered the hearts of the nation, and that it would have been a great pity if the vote of censure in the House of Lords had not been a failure.

LEADER, 1st March 1912.

The administrative changes in India.

13. Commenting on the Hon'ble Mr. Bevis's speech delivered as President of the Upper India Chamber of Commerce on the 27th February at Cawnpore, in which he spoke in terms of approval of the transfer to Delhi of the seat of the Government of India, the *Leader* (Allahabad), of the 1st March 1912, observes that this is the opinion of the whole country and not of a few in Bengal itself, and that the Bengal Chamber of Commerce is bound to view the question in a different light. The editor characterizes as absurd and selfish the suggestion made by the Bengal Chamber that the Government of India should leave the Commerce and Industry Department at Calcutta. He expresses regret at the inability of the Government of India to comply with the request of the Upper India Chamber to be allowed a representative on the Supreme Legislative Council either jointly or alternately with the Punjab Chamber of Commerce. He expresses agreement with Mr. Bevis's views that the commercial needs of the Bengal and Bombay presidencies cannot always be at one with those of the United Provinces and the Punjab, seeing that the Bombay and Calcutta merchants' chief interest is the import trade, while that of the Upper India and Punjab mercantile community is inland and export trade and the manufactures and industries of the country. Moreover in matters of railway administration and in questions of railway rates a representative of either the Bengal or Bombay Chamber of Commerce on the Imperial Legislative Council is not expected to do adequate justice to the interests of these provinces, and in these circumstances every province is entitled to be given the opportunity of having its own aspirations fairly represented. The editor also urges the fact that the interests of the Indian mercantile community are not always in accord with those of the European merchants even of Upper India, and it is therefore desirable that the former should also have independent representation in the Supreme Council.

As regards Mr. Bevis's observation on the sugar industry the editor says that it must be confessed that much has not been done either by Government or by the people to save it from impending ruin.

ROHILKHAND GAZETTE, 24th February 1912.

The future policy of Indian Muhammadans.

14. The *Rohilkhand Gazette* (Bareilly), of the 24th February 1912 (received on the 26th February), expresses regret that neither Hindus nor Muhammadans have any definite goal in view to which they can direct their political activities, and observes that so long as they have no definite aim the participation of the Hindus or the Muhammadans in the Muslim League or the Indian National Congress respectively can serve no useful purpose. The editor says that unless the Hindus and Muhammadans unite for a common cause they cannot attain political salvation.

NAIYAR-I-AZAM, 26th February 1912.

The future policy of Indian Muhammadans.

15. The *Naiyar-i-Azam* (Moradabad), of the 26th February 1912, publishes a contributed article in which the writer expresses disapproval of the proposal made by some Muhammadans to join the Indian National Congress, and observes that there is no need for Muhammadans to change their policy at all. He, however, suggests to his co-religionists that they should not be so reticent, that they should express their opinions boldly on matters of public interest, and that they should carry on agitation on constitutional lines in order to secure the introduction of any useful measure which they require.

NAIYAR-I-AZAM, 26th February 1912.

Relations between Hindus and Muhammadans.

16. The *Naiyar-i-Azam* (Moradabad), of the 26th February 1912, expresses regret at the present strained relations between Hindus and Muhammadans, and observes that when they have learnt to be more independent the spirit of jealousy and the causes of friction between them will disappear and give place to the feelings of friendship and goodwill.

ANAND. 22nd February 1912.

The appointment of Sir James Meston as Lieutenant Governor of the United Provinces.

17. The *Anand* (Lucknow), of the 22nd February 1912 (received on the 23rd February), expresses gratification at the appointment of Sir James Meston as the next Lieutenant Governor of the United Provinces, and observes that Sir James Meston, who has worked for a long time in these provinces

in different capacities, is a very capable officer. The editor expresses the hope that an executive council, with an Indian member, will be established in these provinces on his assuming office, and he says that the provinces, if they fail to make progress during the administration of Sir James Meston, are never likely to see any improvement.

ROHILKHAND GAZETTE, 24th February 1912.

The appointment of Sir James Meston as Lieutenant Governor of the United Provinces.

18. The *Rohilkhand Gazette* (Bareilly), of the 24th February 1912 (received on the 26th February), expresses approval of the appointment of Sir James Meston as Lieutenant Governor of the United Provinces, and entertains the hope that the administration of Sir James will prove a blessing to the agricultural classes of the province.

MUSLIM GAZETTE, 26th February 1912.

The All-India Muslim League.

19. The *Muslim Gazette* (Lucknow), of the 26th February 1912, expresses disapproval of the present constitution of the Muslim League, and remarks that the title-holders and rich zamindars, who are its prominent members, cannot be expected to give expression to their views boldly. The editor strongly urges that the present League should be dissolved, and that another league be formed consisting of Muhammadans of liberal views and advanced ideas, who can serve their community without motive of personal aggrandizement or fear of reproach.

MUSLIM GAZETTE, 28th February 1912

The late Maulvi Aziz Mirza, the Secretary of the All-India Muslim League.

20. The *Muslim Gazette* (Lucknow), in an extraordinary issue of the 28th February 1912, expresses regret at the untimely death of Maulvi Aziz Mirza, the Secretary of the All-India Muslim League, and says that the selection and appointment of the next secretary should be decided by the Muhammadan public and not by any particular person, and that the person selected should have no desire for personal gain but should be prepared to advance the cause of his co-religionists courageously, ably and disinterestedly.

ANAND, 22nd February 1912.

His Excellency the Viceroy's visit to the United Provinces.

21. The *Anand* (Lucknow), of the 22nd February 1912 (received on the 23rd February), referring to His Excellency the Viceroy's visit to the United Provinces invites his attention to the unsatisfactory financial condition of the municipalities in these provinces, to the need for an executive council, and urges that a grant be made for the construction of wells and canals. The editor also urges the need for the completion of the construction of the direct railway lines from the ports of Bombay and Karachi to the United Provinces, in order to better its commercial prospects, he asks for the abolition of the octroi duty, for making primary education general and for the passing of a law governing charitable endowments, which are not at present properly managed. He expresses the hope that Lord Hardinge will give some regard to the needs of the province.

ANAND, 22nd February 1912.

The Viceroy's visit to Lucknow.

22. The *Anand* (Lucknow), of the 22nd February 1912 (received on the 23rd February), publishes an account of the Viceroy's visit to Lucknow, and remarks that it would have been better if the address presented to His Excellency on behalf of the Lucknow Municipal Board had dwelt on the need for better lighting arrangements in the city, and if it had referred to the miserable condition of the western portion of the town.

ABHYUDAYA, 22nd February 1912.

The Viceroy's reply to the address of the Oudh ex-Royal family.

23. The *Abhyudaya* (Allahabad), of the 22nd February 1912, refers to the observation made by the Viceroy in the course of his reply to the address presented by the members of the Oudh ex-Royal family that these are not times in which it will suffice for a man to sit with folded hands and boast of ancient lineage. The editor reminds his countrymen that this advice applies to them as well as to the members of the ex-Royal family of Oudh, and he expresses regret that Indians are in the habit of boasting of their lineage instead of endeavouring to follow in the footsteps of their ancestors.

HINDUSTAN REVIEW, February 1912.

The Royal visit to India.

24. The editor of the *Hindustan Review* (Allahabad), in "The topics of the day" for February 1912, refers to the result of the Royal visit to India, and expresses the opinion that it has raised the status of India in the British Empire to that which was rightfully and constitutionally hers, namely that of an integral unit and joint

partner, entitled to share in all the advantages and responsibilities which are the birthright of all subjects of the Crown, wholly irrespective of their caste, creed or colour. He expresses satisfaction at the appreciation by the British public of the message cabled through His Excellency the Viceroy to the British people, and describes it as a signal proof of the indissoluble bond which now unites the two countries, and of the fact that India now holds the status of a co-ordinate State instead of that of a servient State.

Discussing the proposal for the appointment of a successor to the late Mr. Krishnaswami Iyer on the executive council of Madras the editor refers to the opinion expressed by the *Madras Mail* that this third membership is not necessarily earmarked for an Indian. The editor of the *Hindustan Review* expresses his disagreement with the opinion expressed by the same paper as to the need for administrative experience on the part of the third member, and points out that if this were correct it would exclude all Indians except Indian officials either of the Indian or the Provincial Civil Service. He states that it is most undesirable that all three members should be "sun-dried bureaucrats." He agrees with the opinion expressed by the *Leader* (Allahabad) that the member should be a public man thoroughly alive to the needs of new India and fully in touch with the sentiments of the Indian people, and not a territorial magnate whose only recommendation was his wealth and his reactionary sympathy.

In the course of a short reference to the treatment of the press representatives at the Delhi darbar, the editor expresses disappointment at both the Anglo-Indian and the Indian press having been completely passed over in the matter of titles and decorations bestowed in connection with the darbar. He notes that Mr. Lawson, the editor of the *Madras Mail*, was decorated with a C.I.E. merely in his capacity as Sheriff of Madras.

ADVOCATE, 29th February 1912.

The King-Emperor's return to England.

25. The London correspondent of the *Advocate* (Lucknow), writing in the issue of the 29th February 1912, gives a brief account of the King-Emperor's return to England, and refers to the thanksgiving service at St. Paul's in the following terms:—

"It was a fitting conclusion to a truly Imperial episode. Forms of worship may differ as between East and West, but this acknowledgement of the divine protection and the divine blessing, the first official act of Their Majesties after their return, was thoroughly in accord with Indian feeling. With us it is to be feared such state observances of religion are more or less formal but there are, I doubt, not millions of people in India who will recognize the real significance of this public thanksgiving upon the conclusion of such a fruitful undertaking as that upon which Their Majesties have been lately enga ged."

In the same letter referring to India's message to England, the correspondent says that, if it were in accordance with Parliamentary practice, both the House of Lords and the House of Commons would have surely adopted unanimously an address to the Princes and Peoples of India setting forth the appreciation felt by all classes in England of the remarkable expressions of goodwill and fellowship which were evinced at every point of the Royal progress. He points out that the tour of Their Imperial Majesties could never have been so happily consummated had it not been for the spontaneous manner in which the people of India demonstrated their attachment to the Throne and their friendly feelings towards their fellow subjects in England. He also makes the following observation :—"Those of us who know India never entertained the least doubt that the traditional loyalty and devotion to the person of the Sovereign which has always been a prominent characteristic in Indian life would completely submerge every isolated token of unrest and disaffection as soon as the beneficence of His Majesty's rule was plainly manifested to the people."

HINDUSTAN REVIEW, February 1912.

Indians in State service.

26. The *Hindustan Review* (Allahabad), for February 1912, contains an article by Mr. Jotey Lal Sarma entitled "Indians in State service" which strongly represents the rights of Indians to ministerial offices in India as being seriously overlooked. The writer commences by referring generally to the unequal treatment of Indians by the British Government. In this connection the following passage occurs :—

"The assault cases, the unwritten social laws, the avowed and unavowed political heresies, the fetish of prestige and the service rules, all illustrate silently yet eloquently, in a manner which cannot be misread or misunderstood, how the

superiority of the Britisher and the inferiority of the Indian are preserved and maintained by the zealous, watchful, uncompromising Government."

The writer traces the measures taken by Government at various times since 1833 with the ostensible intention of conceding to Indians more opportunity for government service. He refers generally to the "reorganizations" as leaving the Indians worse off than before, and as providing reservations in favour of Anglo-Indians in preference to Indians. The Public Service Commission is described as having given a death blow to the prospects of the Indian servants of the Government. He quotes statistics regarding the employment of Indians on the various railways in India, refers to the Civil List for Bengal and to the Indian Educational Service. He endorses the case made out by the Hon'ble Mr. Subba Rao, and suggests that reforms are needed in order to check the monopolization of the higher posts by one class of people, to restrict the use of nomination, to ensure a better distribution of officers over the different provinces, the raising of the Provincial Service, and the provision for promotion from one service to another. He considers also that Rs. 50 is not enough for an Indian clerk.

Indians in the Army.

27. Referring to the statement in the *Statesman* (Calcutta) that, if the people of India come forward in sufficient numbers and show that they are in earnest, that they are prepared to take the profession of arms seriously, with all the duties and the sacrifices that it involves, the paper will not be slow to support their demand, the *Leader* (Allahabad), of the 29th February 1912, enquires why its contemporary should presume that Indians are not serious, seeing that they have been praying to be allowed their legitimate share in the defence of their country for the last quarter of a century. LEADER, 29th February 1912.

Referring to another remark in the *Statesman* that the editor did not think it wise to be perpetually seeking to thrust upon the people artificial reforms which they do not really want and which therefore they are not prepared to profit by, the editor of the *Leader* remarks that it is notorious that the Government of India is one of the most conservative in the world, and that almost every reform is unduly or even indefinitely delayed, as is shown particularly in the case of the admission of Indians into the higher ranks of the Army.

The rights and duties of the kings in olden times in India.

28. One Tirath Ram contributes an article to the *Adeeb* (Allahabad), for January 1912 (received on the 9th February), in which he has endeavoured to prove that in ancient times the Hindu kings were not autocrats, but acted in accordance with the wishes of the people. The writer quotes several passages from the *Ramayana* and the *Mahabharata* in support of his contention, and expresses the opinion that if Indians work honestly they can improve their condition, live happily and prosper under the protection of His Majesty King George V, in the same way as their ancestors did in olden times. ADEEB, January 1912.

Democracy in India.

29. The *Hindustan Review* (Allahabad), for February 1912, has an article entitled "The spirit of democracy in India," by Mr. Kanailal M. Munshi, in which the writer shows how the spirit of democracy has developed in India, and refers to the visible progress from the India of the East India Company to the restless aspiring mother India of George V. He reminds his readers that in all progress there arrives a critical period when semi-consciousness is reached and when a decision must be made to take the right or the wrong path. He asserts that full living democracy, like heroic manhood, can only be attained by passing through a critical struggle which tests its strength and developes the necessary powers. He points out that one of the most serious drawbacks to Indian progress is the social system, that caste engenders a spirit of narrow contentment, cramps the instinct of progressive change, breeds discord and isolation and strikes at the root of any real co-operation. He states that any measures that have been taken to reform the system have only been half-hearted and therefore have failed. HINDUSTAN REVIEW, February 1912.

The writer asserts that the greatest force in the formation of national character should have been education. He condemns the educational system obtaining in India and describes it as merely "clerk-manufacturing." Regret is expressed that Indians have done nothing to remedy this defective system, that the average educated Indian regards political matters with careless indifference,

and that he has become a soulless automaton owing to rigidity of custom and to servitude. He describes the lack of enthusiasm as the chief reason for the tardy progress of social reform, he urges the creation of real enthusiasm, and states that it is better to err energetically than to move snail-like in the safe path of correctness, and better to stumble in creating than to walk up quietly to destruction. He quotes Mr. Roosevelt's opinion about the harmless and inefficient citizen. He is described as having said as follows:—

"There is nothing to be done with that type of citizen of whom all that could be said is that he is harmless . . . There is little place in active life for the timid good man."

In concluding the article the writer draws attention to the tendency in India to forget that the personality of a leader should be looked upon in no other light than as the personification of the principle he represents, and that the excellence of a perfect citizen consists in his capacity for either ruling or being ruled equally well.

RAHBAR, 21st February 1912.

The rumoured release of Mr. Tilak.

30. The *Rahbar* (Moradabad), of the 21st February 1912 (received on the 26th February), has the following:—

"The sacrifice which Mr. Tilak, who is respected all over the world, has made for the regeneration of the Hindu community is perhaps unparallelled in India. Mr. Tilak is undergoing great hardship in imprisonment not for the sake of any personal gain, but for the good of his countrymen. There will be hardly any person who would not try his best to be relieved (of the hardship), but Mr. Tilak does not shrink in the least from doing his duty. On the occasion of the coronation (darbar) the news was received that Mr. Tilak would be released but it turned out to be false. Later on it was rumoured that he would be released immediately after the departure of the King-Emperor, but this also proved false. Now it is said that Mr. Tilak was not set free on the occasion of the coronation darbar because, when he was asked to promise that he would not associate himself in future with political matters, he refused to do so. If this be a fact, it should be considered as a fresh instance of sacrifice on the part of Mr. Tilak. It is true that those who not only say but also feel that the country is theirs think that it is their duty to protect it in spite of the thousands of difficulties which they may have to face. Others also should take a lesson from the example set by Mr. Tilak."

HITAISHI, 20th February 1912.

The *Hitaishi* (Pilibhit), of the 20th February 1912 (received on the 27th February), refers to a contributed article which appeared in the *Madras Mail* saying that Mr. Tilak was not released because he refused to execute an agreement not to associate himself with political matters, and says that if the report is true undoubtedly Mr. Tilak acted in a very courageous way. The editor, however, urges the need for the leaders to be moderate, so that they may be respected both by Government and the people.

ABHYUDAYA, 22nd February 1912.

Indians in British colonies.

31. Referring to the debate raised in the House of Lords by Lord Ampthill on the question of Indians in British colonies, the *Abhyudaya* (Allahabad), of the 22nd February 1912, remarks that the question cannot be settled until the Government of India is empowered to decide it.

LEADER, 25th February 1912.

The Tinnevelly murder case.

32. The *Leader* (Allahabad), of the 25th February 1912, refers to the answer given by the Home Member in the Supreme Council to the Hon'ble Babu Bhupendra Nath Basu regarding the action taken on the letter that appeared in the *Pioneer* (Allahabad), about the Ashe murder case that the Government of India did not think it necessary to take any action in the matter, and says that all it wishes to say is to express the hope that Government will be equally liberal and indulgent in judging the Indian section of the press.

ADVOCATE, 25th February 1912.

The new province of Behar.

33. The *Advocate* (Lucknow), of the 25th February 1912, contains a full account of the proceedings of the extraordinary session of the Behar Provincial Conference, in which both Hindus and Muhammadans are said to have taken an active part.

The editor particularly refers to the demands of the people of Behar for a separate High Court as well as for a University in their province, and observes

that if Government desires to remove the congestion in the Calcutta University, it should give the new province its own teaching and examining University before one is established at Dacca.

Regarding the proposal for a separate High Court at Patna, the editor expresses the opinion that, when in view of the fact that the Eastern Bengal provinec was found Government would not disturb the High Court, it would better to have one strong High Court at Calcutta than to have two weak tribunals, one in Calcutta and the other at Patna. He states that there is nothing to prevent the people of Behar from continuing their connection with the existing High Court, and adds that the establishment of a new High Court at Patna would cause great hardship to the people of Orissa if they had to go all the way to Patna in order to obtain justice. In view of the unanimous demand for a High Court by the people of Behar, he would suggest that the opinion of those who are affected by the administrative changes should be consulted, seeing that there is a good deal of sentiment in these matters, as there was, for instance, in connection with the controversy about the amalgamation of the Judicial Commissioner's Court at Lucknow with the Allahabad High Court.

He supports the suggestion of the conference about the constitution of the Legislative Council of the new province, and remarks that if the Government of India accept it, it will lead to reforms in the Councils of the older provinces, which are supposed to possess a non-official majority but which has never proved itself effective.

Sir William Nicholson's committee.

34. Referring to the reply of His Excellency the Commander-in-Chief in the Supreme Legislative Council to the effect that the Military Committee, presided over by General Sir William Nicholson would deal with the three most important questions of policy, administration and finance, and that the Government of India did not think it necessary to appoint an Indian on the committee, the *Leader* (Allahabad), of the 28th February 1912, remarks that the military policy, administration and finance are not merely technical matters and he asserts that lay minds too can and ought to be applied to these considerations. The editor says that the interest of the people of India in these problems is of a vital character, and expresses regret that the Government of Lord Hardinge should have taken a different view.

LEADER, 28th February 1912.

District advisory councils.

35. Commenting on the debate in the Supreme Legislative Council on the Hon'ble Mr. Gokhale's resolution that steps should be taken to bring the district administration into closer touch with the people by the creation of district advisory councils, the *Leader* (Allahabad), of the 29th February 1912, quotes extracts from the writings and statements of the late Mr. R. C. Dutt and the Hon'ble Mr. Gokhale to show that the establishment of district advisory councils is no new idea with Mr. Gokhale or with Indian publisists generally, and that the Home Member's statement about the relations subsisting between the district officer and the people was not convincing, seeing that important questions affecting the interests of the people are considered and decided behind their backs on the mere reports of officials. With regard to the Home Member's reference to municipal and district boards, the editor observes that they are constituted and designed to do a different kind of work, and are not fit bodies to advise the Collector on matters of general administration.

LEADER, 29th February 1912.

Sir T. W. Holderness on the peoples and problems of India.

36. The *Leader* (Allahabad), of the 29th February 1912, publishes a brief review of Sir T. W. Holderness's book entitled *Peoples and problems of India*, in which the editor says that there is no other book in India which supplies the reader in the brief space of 251 pages with so much accurate information and so many suggestive and thoughtful reflections on the various problems engaging the public attention in this country. He says that he finds it difficult to accord the same high praise to those chapters of the book in which the author deals superficially with economic life, the government of British India, the Indian States, administrative problems and political and racial movements, remarking that Sir Thomas Holderness has failed to show the same profundity of thought or the same liberal spirit as in the earlier chapters. He expresses the opinion that in dealing with political questions the author has evidently taken without question Sir Valentine Chirol

LEADER, 29th February 1912.

for his guide and authority, while Sir Theodore Morison is pressed into service in like capacity in dealing with economic questions. He says that so far as the first five chapters are concerned he can recommend them to his countrymen with confidence that a study of them will make them better reformers and better patriots.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

ABHYUDAYA, 22nd February 1912.

Free and compulsory education in the Jhind State.

37. The *Abhyudaya* (Allahabad), of the 22nd February 1912, expresses appreciation of the action of the Maharaja of Jhind in introducing free education in his State, and suggests that it should also be made compulsory. The editor expresses the hope that other ruling chiefs too will follow the lead of the Maharaja of Jhind.

LEADER, 1st March 1912.

The Maharaja of Durbhanga and the *Leader* (Allahabad).

38. The *Leader* (Allahabad), of the 1st March 1912, has the following :—

"Just a piece of amusing news. The Maharaja Bahadur of Durbhanga has been pleased to stop the *Leader*, as we did not extend unqualified support to his appointment as a member of the coming Behar Executive Council. We humbly pray to God that it may live yet."

IV.—Administration.

(a)—Judicial and Revenue.

TRISHUL, 22nd February 1912.

The *Mahamandal* and the Gurudham case.

39. To remove an erroneous impression which is said to be gaining ground in the mind of the Hindu public of Benares that the *Bharat Dharam Mahamandal* is wrongfully occupying the Gurudham house of Ghoshal Raja of Bhukailash, and that it is trying to dispossess the lawful owners of the said property from their rightful possession, the *Trishul* (Benares), of the 22nd February 1912, quotes extracts from the judgment of the Subordinate Judge of Benares to show that the property in question was leased by a registered document to the *Mahamandal* by three of the Kumars of Bhukailash Rajbari. The editor expresses the opinion that it would appear from the judgment that some one connected with the *Mahamandal* had exceeded the limits of legitimate zeal in creating a false impression in the mind of the Kumars, and that he had in this way brought the *Mahamandal* into disrepute over the transaction. He asks the leading members of the various institutions to discover the culprit, and to deal with him as his impudent conduct deserves.

ABHYUDAYA, 22nd February 1912.

The trial of the Khan of Hoti Mardan.

40. Referring to the acquittal of the Khan of Hoti Mardan, who was accused of abetting the abduction of two European girls, the *Abhyudaya* (Allahabad), of the 22nd February 1912, enquires who is to be held responsible for the inconvenience caused to the Khan, and expresses the hope that Government will institute an enquiry into the matter, and inflict exemplary punishment upon the party at fault.

(b)—Police.

LEADER, 1st March 1912.

Police reform.

41. The *Leader* (Allahabad), of the 1st March 1912, says that the Hon'ble Babu Bhupendra Nath Basu has rendered a public service by bringing up the subject of the police in the Viceroy's Council. The editor says that Mr. Basu's demands for the appointment of a committee of officials and non-officials to enquire into the police administration in India, and into the necessity for amending the law relating to confessions in criminal cases, were quite justified, seeing that the reforms introduced on the recommendations of Sir Andrew Fraser's commission have not resulted in so much improvement as to render further investigation unnecessary, and that the law about the admissibility of confessions is so defective as to render it possible, if not easy, for subordinate officers and policemen who are so inclined, to abuse the powers with which they are vested. He adds that the decisions of the Calcutta High Court alone constitute such a condemnation of police methods in Bengal that non-official testimony can add little to its force, and that the same can be said of the police in other provinces.

Referring to the work of the Criminal Investigation Department, which was said to be a comparatively new feature of police administration in India, the editor notes that the Hon'ble Mr. Gokhale laid particular stress on the indiscriminate surveillance over Indian politicians. He expresses satisfaction at the Home Member's statement that the continuance of the Criminal Investigation Department on its present footing was under the consideration of the Government of India.

With regard to confessions he observes that the Law Member's remarks give ground for hope in that direction also.

(c)—Finance and Taxation.

42. Referring to the resolution moved by the Hon'ble Mr. Dadabhoy for raising the taxable minimum from Rs. 1,000 to Rs. 1,500, the *Leader* (Allahabad), of the 25th February 1912, remarks that Mr. Dadabhoy's motion was bound to be rejected, seeing that the present was hardly the time for such a remission of taxation to be seriously contemplated. The editor further observes that with the loss of the opium revenue and with an insistent demand for increased expenditure on several branches of domestic administration, notably education and sanitation, the utmost that could be expected was that there would be no fresh taxation. He adds that no responsible Government could contemplate without serious misgiving the surrender of any revenue in present circumstances.

LEADER, 25th February and 29th February 1912.

The income tax.

Reverting to the subject again in the issue of the 29th February 1912 the editor remarks that he is unable to comprehend exactly what the Hon'ble member hoped to achieve by bringing forward his ill-timed resolution, and he takes exception to his unwarranted remark that there was a lurking suspicion in the minds of the Congressmen that the income tax was the only tax which the Europeans contributed to the State. He goes on to say that, even if this malicious intent could be fully brought home to the National Congress and the Muslim League, there could be no motive for these bodies not to have raised these questions at all in order to hit the European community, for whose interest Mr. Dadabhoy seems to have such a great solicitude. He asks whether Mr. Dadabhoy was not himself present at the last Congress as a delegate.

43. The *Oudh Akhbar* (Lucknow), of the 29th February 1912, refers to the resolution moved by the Hon'ble Mr. Dadabhoy in the Imperial Legislative Council regarding the raising of the taxable minimum from Rs. 1,000 to Rs. 1,500, and expresses regret that the proposal should not have met with the approval of the Hon'ble members of the Council.

OUDH AKHBAR 29th February 1912.

The income tax.

The editor suggests that the resolution should again be brought up for consideration when a favourable opportunity presents itself, and he entertains the hope that Government will abolish the tax.

44. Commenting on the Finance Member's speech re-presenting Financial Statement for 1912-13 in the Imperial Legislative Council which he characterized as a "no change" budget, the *Leader* (Allahabad), of the 2nd March 1912, remarks that the description is a perfectly apt one, and that, consistently with the promise made last year to the Hon'ble Mr. Gokhale, an honest attempt seems to have been made to make retrenchments, and, though the result is by no means striking, it is apparent that expenditure has been kept well in hand, and that every temptation has been resisted to increase outlay where it was not unavoidable. Referring to the need for caution in forecast and economy in expenditure urged by the Finance Member in connection with the calamity of famine which threatened at one time to overwhelm the country, the editor says that an important lesson should be drawn from the situation that the condition of India's teeming millions will remain precarious so long as the bulk of them continue to rely upon the single industry of agriculture which is so dependent on the year's monsoon. He says that the salvation of the people lies in diversity of occupations and in the growth of man ufacturing industries, and that no effort can be more praiseworthy or patriotic or beneficial than constant, well thought out endeavours for industrial advancement and commercial expansion.

LEADER, 2nd March 1912.

The Imperial Budget.

After reviewing the main features of the financial year and the budget figures he concludes with the remark that Indians are indeed deeply beholden to Sir Guy Fleetwood Wilson for his financial policy, and that it is a matter of pleasure for the people of these provinces to associate the name of Sir James Meston with the Finance Member.

(d)—Municipal and Cantonment Affairs.

ANAND, 22nd February 1912.

Repairs of roads in Lucknow.

45. A correspondent, signing himself "A VYAPARI," contributes an article to the *Anand* (Lucknow), of the 22nd February 1912 (received on the 23rd February), in which he complains that in Lucknow the road leading from *Gol darwaza* to *Tarkari Mundi* has been totally closed for repairs which causes great inconvenience to the public, and he suggests that *ekkas* and hand carts should be allowed to pass through the Victoria Park so long as the road is under repair. He also suggests that when the repairs of the road leading from *Tarkari Mundi* to *Shah Mina* is undertaken, only half the road should be repaired at a time, in order that *ekkas* and hand carts may pass along the other half, seeing that there is always very heavy traffic on this road which is on the way to the *chauk* from the railway station.

ROHILKHAND GAZETTE, 24th February 1912.

Separate representation on local boards.

46. The *Rohilkhand Gazette* (Bareilly), of the 24th February 1912 (received on the 26th February), expresses regret that His Excellency the Viceroy has disapproved of the principle of communal representation, and observes that, in order to safeguard the interests of the Muhammadans, they should be allowed separate representation on local boards too.

The editor says that, when the partition of Bengal has been annulled in order to satisfy the persistent demand of the Bengalis, the refusal to grant to the Muhammadans their just claims owing to the opposition of the Hindus will lead the former to believe that Government did not attach any worth to their loyalty, and rewarded the seditionists who had caused material loss to the loyalists.

ITTIHAD, 24th February 1912.

The abolition of octroi duty.

47. The *Ittihad* (Moradabad), of the 24th February 1912 (received on the 26th February), takes exception to the proposal to abolish octroi duty, and to the imposition of house tax instead in the cities and towns of the Rohilkhand division. The editor says that house tax will cause great hardship to the poor, and he asks Government to give the proposal careful consideration.

ABHYUDAYA, 25th February 1912.

The forthcoming municipal election at Allahabad.

48. The *Abhyudaya* (Allahabad), of the 25th February 1912, refers to the forthcoming municipal election at Allahabad, and asks the voters to take into consideration the past attitude of the candidate towards the public, the works of public utility which he may have so far done or which he may be expected to do in future, and the motive which has actuated him to seek for election, before deciding to give their votes to him.

LEADER, 1st March 1912.

The health camp at Allahabad.

49. A correspondent writes to the *Leader* (Allahabad), of the 1st March 1912 about the plague health camp, to complain that not a single hut erected by the Municipal Board for plague refugees has not been occupied. He says that the huts have been made without regard for the inclemencies of the weather, that the walls being so thin as to be almost transparent, that the accommodation in them is insufficient, that they have been too much crowded together, so much as to run great risk of fire, that no pipe water is available and no police guard has been provided. He enquires whether these reasons are not sufficient to deter people from seeking shelter in such a place, and with regard to the last reason he adds that when the place where the health camp has been erected is situated in an out-of-the-way quarter of the city, which is said to be a rallying point for thieves, a demand for a police guard is not an unreasonable one.

(e)—Education.

AL BASHIR, 27th February 1912.

The proposed Muslim University.

50. Referring to the resolution passed by the Central Committee of the proposed Muslim University that small deputations should visit various places for the purpose of realizing subscriptions promised for the Muslim University, *Al Bashir* (Etawah), of

the 27th February 1912, remarks that the Muhammadan community cannot make any progress so long as its leaders are untruthful and false to their promises.

The editor remarks that, when the body of the trustees of the Muhammadan Anglo-Oriental College is so weak that it will not disclose the names of the trustees who have not yet fulfilled their promises to pay their subscriptions, it cannot be expected to conduct the business of the proposed university.

KAISER-I-HIND, 22nd February 1912.

The proposed Dacca University.

51. The *Kaiser-i-Hind* (Fyzabad), of the 22nd February 1912, expresses appreciation of the reply given by His Excellency the Viceroy to the address of the deputation of the Bengali leaders, and observes that the establishment of a University at Dacca will prove beneficial to the interests of the Muhammadan community of Eastern Bengal and Assam.

The editor exhorts the leaders of the Muhammadan community to build a hostel at Dacca for Muhammadan students like those at the Muhammadan Anglo-Oriental College, Aligarh.

MUSLIM GAZETTE, 26th February 1912.

The proposed Dacca University.

52. The *Muslim Gazette* (Lucknow), of the 26th February 1912, referring to the article entitled "The proposed Dacca University" contributed by Nawab Mushtaq Husain to the *Aligarh Institute Gazette* of the 14th February (vide Selections No. 8, paragraph 54), concedes that the progress of the Muhammadans depends upon education, but contends that Government has so far offered no special facilities for the improvement of their educational condition. The editor observes that the establishment of a University at Dacca and the appointment of a spceial educational officer will not improve the condition of Muhammadans alone. He says that the Muhammadans have no reason to be grateful to Government, seeing that no special privileges have been granted to them, and that gratefulness to Government without any sufficient cause will be looked down upon by Government, and will prove detrimental to the national existence of Muhammadans. In conclusion he says that, as no special concessions are proposed to be made for Muhammadans in the proposed Dacca University, the Muhammadans of Eastern Bengal should raise a fund to found a large number of scholarships for Muhammadans if they desire to be benefited by the proposed University.

NAIYAR-I-AZAM, 26th February 1912.

The proposed Dacca University.

53. The *Naiyar-i-Azam* (Moradabad), of the 26th February 1912, refers to the resolution passed at a meeting held in the Dacca library to protest against the establishment of a University at Dacca, on the ground that it would be detrimental to the interests of education in the country. The editor characterizes the resolution as a piece of absurd logic, and remarks that the Hindus of Bengal are opposed to the Dacca University scheme, because they do not like that any facility, however small, should be afforded to Muhammadans to improve their educational condition.

ITTIHAD, 24th February 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

54. The *Ittihad* (Moradabad), of the 24th February 1912 (received on the 26th February), expresses approval of the action of Nawab Mushtaq Husain in withdrawing his resignation, and suggests that in future some member of the *Shia* community should be selected for the secretaryship of the college.

AL MUSHIR, 28th February 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

55. *Al Mashir* (Moradabad), of the 28th February 1912, expresses approval of Nawab Mushtaq Husain's action in withdrawing his resignation, and asks him to continue in his post as long as he is spared.

The editor, however, suggests the name of Nawab Ishaq Khan for the secretaryship of the college, and observes that he is the only person fitted for the post, seeing that he holds orthodox views, is experienced and will be trusted equally both by Government and his own community.

KAISER-I-HIND, 19th February 1912.

A survey of the *gurukul*.

56. Maulana Abdul Qadir, professor of the Madrasa Illahiat, Cawnpore, in continuation of his article entitled "A survey of the *gurukul*," again writes in the *Kaiser-i-Hind* (Fyzabad), of the 19th February 1912 (received on the 24th February), in which he advises the authorities of the Muhammadan Anglo-Oriental College, Aligarh,

to impart instruction to their students on the model of the Hindu College, Benares, and the Dayanand Anglo-Vedic College, Lahore, and asks the managers of the Nadwa and the Madrassa, Deoband, to introduce the *gurukul* system there. He observes that the *gurukul* is a sort of "magazine," where military stores are collected (in the shape of young *Arya Samaj* preachers) to be used against the Muhammadans in future, and he urges his co-religionists to take note of the fact and to adopt measures for their self-defence.

SADDHARMA PRACHARAK, 21st February 1912.

57. The *Saddharma Prachárak* (Kangri, Bijnor), of the 21st February 1912 (received on the 23rd February), remarks that people have now begun to appreciate the system of education imparted in the *gurukul*, which aims chiefly at keeping students at a safe distance from the temptation of cities, and affords them every opportunity to improve themselves morally, physically and intellectually, and to create healthy and intimate relations between teachers and students. The editor points out that the Viceroy also, in the course of his reply to the deputation that waited upon him in connection with the proposed Dacca University, supported the system of education which obtains in the *gurukul*. He observes that the two great defects in the system of education followed in schools and colleges in India is that the educational institutions are located in the heart of cities, and that there is a lack of sympathetic relations between teachers and students. He observes that it is the duty of Indians to co-operate with Government in removing the defects obtaining in the present educational system.

The system of education in the *gurukul*.

SADDHARMA PRACHARAK, 21st February 1912.

58. The *Saddharma Prachárak* (Kangri, Bijnor), of the 21st February 1912 (received on the 23rd February), expresses satisfaction at the success of the *Gurukul Bhiksha Mandali* in Calcutta in the matter of realising subscriptions for the institution, at the time when money for several other projects was also being collected in Calcutta. The editor expresses the hope that in future Calcutta, which is a rich city, will render greater monetary assistance to the *gurukul*.

The *Gurukul Bhiksha Mandali* in Calcutta.

ZAMINDAR-WA-KASHTKAR, January 1912.

59. The *Zamindar-wa-Kashtkar* (Bijnor) for January 1912 (received on the 22nd February) expresses appreciation of the action of the Madras Government which has allowed experiments made in giving education to the prisoners in the Cananore and Rajmandri jails, and says that it is likely to check crime by improving the morals of the prisoners.

The imparting of education to prisoners in Madras.

JAIN PRACHARAK, February 1912.

60. The *Jain Prachárak* (Deoband, Saharanpur), for February 1912 (received on the 4th February), remarks that the progress of a country and a nation depends upon education, and he exhorts the Jains to found a denominational college just as other Indian communities have done.

The Jains and education.

RAHBAR, 21st February 1912.

61. The *Rahbar* (Moradabad), of the 21st February 1912 (received on the 26th February), expresses regret that some of the Provincial Governments should have opposed the Elementary Education Bill, on the ground that the diffusion of education among the masses will prove injurious to the interests of Indians. The editor contends that education, for the spread of which a large sum of money is spent in England, cannot prove detrimental to Indians. He expresses regret that the Government of India should spend on education only one-fifth of the amount spent on the police and the army in India, and suggests that Indians should pay more attention to education, seeing that it effects a decrease in the amount of crime, and so necessitate a considerable reduction in the police force.

The need for education in India.

LEADER, 25th February 1912.

62. Referring to the Hon'ble Sir Harcourt Butler's reply regarding the number of Indians in the Indian Educational Service, the *Leader* (Allahabad), of the 25th February 1912, says that the share of the Indian community in appointments of the Indian Educational Service throws a flood of fierce light on the much-talked-of liberality of the Government of India in employing Indians in the highly-paid offices of the public service. The editor observes that, while thoroughly alive to the need of English professors to instruct the youth of India in the literature and science of the West, he is not prepared to believe that there is such a phenomenal and lamentable lack of learning and ability among his countrymen as is represented

The Indian Educational Service.

by the figures cited by the Member for Education. The editor protests against the injustice to his countrymen in the Educational Departments of the several provinces, and expresses the hope that the conditions of employment will be revised before any agitation is set on foot in the matter.

63. The *Naiyar-i-Azam* (Moradabad), of the 26th February 1912, publishes a contributed article in which the writer gives the names of Hindu and Muhammadan teachers in the patwari schools in the United Provinces of Agra and Oudh, and remarks that it is worth noting that in the United Provinces out of a total number of forty-three teachers in the patwari schools only six are Muhammadans and the rest are Hindus, which shows that, instead of half or one-third of the total appointments, only one-seventh has been given to Muhammadans. He says that this is evidently the work of some Hindu official of the department, and the Director of Land Records and Agriculture cannot be held responsible for it.

NAIYAR-I-AZAM, 26th February 1912.

Muhammadan teachers in the Patwari schools in the United Provinces.

64. The *Mashriq* (Gorakhpur), of the 27th February 1912, refers to the proposed abolition of the post of Inspector General of Forests in India, and dwells on the importance of the Forest Department and the need for a high officer who can make the department useful. The editor suggests that forest schools with museums containing all kinds of forest productions should be opened in the big cities of every province, and that Indians should be accorded opportunities to visit the schools and the museums in order that the people of these provinces may appreciate the utility of the department. He also suggests that facilities be given to the public for procuring good timber through the commercial department of the institution.

MASHRIQ, 27th February 1912.

A suggestion to open forest schools in the chief cities of every province.

65. The *Leader* (Allahabad), of the 28th February 1912, refers to the Home Member's statement that it was in the interests of efficiency that professorships of medical colleges had been conferred exclusively on the members of the Indian Medical Service, and enquires whether the claim of superior ability and learning on behalf of the Indian Medical Service will be admitted without many qualifications by non-official medical practitioners or even by medical men in government employ not belonging to the charmed circle of the Indian Medical Service. The editor remarks that it is not also an accurate statement of fact.

LEADER, 28th February 1912.

Professorships of medical colleges.

With regard to the proposal to create an independent civil medical service in India about which correspondence is said to be still going on, the editor observes that it exemplifies the delay and tardiness with which schemes for the more liberal treatment of the Indian community mature in India.

66. The *Leader* (Allahabad), of the 28th February 1912, expresses gratitude to the Vice-Chancellor and the Syndicate of the Punjab University for their lenient decision regarding the Hindu College at Delhi. The editor expresses the hope that the time allowed by the university authorities to the new board of trustees of the institution to improve the science department of the college will be properly utilised, and he asks the Hindu community, for whose benefit the institution has been working, to accord its active support to the trustees, seeing that the whole of India is now directly interested in the fortunes of Delhi.

LEADER, 28th February 1912.

The Delhi Hindu college.

67. The *Abhyudaya* (Allahabad), of the 29th February 1912, referring to the proceedings of the All-Bengal Hindu Educational Conference held at Calcutta, expresses the hope that the Hindus of the United Provinces also will follow the lead of the Bengali Hindus, and establish a similar conference in these provinces.

ABHYUDAYA, 29th February 1912.

The need for a Hindu Educational Conference in the United Provinces.

68. The Hindi *Vyapari and Karigar* (Benares), of the 1st February 1912 (received on the 8th February), refers to the proposal of the German Government to legislate with a view to restricting the education of foreigners in Germany, and the opening of factories by them, and suggests that Indians should lose no time in going to Germany to obtain instruction in industries there before the restrictions are applied.

VYAPARI AND KARIGAR, 1st February 1912.

Industrial education in Germany.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

INDEPENDENT, 26th February 1912.

The Lachhmi Chand Lalji Mal *Dharamshala.*

69. The *Independent* (Allahabad), of the 26th February 1912, has the following :—

"Some *raises* and other inhabitants of pargana Salempur Majhauli, in the district of Gorakhpur, have submitted a memorial to His Honour the Lieutenant Governor of the United Provinces praying that the order of the District Magistrate, Gorakhpur, issued on the 17th November 1910, for closing the Lachhmi Chand Lalji Mal *Dharamshala* be cancelled, and that the *dharamshala* be exempted from the Sarai Act.

We hope that our just Lieutenant Governor will be pleased to give due consideration to the memorial, and will exempt the *dharamshala* from the Sarai Act."

SHUBH CHINTAK, 28th February 1912.

The Lachhmi Chand Lalji Mal *Dharamshala* and the Sarai Act.

70. The *Shubh Chintak* (Allahabad), of the 28th February 1912, referring to the petition of Suraj Mal and Bajrang Lal, owners of a *dharamshala* in the village of Bharouli bazaar in the Gorakhpur district to the Lieutenant Governor of the United Provinces praying for the cancellation of the order of the District Magistrate and Collector of Gorakhpur, issued on the 17th November 1910, points out the difference between a *dharamshala* and a *sarai*, and expresses the opinion that *dharamshalas* should not be governed by the Sarai Act.

BHARAT DHARM NETA, 18th February 1912.

The revival of Indian industries.

71. The *Bharat Dharm Neta* (Benares), of the 18th February 1912 (received on the 19th February), remarks that Indian industries cannot produce articles of as good quality as those manufactured in foreign countries, because of the lack of education and skill in Indians. The editor observes that Indians hesitate to start industries because they know that they will have to suffer a heavy loss by selling indigeneous articles at an equal price with foreign goods. He contends that England, Germany and other commercial countries have all resorted to the expedient of protection for the improvement of their indigeneous industries, and that eminent Englishmen have expressed the opinion that the Indian industries cannot be revived unless the import of foreign goods into India is considerably reduced. He therefore suggests that the principle of protection should be introduced in India also, that industrial education should be imparted to Indians, that the Indian public also cultivate a liking for indigeneous goods, and that arrangements should also be made for the extensive sale of Indian-made goods in foreign countries.

VYAPARI AND KARIGAR, 1st February 1912.

Provincial Industrial Conference.

72. The Hindi *Vyapari and Karigar* (Benares), of the 1st February 1912 (received on the 8th February), observes that industrial conferences can render considerable help to the public in the matter of starting new industries in the country. The editor says that, with the development of industries, social and political advancement can also be achieved, and he suggests that, in order to facilitate the improvement of the industrial condition of India, speeches should be delivered in the language spoken by the people, and that reports and magazines should also be published in vernacular instead of in English which is not understood by the masses. He proposes that the conference should start a newspaper in vernacular or render assistance to any existing industrial paper with money and literary contributions on industrial subjects, and that it should encourage the public to read it.

BHARAT DHARM NETA, 18th February 1912.

The improvement of cattle.

73. The *Bharat Dharm Neta* (Benares), of the 18th February 1912 (received on the 19th February), expresses appreciation of the proposal of the Director of the Department of Agriculture in the Punjab to form committees to initiate measures for the improvement of the breed of cattle in India. The editor expresses the hope that similar committees will be formed also in the United Provinces to devise means for the improvement of cattle.

ABHYUDAYA, 22nd February 1912.

Coolie Emigration Dépôt, Allahabad.

74. Debi Dat Dwivedi contributes another article to the *Abhyudaya* (Allahabad), of the 22nd February 1912, in which he complains that a boy named Mahabir Singh, resident of village Shah, in the Fatehpur district, has been enticed away by the

recruiting agents of the Allahabad Coolie Emigration Dépôt. He suggests that an Indian deputy collector should be appointed to enquire from the recruits whether they have willingly agreed to go abroad, and that a doctor should be appointed to look after their health in the dépôt.

ABHYUDAYA, 25th February 1912.

A comment on the open letter to the Hon'ble Pandit Madan Mohan Malaviya addressed by Kedar Nath Pathak.

75. The *Abhyudaya* (Allahabad), of the 25th February 1912, discusses an open letter to the Hon'ble Pandit Madan Mohan Malaviya, that appeared in the *Shubh Chintak* (Allahabad), of the 21st February 1912, and expresses regret that the proprietor of a paper cannot control the actions of its editors. The editor suggests that it was open to Kedar Nath Pathak to criticise the articles published in the *Abhyudaya* deprecating the work of the *Nagri Pracharni Sabha* in connection with the preparation of a lexicon on the Hindi language without making a complaint against the paper to the Hon'ble Pandit Madan Mohan Malaviya, and he points out that Shiva Prasad Gupta has nothing to do with the articles that have been appearing on the subject under criticism.

He says that a criticism of the style and policy of the *Abhyudaya* by Kedar Nath Pathak cannot be considered as a refutation of the opinions expressed on the paper.

NAIYAR-I-AZAM, 26th February 1912.

The *Khwab-o-Khiyal*.

76. The *Naiyar-i-Azam* (Moradabad), of the 26th February 1912, reproduces the article entitled "The *Khwab-o-Khiyal*" from the *Muslim Gazette* (Lucknow), of the 5th February (vide Selections No. 6 of 1912, paragraph 79), and takes exception to the book being prescribed for the examination of military and civil officers. The editor says that the unjust aspersions made by the author in his book on the loyalty of Muhammadans are calculated to produce very undesirable effect on the minds of young officers, and he asks Government to exclude it from the text-books prescribed for the examination of officers.

He also invites the attention of the Muslim League to the matter.

NAIYAR-I-AZAM, 26th February 1912.

The bestowal of titles.

77. The *Naiyar-i-Azam* (Moradabad), of the 26th February 1912, refers to the article by Mr. James Douglas on the sale of titles, that appeared in *Pearson's Magazine* (London) for December 1911, which suggested that in England there was a price fixed for every title. The editor expresses gratification that in India titles are not sold. He, however, takes exception to the present system of conferring the titles of Khan Bahadur, Khan Saheb, Rai Bahadur and Rai Saheb in large numbers on undeserving persons as being detrimental to the political advancement of India, and suggests that more discrimination should be exercised in the grant of such titles.

LEADER, 29th February 1912.

Mr. Pike's scheme.

78. A correspondent writes to the *Leader* (Allahabad), of the 29th February 1912, to enquire at what stage the discussion of Mr. Pike's scheme for the revision of the salaries of ministerial officers in the United Provinces has reached, and when it may be expected to be given effect to. He suggests that some non-official member of the Legislative Council should put a question on the subject at the next meeting of the Council.

LEADER, 1st March 1912.

Anti-vaccination and anti-vivisection movement.

79. The following is from the *Leader* (Allahabad), of the 1st March 1912 :—

"SIR,—I beg to draw your attention to the following extracts from "Fallacies and Failures of Serum-Therapy" by L. Sind-Af-Hageby, published by the Animal Defence and Anti-Vivisection Society, 170, Piccadilly, London, W :—

'The following account from 'Serums, Vaccines and Toxines' by Drs. W. C. Bosanquet and John W. H. Eyre (1909 edition), a recognized and up-to-date text-book on serum treatment, is highly instructive :—

'It cannot be denied that in a certain number of instances the injection of diphtherial anti-toxin has been followed by death directly attributable to the action of the serum. A melancholy instance was afforded by the sudden death of Professor Langerhan's infant son soon after a prophylactic dose of the serum was administered . . . A similar case of sudden death is recorded by Boone in a boy aged ten years . . . Most of the fatal cases recorded have been of the same sudden character.'

'Through some horrible blunder the Health department of St. Louis has been distributing the bacilli of lock-jaw in place of the diptheria anti-toxin. The result is that eleven diptheritic patients have died of lock-jaw after injection of the material furnished by the city, and eleven others are near death.

'The so-called Mulkowal disaster should not be forgotten in this connection. In 1902 nineteen natives who had been inoculated with Haffkine's prophylactic plague vaccine all developed tetanus, and died from it.

Beware of serums.

JUNAGAD. LABHSHANKAR LAXMIDAS."

V.—LEGISLATION.

BHARAT DHARM NETA, 18th February 1912.

The Special Marriage Bill.

80. The *Bharat Dharm Neta* (Benares), of the 18th February 1912 (received on the 19th February), in the course of a leading article on social reform, remarks that many anti-Sanatan Dharam Samajes have recently sprung up, whose members visit various cities and deliver speeches against the *Sanatan Dharam* and that some of the members of these *samajes* preach in favour of the Special Marriage Bill at Benares. The editor expresses the hope that it will not be passed into law, on the ground that Government is aware of the attitude of the orthodox Hindus towards it. He enquires from the opponents of the *Sanatan Dharam* whether they have ever given their daughters in marriage to a man of low caste, and asks them not to oppose the *Sanatan Dharam*, seeing that their opposition can do no harm to it.

LEADER, 25th February 1912.

The Special Marriage Bill.

81. The *Leader* (Allahabad), of the 25th February 1912, refers to the opinions expressed in favour of and against the Hon'ble Mr. Basu's Special Marriage Bill by the officials and public bodies in Eastern Bengal and Assam, quotes Sir Charles Bayley's opinion against the measure, and enquires whether the sense of political safety of these nervous officers will be satisfied if Government remain neutral, leaving full freedom to official and non-official members alike to vote according to their independent judgment.

LEADER, 28th February 1912.

The Special Marriage Bill.

82. In a leading article entitled "The end of the Special Marriage Bill," the *Leader* (Allahabad), of the 28th February 1912, takes exception to the way in which the Special Marriage Bill was rejected. The editor expresses agreement with the opinion of the Hon'ble Mr. Gokhale that the objections to the amendments that were proposed could only be examined in detail by a committee, and it was unfair that that chance should have been refused, which does not speak well either of the liberality of Government or of the fairmindedness of the non-official opponents. He observes that if Government felt that in view of the division of opinion in the community it could not lend countenance to the bill, it should have felt equally that it could not with any semblance of impartiality, either take sides actively against it. He expresses regret that Local Governments should have opposed the bill instead of counselling neutrality on the part of the Supreme Government.

He refers to the opinions expressed by some of the non-official members, and says that a keen sense of disappointment will be felt by friends of reform all over the country at the attitude of the Hon'ble Pandit Madan Mohan Malaviya. Government's attitude towards social legislation must, he says, produce grave anxiety in the minds of all true friends of India, and its opposition to Mr. Basu's Bill is the latest instance.

He concludes with the remark that the position is very unsatisfactory if the fusion of castes and sects which is one of the greatest needs of India has to remain unaccomplished because Government would not lend a helping hand to the reformers.

ROHILKHAND GAZETTE, 24th February 1912.

The Elementary Education Bill.

83. The *Rohilkhand Gazette* (Bareilly), of the 24th February 1912 (received on the 26th February), discusses the need for making primary education free and compulsory in India, and, referring to the opposition of the provincial governments to the Hon'ble Mr. Gokhale's Elementary Education Bill, remarks that the British Government,

which attaches so much importance to public opinion, should pass the Elementary Education Bill into law, and that it should not pay any regard to the opposition of the provincial governments.

ABHYUDAYA, 25th February 1912.

The Elementary Education Bill.

84. The *Abhyudaya* (Allahabad), of the 25th February 1912, expresses surprise at the opposition of the local governments to the Hon'ble Mr. Gokhale's Elementary Education Bill which has been approved and supported by the Indian community.

The editor says that the principle of free and compulsory education should be accepted by Government, and that it should allow experiments to be made in one or two places.

He discusses the principal objections of different Governments, and remarks that it is quite unjustifiable to urge that the masses do not want the bill, seeing that no friend of India has opposed the bill. He states that the educated community, which is the representative of the people, has already expressed its views on the subject, and that, if Government does not acknowledge the educated community to represent the masses, it is all the more necessary on the face of it to educate the masses in order to enable them to choose their own representatives, and thereby save trouble and money which Government has to incur in finding out representatives for them.

He expresses the opinion that it is not a wise policy to care more for the dissatisfaction of the uneducated than for that of the educated.

He remarks that Government did not think of the interference with the liberty of the people when passing the Press Act or the Seditious Meetings Act which were opposed from all quarters, and he expresses surprise that this aspect should be considered in the case of this bill which admits of no such apprehension.

The editor says that if compulsory education can be adopted by other countries of the world without any disturbance it would probably suit the Indians who are naturally a quiet and orderly people.

ABHYUDAYA, 22nd February 1912.

The need for restricting the activities of astologers.

85. The *Abhyudaya* (Allahabad), of the 22nd February 1912, remarks that the reasons which induced the passing of the Indian Press Act and the Seditious Meetings Act also necessitate the passing of a law restraining the liberty of astrologers who, by making false prophesies, encourage atheism and excite hatred against God. The editor observes that if a law be passed requiring astrologers to deposit a security of five thousand rupees before making prophesies, the interests of capable astrologers will not be injured, in the same way as the provisions of the Indian Press Act are said to have caused no harm to honest journalism.

In conclusion he asks the editors of the Hindi newspapers to realise their sense of responsibility in the matter, and to abstain from misleading the public by publishing false prophesies in their papers.

VI.—Railway.

ABHYUDAYA, 22nd February 1912.

A suggestion for the construction of three new railway lines in India.

86. The *Abhyudaya* (Allahabad), of the 22nd February 1912, contains a contributed article in which the writer urges the need for the construction of three new railway lines in India. He suggests that the construction of the Bharatpur-Kosi Railway, the Agra-Allahabad Railway and the Muttra-Alwar Railway will be of much use to the people.

LEADER, 25th February 1912.

Enquiry into railway matters.

87. The *Leader* (Allahabad), of the 25th February 1912, complains of the manner in which the Hon'ble Mr. Clarke disposed of Mr. Gokhale's objections to Lord Inchcape's enquiry into railway matters. The editor enquires whether Mr. Clarke correctly represented the feelings of all the high officers associated with the Government of India, and suggests that due regard was not paid to its dignity by the Secretary of State in entrusting the mission to Lord Inchcape in the irregular manner described by Mr. Gokhale.

LEADER, 28th February 1912.

The Bengal and North-Western Railway.

88. With regard to the interpellation in the Supreme Council about the working of the Bengal and North-Western Railway, the *Leader* (Allahabad), of the 28th February 1912, says :—

"It is notorious that the public are utterly dissatisfied with the management of the Bengal and North-Western Railway, though possibly no formal

representations have been addressed to the Government or the Railway Board. The company has been earning dividends of 7⅛ per cent. and still grudges the necessary outlay on passengers' conveniences. That the Government have rendered no financial assistance to the company will not, we hope, be considered an argument against this intervention on behalf the people."

ADVOCATE, 29th February 1912.

The Oudh and Rohilkhand Railway.

89. Referring to the rumour about the transfer of the Oudh and Rohilkhand Railway to some other railway company, the *Advocate* (Lucknow), of the 29th February 1912, enquires whether there is any truth in the statement that the proposal of the transfer is on the ground that the Oudh and Rohilkhand Railway is not profitable, that its management is costly and that it does not pay its way. The editor expresses surprise that this should be the case, with a system of railway which has all the important places of Hindu pilgrimage in Upper India on its line. He also refers to the allegation that the Bengal and North-Western Railway is depriving the Oudh and Rohilkhand Railway of its profits, and in this connection observes that, if this be true that the Oudh and Rohilkhand Railway administration should be improved rather than that its management should be handed over to some system of railway, without regard to the effect of the change on the people of the United Provinces.

The editor points out that it has of course been a long-standing complaint that in making the alignment of the Oudh and Rohilkhand Railway line near the largest towns of these provinces little regard was paid to the convenience of the trade of the towns, which may account for its not being profitable, and he instances the location of Lucknow, Shahjahanpur and Bareilly Stations which are a long way off from the towns, and remarks that the Oudh and Rohilkhand Railway line can be made more paying if it shows greater regard for the needs and requirements of the travelling public. He suggests that men with commercial training should be engaged in the management to remedy the defects, and expresses the hope that the Railway Board will not decide the question of transfer without showing regard to the interests of those who are likely to be affected by it.

VII.—Post Office.

POSTAL MAGAZINE, December 1911.

Holidays for the Postal Department.

90. One Sheikh Zamir-ud-din Ahmad. of Bulandshahr, contributes a peom to the *Postal Magazine* (Agra), for December 1911 (received on the 25th January), in which he appeals to His Majesty the King-Emperor praying for a few more holidays to the employés of the Postal Department saying that they are much over-worked and very poorly paid.

VIII.—Native societies and religious and social matters.

ABHYUDAYA. 25th February 1912.

The *Holi* festival.

91. Pandit Suraj Prasad Bajpai contributes an article to the *Abhyudaya* (Allahabad), of the 25th February 1912, on the *Holi* festival, in which he urges the Hindus to abstain from the use of intoxicants, and to contribute the sum which they would have spent on the occasion to the proposed Hindu University Fund.

ABHYUDAYA, 29th February 1912.

The *Holi* festival.

92. The *Abhyudaya* (Allahabad), of the 29th February 1912, expresses the hope that the educated community will move Government in time to put a stop to the sale of intoxicants in liquor shops on the day of the *Holi* festival, and the three preceding days. The editor asks Government to accede to the request of the public in this connection.

JAIN GAZETTE, 29th December 1911.

The protection of cows.

93. Babu Lal Jain, joint secretary of the Jain Dharam Sabha, Firozpur (Punjab), contributes an article to the *Jain Gazette* (Jalesar, Etah), of the 29th December 1911 (received on the 26th February 1912), in which he emphasizes the usefulness of cows. He assests that if cows be protected there will be no scarcity of milk and *ghi*, and he urges Hindus generally and Jains in particular to take a vow not to sell cows to butchers, and says that they should regard them as mothers.

SADDHARMA PRACHARAK, 28th February 1912.

The protection of cows.

94. The *Saddharma Prachárak* (Kangri, Bijnor), of the 28th February 1912, publishes a poem entitled "An appeal by mother India" in which mother India is represented

as bewailing her lot before the King-Emperor, and urging the need for the prohibition of the slaughter of cows, on the ground that it will materially improve her condition.

RAHBAR, 21st February 1912.

A slaughter house at Ajodhya.

95. The *Rahbar* (Moradabad), of the 21st February 1912 (received on the 26th February), remarks that the endeavours made by Muhammadans for the construction of a slaughter house at Ajodhya in the Fyzabad district are calculated to wound the religious susceptibilities of the Hindus, who regard Ajodhya as a sacred place of pilgrimage. The editor expresses regret that the Muhammadans, not being content with the fact that beef unlike pork is offered for sale publicly, desire that Government should also order the sale of beef in sacred places like Ajodhya. He says that the sale of beef at Ajodhya, which is the birth place of Ram Chandra, is as objectionable as that of pork in Mecca or Medina. He asks the Hindu press to take steps in the matter.

TRISHUL, 22nd February 1912.

The *Bharat Dharam Mahamandal.*

96. The *Trishul* (Benares), of the 22nd February 1912, makes a few suggestions for the better management of the *Mahamandal* on the basis of a note prepared by a member of the institution with which the editor expresses his full agreement. He points out that the defect of the present arrangement is that full liberty of action is denied to Swami Gyananandji, who is said to be not only the guiding spirit but probably the only working hand in the *Mahamandal*, and that his exertions are somewhat hampered in consequence. On the other hand, the Swamiji's inexperience of the modern constitutional ways and his interference in matters where his knowledge has no practical value is considered another drawback to the efficient working of the society.

The editor therefore suggests that the functions of the *Mahamandal* should be divided into education and propaganda sections, that the former branch be left entirely in charge of a *sanyasi*, whose spiritual training is likely to be most suited to that work, suit it best, and for the successful working of the latter the general secretary should be prevailed upon to always stay at the headquarters of the *Mahamandal* and to take an active interest in the work. The president should be kept intimately connected with both these sections, acting as the adviser in the first and as a constitutional controller in the second.

SHUBH CHINTAK 28th February 1912.

The *Bharat Dharam Mahamandal.*

97. The *Shubh Chintak* (Allahabad), of the 28th February 1912, contains a contributed article in which the writer expresses regret that the organs of the *Bharat Dharam Mahamandal* should have been stopped by the order of the Maharaja of Durbhanga, and asks the members of the *Mahamandal* either to have the order of the Maharaja rescinded, or to resign, on the ground that the success of the *Mahamandal* depends on the publication of journals setting forth its aims and objects. The editor says that the little life remaining in this religious association can only be saved by this means, and he appeals to the Maharaja to withdraw his order.

In conclusion he says that in case the report that the Raja of Tahirpur has expressed his willingness to manage the magazine and to meet the deficit be true, the president of the *Mahamandal* should delegate his authority to the Raja.

AL MUSHIR, 28th February 1912,

The future of Islam.

98. *Al Mushir* (Moradabad), of the 28th February 1912, takes exception to the article entitled "The future of Islam," which appeared in the *Pioneer* (Allahabad), of the 3rd February, and characterizes it as the outcome of a prejudiced and biassed mind. The editor remarks that the article in the *Pioneer*, which appears to have been written with the intention of creating differences amongst the Muhammadans, is very harmful and he therefore asks his co-religionists to refrain from reading such articles, as they can do no good.

OUDH AKHBAR, 29th February 1912.

Islam in Japan.

99. The *Oudh Akhbar* (Lucknow), of the 29th February 1912, refers to the report published in Muhammadan papers about the conversion of some Japanese to Islam, and observes that Japan does not care much for any religion, and that a few converts to Muhammadanism in other countries will not help the Muhammadans in their present unsatisfactory and backward condition.

The editor says that the progress of any community is not judged by the increase in its numbers but by the improvements made by its members in acquiring knowledge of science and art, and in gaining wealth.

SADDHARMA PRACHARAK, 21st February 1912.

Commemoration of the death of Pandit Lekh Ram.

100. The *Saddharma Prachárak* (Kangri, Bijnor), of the 21st February 1912 (received on the 23rd February), publishes a eulogy on the late Pandit Lekh Ram, who is described as the faithful disciple of Swami Dayanand, and suggests that the tenth day of *Phalgun* (February), the date on which he died, should be commemorated every year by the Arya Samajists by reading accounts of his pious and unselfish life, and that they should learn a lesson from it.

SADDHARMA PRACHARAK, 21st February 1912.

The translation of the *Veda Mantras*.

101. The *Saddharma Prachárak* (Kangri, Bijnor), of the 21st February 1912 (received on the 23rd February), remarks that the translations of the *Veda Mantras* by Swami Dayanand show that the *Vedas* are the source of all knowledge. The editor expresses regret that Swami Dayanand did not live long to translate all the *Veda Mantras*, and urges that it is absolutely necessary that the Arya Samajists should translate the remaining *Veda Mantras*, and make known to the world the true and spiritual significance of them all.

ANAND, 22nd February 1912.

The depressed classes in Almora.

102. The *Anand* (Lucknow), of the 22nd February 1912 (received on the 23rd February), expresses regret that the depressed classes were not invited to the local darbar held at Almora on the occasion of His Majesty's coronation darbar at Delhi. Referring to the threat held out by the depressed classes of Almora that in case the high caste Hindus will not treat them fairly they will accept Christianity, the editor asks the Arya Samajists to reclaim them by means of purificatory rites, and to accord better treatment to them.

LEADER, 28th February 1912.

Dedication of minor girls.

103. The *Leader* (Allahabad), of the 28th February 1912, refers to the Home Member's statement that the question of legislation to deal with the dedication of minor girls for being brought up in disreputable ways was the subject of correspondence between the Government of India and the Secretary of State, and that accordingly no statement could be made in the present stage, and remarks that the matter is a social one in which the community's interest is deep and vital, and it would surely not be inconvenient if Government decided to publish for general information the proposals under discussion.

IX.—Miscellaneous.

Nil.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:
The 2nd March 1912.

PRINTED BY F. LUKER, SUPERINTENDENT, GOVERNMENT PRESS, UNITED PROVINCES.

CONFIDENTIAL.] No. 10 OF 1912.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	9,000 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
3	Jain Gazette	Allahabad ...	Do. ...	Jagmander Lal, Jaini, M A., Barrister-at-law.	
†4	Lucknow Collegian ...	Lucknow ...	Do. ...	Rev. T. T. Badley, of Lucknow; American; 45.	1,200 copies.
5	Mahámandal Magazine ...	Benares ...	Do.		
6	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	38 copies.
7	Muslim Review	Allahabad ...	Do. ...	Mirza Abul Hasan; 30	200 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 40.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 „
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 50.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; Arya; 30 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 46. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 46.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	1,375 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 27 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar ...	800 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 35 ...	475 „
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 40... ...	1,000 „
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 44.	125 „
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 „
23	Al Aziz	Agra ...	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 27.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 43.	300 „
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán Khán; Muhammadan, Pathán; 40.	625 „
27	An Nasir	Lucknow ...	Do. ...	Shakháwat Ali.	
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 32	725 copies.
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 „
30	Brahman Samáchár ...	Saharanpur ...	Do. ...	Chotey Lál Tagá	500 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 42...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Lal Nigam.	
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 23.	600 copies.
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 33 ...	500 „
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 39.	300 „
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 35.	450 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 „
†38	Kshattriya	Meerut ...	Do. ...	Shádi Rám; 36...	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Kul Bháskar	Allahabad ...	Monthly ...	Shridhar Prasád; Kayasth; 30 ...	200 copies.
40	Old Boy	Benares ...	Do. ...	Itrat Husain, B.A.; 38	1,000 „
41	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 „
42	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
43	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,600 „
44	Tabsira	Lucknow ...	Do. ...	Muhammad Taki Ali.	
45	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	300 copies.
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 33.	600 „
47	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 35 ...	650 „
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 29.	1,400 „
49	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 40.	400 „
50	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 37.	550 „
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 70.	200 „
52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 55.	200 „
53	All India Shia Gazette ...	Lucknow ...	Do. ...	Saiyid Mubárak Ali; 32	600 „
54	Guldasta-i-Anwár-i-Kalam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	
55	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 28	1,000 copies.
56	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
57	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 40 ...	150 „
58	Vyápári-wa-Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	350 „
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 53.	1,050 „
61	Al Mushir	Moradabad ...	Do.		
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 31 ...	700 copies.
*63	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	900 „
64	Anwar Alam	Dehra Dun ...	Do.		
65	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 30 ...	300 copies.
66	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 57 ...	500 „
67	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
68	Darbar	Agra	Do.		
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 copies.
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 „
71	Independent	Allahabad ...	Do. ...	Shyám Kishore Varmá; Kayasth; 40...	500 „
72	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*73	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 42	200 „
74	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	40 „
75	Kaisar-i-Hind	Fyzabad ...	Do.		
76	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 copies.
77	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	800 „
78	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 „
79	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 25 ...	2,000 „
80	Muslim Gazette	Lucknow ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued):

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Naiyar-i-Ásam	Moradabad ...	Weekly ...	Saiyad-Ibn-Ali; Muhammadan; 48 ...	350 copies.
82	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52.	
83	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	225 copies.
84	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 ,,
85	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 46	700 ,,
86	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 28.	350 ,,
87	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 25.	300 ,,
88	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 ,,
89	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
90	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 40	72 ,,
91	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 32 ...	400 ,,
92	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 31.	300 ,,
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 42.	500 ,,
94	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,700 ,,
95	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 58.	300 ,,
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 51 ...	300 ,,
	Arabic-Urdu.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
98	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Brahman; 55	About 100 ,,
100	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 36	700 ,,
101	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	500 ,,
102	Bháskar	Meerut ...	Do.		
103	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	404 copies.
104	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 54	700 ,,
105	Deháti	Benares ...	Do. ...	Gulab Chand Shrivástava; Kayasth ...	300 ,,
†106	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 57	400 ,,
107	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.	
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt; Brahman; 35 ...	600 copies.
109	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 39 ...	700 ,,
110	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	Bálmakund Sharmá.	
111	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 28	1,000 copies.
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 44	300 ,,
113	Indu	Benares ...	Do. ...	Ambika Prasád Gupta.	
114	Jiwan	Cawnpore ...	Do. ...	Rám Prasád.	
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 36 ...	450 copies.
116	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra ...	1,500 ,,
*117	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 35 ...	300 ,,
118	Maheswari	Aligarh ...	Do.		
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 26 ...	1,500 copies.
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 27 ...	400 ,,
*121	Nágri Prabardhni Patriká ...	Allahabad ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Náráyani or The Vedánta Patriká	Fyzabad ...	Monthly ...	Rám Nandan Sahái.	
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri	800 copies.
124	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27... ...	5,000 ,,
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	80 ,,
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
127	Sanádhyopkárak	Agra	Do. ...	...	750 ,,
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 40 ...	1,850 ,,
129	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; Brahman.	2,200 ,,
130	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	1,000 ,,
131	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	1,200 ,,
132	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla; 45	500 ,,
133	Swadesh Bándhavá ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 44	650 ,,
134	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman.	
135	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal.	
*136	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 37.	1,000 copies.
137	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 40	550 ,,
138	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri.	
†139	Kám Dhenu	Hardwar ...	Do. ...	Bábá Bhagwán Dás Udási; 45 ...	500 copies.
140	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 43.	1,000 ,,
141	Rájpút	Agra	Do. ...	Thakur Hanumant Singh ...	1,550 ,,
142	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 48 ...	775 ,,
143	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 40 ...	300 ,,
144	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 57 ...	1,500 ,,
145	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,500 ,,
146	Jain Gazette	Jalesar (Etah) ...	Do. ...	Babu Banársi Das Jain, B.A.	
147	Kaisar Hind	Benares ...	Do.		
†148	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 copies.
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám; Khatri; 55 ...	3,000 ,,
150	Shubh Chintak	Allahabad ...	Do.		
151	Abhyudaya	Allahabad ...	Twice a week	Krishna Kant Malviya	2,000 copies.
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Byzak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. One Lala Narayan Sinha contributes an article to the *Indu* (Benares), for October 1911 (received on the 17th January 1912), in which he discusses *Buddhism* and *Shintoism*, the religions followed in Japan. INDU, October 1911.

Religion in Japan.

He remarks that the followers of these religions are divided into different parties, but that their relations are friendly unlike the different sects in India, which are constantly at variance with one another.

2. The *Nava Jiwan* (Benares), for the month of November 1911 (received on the 4th January 1912), discusses the revolution in China and, referring to the deposition of the Emperor of the Manchu dynasty, observes that it is very difficult in the twentieth century to govern a country against the wishes of the people. NAVA JIWAN, November 1911.

The revolution in China.

3. The *Lucknow Gazette* of the 1st March 1912 (received on the 5th March), discusses the conditions made by the British and Russian Governments for the grant of a loan to Persia, and expresses regret at the incapacity of the Muhammadans and Islamic kingdoms to manage their own affairs. LUCKNOW GAZETTE, 1st March 1912.

The situation in Persia.

The editor expresses the hope that the Persian *ulmas* and *mujtahids* will devise some means of raising a loan in their own country and so avoid borrowing from foreign powers, which impose very strict conditions on the Persian Government.

4. One Saiyid Munir Husain of Delhi contributes an article to the *Ittihad* (Moradabad), of the 1st March 1912 (received on the 5th March), in which Persia is represented as lamenting the Russian aggression in the following terms :— ITTIHAD, 1st March 1912.

The situation in Persia.

"Respected Foreign Minister! Even as your feet are on my chest, in the same way my respect should be in your eyes, and you should always think of your promises to help me. Otherwise you must remember that a conflagration of war will break out in all the parts of the world which will affect alike the snow-covered hills and the plains. Many lives will be sacrificed and blood will flow like rain, and the world, with all in it, will accompany me to a premature end."

5. The *Naiyar-i-Azam* (Moradabad), of the 5th March 1912, denounces the Russian and Italian aggression in Persia and Tripoli respectively, and ascribes it to the weakness and lack of self-respect amongst the Muhammadans. NAIYAR-I-AZAM, 5th March 1912.

The situation in Persia and Tripoli.

The editor says that Muhammadans talk a great deal but do very little practical work. He urges them to vigorously boycott Italian goods, to give up their lethargy, to form themselves into a united community and to acquire self-respect, as otherwise they will be put to even greater shame and disgrace.

6. The *Zul Qarnain* (Budaun), of the 28th February 1912 (received on the 2nd March), reproduces Nawab Mushtaq Husain's letter about the communication in the *Times* threatening outrages on the holy places of Islam, that appeared in the *Aligarh Institute Gazette* of the 21st February 1912 (vide Selections No. 8, paragraph 9) and comments on it, congratulating the writer for having so boldly voiced public opinion on the subject. ZUL QARNAIN, 28th February 1912.

The Italian-Turkish war.

7. *Al Mushir* (Moradabad), of the 4th March 1912, refers to the rumour that the Italians intend to throw bombs on the mausoleum of the prophet Muhammad and on the *kaaba* from their aeroplanes if Turkey does not make peace with Italy, and discusses it in the following terms :— AL MUSHIR, 4th March 1912.

The Italian-Turkish war.

"However docile and contented the Muhammadans may be, however weak and resourceless and however wanting in self-respect they may be, Italy and her sympathizers must remember that, in case the Italians even look with disrespect at the mausoleum of the prophet or the *kaaba*, it will result in completely removing the feeling of confidence and unity between Islam and Christianity which they were beginning to acquire after a long struggle, and make every

Muhammadan individual an enemy not only of Italy but of the entire Christian world, with the result that the desire of the Eastern statesmen to see unity between Christians and Muhammadans will not be realised before the day of judgment."

The editor remarks that any defilement or injury done by the Italians to the holy places of the Muhammadans will cause no injury to Islam, but that it will so widen the gulf between Christianity and Islam, as to put it beyond the power of Europe to bridge it over.

SAHIFA, 5th March 1912.

The Italian-Turkish war.

8. The *Sahifa* (Bijnor), of the 5th March 1912, reproduces Nawab Mushtaq Husain's letter that appeared in the *Aligarh Institute Gazette* of the 21st February 1912 (vide Selections No. 8, paragraph 9), about the rumoured intention of the Italians to demolish the *kaaba* and the mausoleum of the prophet Muhammad by throwing bombs from their aeroplanes, and remarks that such threats on the part of Italy will have no effect on the minds of the Muhammadans.

The editor asks the Italians to remember that if they commit any desecration of the *kaaba* or the mausoleum of the prophet a conflagration of war will break out throughout the world which no European nor Christian Power will be able to stop.

NAIYAR-I-AZAM, 5th March 1912.

The Italian-Turkish war.

9. The *Naiyar-i-Azam* (Moradabad), of the 5th March 1912, says that a number of European papers have expressed the view that the European Powers were to a certain extent in league with Italy in regard to her attack on Tripoli, and that they had assured her before the ultimatum was presented to Turkey that they would not intervene in the war against her interests.

The editor says that in this connection the names of Great Britain and of France have been especially mentioned, but that it is difficult to ascertain how far these two Powers actually supported the intention of Italy.

He says that, judging from the unsatisfactory reply given by Sir Edward Grey in the House of Commons and from the reports in the French newspapers, it is evident that England and France knew the intentions of Italy before any other Power in the world.

He expresses the hope that it may turn out to be wrong, but that it is suspecious that the French newspapers announced that Italy had promised to give France a portion of her conquered territories.

He strongly condemns the policy of Sir Edward Grey in connection with the Italian-Turkish war and says that his statements are characterized by want of truth, that virtue for which the British nation is famous.

He refers to the services rendered by Lieutenant Montague to the Turks in Tripoli, and remarks that Englishmen of the type of Mr. Montague demonstrate the fact that though they may be not pro-Muhammadans they love truth and justice.

He reproduces the translation of an article which a correspondent from the Turkish camp has sent to the *Express* (London) and expresses disappointment at the disregard of the teaching of Christ, at the backwardness of civilization in Europe, displayed in the behaviour of the Italians and at the absence of all sense of justice on the part of the European Powers.

The editor concludes with the remark that it is difficult to predict as to when the war will come to an end, but that any interference on the part of the European Powers at the present moment is contrary to their declaration of neutrality.

In the same issue the paper publishes a contributed article, in which the writer expresses regret at the small amount of subscription raised in India for the relief of the widows and orphans of the Turkish soldiers killed and wounded in the Italian-Turkish war, and exhorts his co-religionists to subscribe liberally towards the Turkish relief fund.

He suggests that in every town and village committees should be formed to raise subscriptions for the fund, and that every zamindar of a temporarily settled district should be asked to pay one per cent. of his income monthly, while those holding land in the districts where the settlement is permanent should pay three per cent. of their income every month.

10. One Karamat-ullah Shaida of Utrauli contributes an article to the *Agra Akhbar* of the 7th March 1912, in which he condemns the rumoured intention of the Italians to demolish the *kaaba* and the mausoleum of the prophet Muhammad, and characterizes it as an insult directed against the Muhammadans throughout the world. AGRA AKHBAR, 7th March 1912.

The Italian-Turkish war.

The writer says that any such outrage on the part of the Italians would have very disastrous results for them.

11. The *Oudh Akhbar* (Lucknow), of the 8th March 1912, expresses regret at the deplorable condition of the Islamic kingdoms in different parts of the world, and says that Turkey has to face difficulties from every side. OUDH AKHBAR, 8th March 1912.

The Italian-Turkish war.

The editor refers to the comparatively recent annexation of Herzegovina and Bosnia by Austria as having emboldened Italy to commit aggression in Tripoli and to prosecute a blockade of the Arabian ports on the Red Sea.

He refers to the recent bombardment of Beyreut by the Italians, and remarks that if a similar act had been committed by any Asiatic Power, the European Powers would have raised their voices against it, while they now look on complacently at a breach of international laws by Italy.

(b)—Home.

12. The *Vaidic Sarvaswa* (Allahabad), for *Paus* (December 1911) (received on the 2nd March 1912), after enumerating the qualities which should appertain to a true Kshattriya, deplores that the present generation of the Kshattriya community have overlooked the need for preserving brotherly relations within their community which, the writer says, would be a help to the Government of the country as well as to themselves. He asks the Kshattriyas to comport themselves in accordance with the glorious traditions of their community and though not independent, to try to encourage feelings of brotherhood under the protection of the present Government, which is just and benign, and which has given them every opportunity to preserve their good name, and regain the ascendancy over other communities which they used to enjoy. VAIDIC SARVASWA, *Paus* (December 1911).

Advice to the Kshattriyas.

13. The *Sanatan Dharm Pataka* (Moradabad), for January 1912 (received on the 5th March), contains a contributed article entitled "*Santvarta*" (discourse of sages) in which the writer expresses regret at the religious controversies carried on by sectarian newspapers. He discusses the difference between religion and politics, and remarks that though the same ideals may be held in view both in religion and in politics, the ways to achieve them are different, and he asks people to refrain from unfriendly controversies, and to respect the religion of others. SANATAN DHARM PATAKA, January 1912.

Religion and politics.

He concludes the article with the remark that it cannot be expected that others will be impressed with the sanctity of their religion or with the greatness of their country unless they create around them an atmosphere of love and sympathy.

14. The *Swadesh Bandhava* (Agra), for January 1912 (received on the 1st February), has an article entitled "The King's love for his subjects," in which the writer asks Hindus, Muhammadans and Christians, to try to maintain the sympathy and affection which united them on the occasion of paying homage to Their Imperial Majesties, and he expresses the hope that the King's love for his subjects will always remain unshaken, and that Indians will ever maintain the devotion and loyalty to the King which they exhibited on the occasion of Their Majesties' visit to India. SWADESH BANDHAVA, January 1912.

The King's love for his subjects.

15. One Mahesh Prasad Shastri, head pandit of the Hardoi High school, contributes a poem to the *Brahman Sarvaswa* (Etawah), for January 1912 (received on the 21st February), in which he deplores the degenerate condition of India, and prays to God to relieve the country from its present difficulties. BRAHMAN SARVASWA, January 1912.

The degenerate state of India.

16. One Onkar Nath contributes an article entitled "Perseverance" to the *Nava Jiwan* for January 1912 (received on the 19th February), in which he inculcates the need for NAVA JIWAN, January 1912.

The degenerate state of India.

perseverance, and exhorts his fellow-countrymen to work earnestly and willingly, face any hardship that may be necessary in order to effect the regeneration of the motherland, and not to be content till they have achieved their object.

TRISHUL, 29th February 1912.

The degenerate state of India.

17. In a leading article entitled "Self-improvement," the editor of the *Trishul* (Benares), in the issue of the 29th February 1912 (received on the 5th March), ascribes the present degenerate condition of India to the absence of education among the people and to the indifference of the rich towards the need for it. He observes that the ignorance of the poor and the imposition of heavy taxes on them are the root causes of poverty, which has enfeebled the Indians both mentally and physically. He asks the well-to-do classes to interest themselves in spreading education on technical and agricultural subjects among the poor, and by these means effect the revival of the decadent industries of India. He advises them to bestir themselves and take up the matter earnestly instead of depending upon Government, and he tells them that the revival of the dying industries of India will bring back her lost wealth.

In conclusion the editor urges the leaders of the denominational universities not to restrict their sphere of usefulness to a few schools and colleges only, but to make their influence widely felt by establishing new primary schools as well as colleges. He says that all efforts for the regeneration of a country must commence by improving the condition of the poor.

SAHIFA, 26th February 1912.

Relations between Hindus and Muhammadans.

18. The editor of the *Sahifa* (Bijnor), in the issue of the 26th February 1912 (received on the 2nd March), deplores the existing tension of feeling between the Hindus and Muhammadans of India, and discussing its cause, says that it was after 1857 that the relations between the two communities became strained. He suggests that it was partly due to the advent of a new system of education and of Western civilization, as well as to the introduction into schools and colleges of books on history and other subjects, which tended to excite animosity. He expresses the opinion that the institution of the *Arya Samaj* with its hostility to Islam, and the prejudice and partiality of government officials of both communities have perhaps been the chief causes, and he observes that if people will only refrain from undesirable religious controversies, there is still every hope of effecting a reconciliation between them.

TAFRIH, 28th February 1912.

His Excellency the Viceroy and the members of the ex-Royal family of Oudh.

19. The *Tafrih* (Lucknow), of the 28th February 1912 (received on the 2nd March), expresses regret that His Excellency Lord Hardinge did not make any mention of the memorial submitted to His Majesty the King-Emperor through the Viceroy by the members of the ex-Royal family of Oudh in his reply to the address presented by them.

The editor expresses the hope that as no formal reply has as yet been received from the Government of India regarding the memorial, Lord Hardinge will make himself more popular by granting *jagirs* to the members of the ex-Royal family.

TAFRIH, 28th February 1912.

His Excellency the Viceroy's visit to Lucknow.

20. The *Tafrih* (Lucknow), of the 28th February 1912 (received on the 2nd March), refers to His Excellency the Viceroy's recent visit to Lucknow and expresses regret that on such occasions the majority of the people, who collect on the public roads in order to see a high official visiting the place, fail to recognize him for want of any distinguishing mark, and he says that this causes great disappointment.

The editor suggests that high officials should either ride on horse back or on an elephant or drive alone in a distinctive carriage.

MUSLIM GAZETTE, 4th March 1912.

The future policy of Indian Muhammadans.

21. Shamsul Ulma Maulvi Shibli Nomani contributes an article to the *Muslim Gazette* (Lucknow), of the 4th March 1912, in which he explains the meaning of the word politics, and emphasizes the necessity of the Indian Muhammadans taking part in the political life of the country. He asserts that the present means adopted by Muhammadans for keeping in touch with political questions are inadequate and are calculated to incapacitate them from acquiring any political training. He takes exception to the late Sir Saiyid Ahmad Khan's advice to his co-religionists to

refrain from discussing politics, though he admits that such an attitude was necessary to a certain extent at the time when the advice was given. He expresses approval of Sir Saiyid's action in keeping himself aloof from the Indian National Congress, and exhorts his co-religionists to establish a separate political institution for themselves. He says that the Muslim League is neither a political body nor an anti-Congress institution but that it is a sort of imitation of the House of Lords.

22. The *Naiyar-i-Azam* (Moradabad), of the 5th March 1912, expresses surprise at the apprehension entertained by the European Powers with regard to the Pan-Islamic movement, which aims at social and religious union amongst the Muhammadans living in different parts of the world. NAIYAR-I-AZAM, 5th March 1912.

Pan-Islamism.

The editor says that the movement has alarmed the European Powers to such an extent that they are making every effort to destroy the few remaining independent Muhammadan kingdoms.

He points out that Russia interfered in the internal administration of Persia on the ground that Russian trade was in danger, though when the Italians blockaded the Turkish ports on the Red Sea, and so considerably affected Turkish trade, no European Power took any notice of it.

23. Commenting on the Nawab of Dacca's speech at the annual conference of the All-India Muslim League held at Calcutta, the *Leader* (Allahabad), of the 6th March 1912, characterizes it as mischievous balderdash, and asks when Government gave any pledge to the Muhammadans not to ever consider the modification of the partition. The editor questions the Nawab's right to describe the anti-partition agitation as seditious, when neither Government nor any court of law declared it so, and he suggests that, in view of what has been written and spoken by many Muhammadans in connection with Persia and Tripoli and about the annulment of the partition, the pretentions of Muhammadans to greater loyalty are far from justified. He remarks that the speech of the Nawab is bound to produce resentment among the Hindus. LEADER, 6th March 1912.

The All-India Muslim League.

24. The *Nagri Pracharak* (Lucknow), for January 1912 (received on the 19th February), expresses appreciation of Pandit Bishan Narayan Dar's presidential address at the last Congress, and of the successful termination of the Congress proceedings under his presidentship. NAGRI PRACHARAK, January 1912.

The Indian National Congress.

The editor agrees with the proposal to hold the next sitting of the Indian National Congress at Bankipur.

25. Referring to the Hon'ble Mr. Gokhale's resolution against the continuance of the indentured labour system, the *Leader* (Allahabad), of the 6th March 1912, remarks that Mr. Gokhale had made out a very strong case against the system, and that his arguments were never seriously assailed by the Hon'ble Mr. Clarke in his defence of the system. The editor says that one can read between the lines of Mr. Clarke's official deliverance that it is the interests of the colonies which have influenced the Government of India. He urges that, in view of the fact that the colonies are a part of the Empire to which India belongs, the governments and people of the colonies should remember that the obligations imposed by this fact are reciprocal and not merely one-sided. He remarks that when the colonial governments have imposed galling restrictions on the immigration of Indians into their territories, and have in many instances accorded scandalous treatment to them, it is hardly to be expected that the educated and self-respecting people of India will regard from only the colonial point of view a question vitally affecting the honour and status of the Indian nation. With regard to Mr. Clarke's statement that there was nothing degrading in the agricultural labour which was required of Indians, and that they did similar work at home, the editor enquires why white labourers are not employed if there is nothing degrading about the conditions of the work, and whether Indian labourers, engaged in agriculture in India, are required to work under a system of indenture. LEADER, 6th March 1912.

The problem of indentured labour.

He characterizes the indentured labour system as a negation of freedom and dignity due to man, as oppressive to the individual men, and as subversive of

the honour and self-respect of their race and their country, and concludes with the following words:—

"The system stands self-condemned. The whole people of India object to its continuance with one voice. The Government of India, if one may judge from Mr. Clarke's speech, are not enamoured of it, and are hard put to it to defend it. All this points to but one conclusion, the system ought to go, it must go, it will go. But if this is to be in the near future, our countrymen must speak out against it not once or twice but persistently till success has been achieved."

LEADER, 7th March 1912.

Indians in the Transvaal.

26. The *Leader* (Allahabad), of the 7th March 1912, publishes a letter from Mr. Polak in which he makes a few remarks in connection with the debate raised by Lord Ampthill in the House of Lords on the Transvaal Indian question. He holds the Colonial Office responsible for the deportation of British Indians to India without lawful grounds, and observes that the action of the Portuguese in waylaying British Indian subjects of the Crown and depriving them of their rights is due to the apathy on the part of His Majesty's Government. He says that any measures of relief that have been granted by the Union Government have been granted not because of any real improvement of the situation but because of the potency of passive resistance, and because the Union Government realised that the Indian opposition in the Transvaal was unbreakable. He suggests that possibly Lord Emmott was misled by Mr. Malan's statement at the Imperial Conference that an understanding had been arrived at between the Union and Imperial Governments "as regards the Indians within the Union," and that all that remained to be done was to give legislative effect to that agreement. Nothing, he says, is further from the truth than this, and all that was settled was that a humiliating but defunct statute should be repealed, and that Asiatic immigration into the province be restricted by means of a statute of general application and not excluded by reason of a statutary racial bar. He refers to a few outstanding grievances, and says that the real questions that have arisen are the manner in which that restriction is to be arrived at and the settlement to be effected with the Indians lawfully resident in the country. He expresses the hope that Lord Selborne does not propose to condone the legalized robbery of the licensing laws of the Cape and Natal, the Township Act, the Vrededorp Stands Act, and the law of the Transvaal, nor to excuse the tax upon female virtue and communal honour imposed under the Natal indenture laws.

Mr. Polak closes his letter with the following words:—

"Unless Lord Crewe, whose criticism of the race and colour prejudice and the trade jealousy underlying the allegation of unfair competition are eminently to the point, can imbibe *(sic)* the Colonial Office with some of his optimism and goodwill, he has to make up a good deal of time and opportunity lost when he himself presided over its destinies. The future of the South African Indians is undoubtedly a dark one."

SAHIFA, 26th February 1912.

Ulmas in legislative councils.

27. The *Sahifa* (Bijnor), of the 26th February 1912 (received on the 2nd March), expresses approval of the suggestion made by the *Paisa Akhbar* (Lahore) that *ulmas* should also be elected as representatives of the people in the legislative councils, on the ground that they will be able to give authoritative opinions on all religious and social questions. The editor expresses the hope that Government will give its careful consideration to the suggestion, seeing that it is very desirable to have them both in the Provincial and Imperial Legislative Councils.

AL MUSHIR, 4th March 1912.

Ulmas in legislative councils.

28. *Al Mushir* (Moradabad), of the 4th March 1912, refers to the suggestion made by Nawab Haji Ismail Khan that Muhammadan *ulmas* and *sufis* should also be made eligible for election as members of the legislative councils, and remarks that no useful purpose can be served by electing *ulmas* and *sufis* as members of councils, seeing that they are generally ignorant of politics, and can only express their opinions on religious questions, while they will not be able to follow the discussions which are carried on in English.

29. The *Zul Qarnain* (Budaun), of the 28th February 1912 (received on the 2nd March), reproduces the article from the *Muslim Gazette* (Lucknow) about the election of a representative of the Muhammadans of Oudh (vide Selections No. 8, paragraph 32), in place of the Hon'ble Mr. Muhammad Nasim of Lucknow, and expresses agreement with the opinion of the editor of the *Muslim Gazette*. The editor says that the Muhammadans of Rohilkhand have also been disappointed in their present representative in the local council, and urges that only those persons who have sufficient moral courage to express their opinions frankly should be returned at the next election.

ZUL QARNAIN, 28th February 1912.

The future representative of the Muhammadans of Oudh in the Provincial Legislative Council.

30. The *Sahifa* (Bijnor), of the 5th March 1912 urges the necessity for increasing the number of the members of district and municipal boards in order to secure the efficient discharge of public duties, and suggests that one representative should be elected for every thousand persons for the municipal boards, and for every five and ten thousand for the local and district boards respectively. The editor also suggests that there should be a separate representative in the legislative council for every local, district and municipal board.

SAHIFA, 5th March 1912.

A suggestion to increase the number of members of the district and municipal boards and the legislative council.

31. The *Zamana* (Cawnpore), for January 1912 (received on the 27th February), expresses appreciation of the administrative changes in India, and remarks that the despatches of the Viceroy and the Secretary of State constitute very important documents, seeing that they recognize the principle of provincial autonomy. The editor says that they will also convince the people that Government does not consider it derogatory to admit and to rectify its errors, and that it holds that its greatness lies in winning the hearts of the people and in gratifying them.

ZAMANA, January 1912.

The administrative changes in India.

32. The *Anand* (Lucknow), of the 29th February 1912 (received on the 2nd March), refers to the condemnation by Lord Curzon of the administrative changes in India and to the replies of Lord Crewe and Lord Morley, and says that Lord Curzon's attempted impeachment of the Government has failed.

ANAND, 29th February 1912.

The administrative changes in India.

A poem is also published showing the many benefits to the country resulting from His Majesty's visit to India. It describes the gratification of the Bengalis, and says that with the transfer of the Capital to Delhi her former splendour will return to the imperial city.

33. The *Gurukul Samáchár* (Budaun), for January 1912 (received on the 2nd February), expresses gratification at the darbar boons, and suggests that His Majesty the King-Emperor should spend six months in India and six months in England, and says that such an arrangement would be greatly beneficial to the interests of his Indian subjects. The editor concludes with an appeal to the latter to pray for the permanency of British rule in India.

GURUKUL SAMACHAR, January 1912.

The coronation darbar.

34. The *Educational Magazine* (Ghazipur), for January 1912 (received on the 10th February), says that the Indians will derive many benefits from the visit of His Majesty the King-Emperor to India and from the coronation darbar, and observes that the feeling of unity among the subjects and the removal of caste and colour distinctions will be regarded as the greatest boon. The editor expresses appreciation of the annulment of the partition of Bengal, which, he says, has restored peace to the country. He also approves of the distribution of coronation medals to school students, and remarks that the medals will make the students remember the visit of His Majesty to India, and tend to make them peaceful citizens, which will add to the stability of British rule in India.

EDUCATIONAL MAGAZINE, January 1912.

The coronation darbar.

35. The *Nagri Prachárak* (Lucknow), for January 1912 (received on the 19th February), expresses gratification at the Darbar boons conferred upon Indians by His Majesty the King-Emperor, and, referring to the creation of a separate province of Behar, Chota Nagpur and Orissa, suggests that it would have been more reasonable if

NAGRI PRACHARAK, January 1912.

The coronation darbar.

Behar and the Central Provinces, where people speak Hindi, had been amalgamated and placed under one Governor.

In conclusion he appeals to those of the public who have any affection for Hindi to promote the cause of *Nagri* if they desire to make it a national language and he reminds them that it was not acknowledged as such by Government, seeing that the translation of the Royal proclamation was read at the Delhi darbar in Urdu and not in Hindi.

SARASWATI, January 1912.

The State entry into Delhi.

36. The *Saraswati* (Allahabad), for January 1912 (received on the 1st February), publishes an account of His Majesty's State entry into Delhi, in which the editor expresses disapproval of the action of the Political Agent in seating himself at the side of the Begam of Bhopal in Her Highness's carriage in the procession. He remarks that in case it was necessary that the Political Agent should accompany the Begam he should have occupied the front seat in the carriage.

ZAMANA, January 1912.

The Royal boons.

37. The *Zamana* (Cawnpore), for January 1912 (received on the 27th February), after expressing appreciation of the Royal boons, observes that it would have been more appreciated if the coronation darbar had been commemorated by the grant of some unique boon, such as the appointment of Indians as Governors and Lieutenant Governors, the enactment of the Elementary Education Bill, the grant to Indians of eligibility for high military appointments, and the conferring of the title of His Majesty on some of the native chiefs. The editor suggests that possibly the King-Emperor and his ministers did not grant any such concession, because they desired that the Viceroy should confer these concessions.

SARASWATI, January 1912.

The Royal boons.

38. One Girdhar Sharma contributes a poem to the *Saraswati* (Allahabad), for January 1912 (received on the 1st February), in which he says that the Royal boons announced on the occasion of the coronation darbar at Delhi have been received with gratification by the Indians, and that the concession regarding the eligibility of native military officers for the grant of the Victoria Cross for valour demonstrates the fact that His Majesty the King-Emperor regards all his subjects as equal.

UNION GAZETTE, 21st February 1912.

The King-Emperor's return to England.

39. Referring to the King-Emperor's speech in London after his return from India, in which His Majesty expressed his gratification at the loyalty and devotion of his Indian subjects, the *Union Gazette* (Bareilly), of the 21st February 1912 (received on the 2nd March), expresses satisfaction at the good effect of the manifestation of their loyalty by Indians, and entertains the hope that it will strengthen the bonds of the Empire.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

SAHIFA, 26th February 1912.

Muhammadans in the Udaipur State.

40. The *Sahifa* (Bijnor), of the 26th February 1912 (received on the 2nd March), reports that some Muhammadans of Mandgarh in the Udaipur State have been sent to jail for calling the *azan* (call for prayers) and for offering prayers in their mosques, and that they have been ordered to furnish security that they will not pronounce the *azan*, before they are released. The editor asks the British Government to take notice of the grave injustice done to the Muhammadans, and urges the Muhammadan members of the Imperial Council to take up the matter, and put questions about it in the Council.

IV.—Administration.

(a)—Judicial and Revenue.

GURUKUL SAMACHAR, January 1912.

The *panchayat* system.

41. The *Gurukul Samachar* (Budaun), for January 1912 (received on the 2nd February), asks the people to revive the old system of *panchayat* for settling their disputes

instead of going to law courts, seeing that in the latter event both parties have to incur heavy expenditure.

The editor observes that the poverty of the people is likely to continue until the *panchayat* system is regularly established in India, and he notes that Government has never expressed disapproval of it.

ZUL QARNAIN, 28th February 1912.

42. Commenting on the result of the trial of the Khan of Hoti Mardan, the *Zul Qarnain* (Budaun), of the 28th February 1912 (received on the 2nd March), expresses regret that even under British government it should be possible for such a respectable man to be accused of an offence and subjected to so much indignity without sufficient cause.

The trial of the Khan of Hoti Mardan.

Referring to the remark of the *Indian Daily News* (Calcutta) that the prosecution was actuated owing to the displeasure of the local authorities because of the Khan's refusal to contribute to the Islamia College fund, the editor asks Government to have an enquiry instituted into the matter, and to punish the party at fault in the interests of British justice.

TAFRIH, 28th February 1912.

43. The *Tafrih* (Lucknow), of the 28th February 1912 (received on the 2nd March), expresses regret that according to the existing law no one will be held responsible for the hardship and humiliation caused to the Khan of Hoti Mardan. The editor suggests that in case Government does not consider it desirable to pay any compensation to accused persons after they are honourably acquitted, it should, at any rate before proceeding with a case, consult its legal advisers so as to ascertain whether the charge is a reasonable one. He says that this course will also prevent the police from setting up weak cases.

The trial of the Khan of Hoti Mardan.

(b)—Police.

SADDHARM PRACHARAK, 6th March 1912.

44. The *Saddharm Prachárak* (Kangri, Bijnor), of the 6th March 1912, referring to the speech of the Hon'ble Mr. Gokhale in the Imperial Legislative Council on the resolution about the police reform, remarks that it was not proper on the part of Government to oppose the proposal for police reform. The editor observes that it is true that Government is taking steps to reform the police, but that corruption in the department requires that more attention should be paid to reform it.

The police reform.

(c)—Finance and Taxation.

LEADER, 7th March 1912.

45. The *Leader* (Allahabad), of the 7th March 1912, discusses the importance of the resolution put forward by the Hon'ble Pandit Madan Mohan Malaviya for an increased share of the provincial revenues to be allotted to the United Provinces Government for expenditure in these provinces. The editor complains that every other province except the United Provinces is treated favourably, and is allowed to spend one-half of its land revenue on objects of local utility. He urges that the needs of the United Provinces are greater than those of Bengal, Bombay and Madras, and that the lack of education among the masses is more remarkable here than elsewhere, which accounts for the backwardness of the provinces. The editor expresses the hope that the combined influence of the present Financial Secretary and his successor, who both have personal knowledge of the straitened resources of the United Provinces Government, will induce the Government of India to do justice to these provinces, seeing that an inadequate financial allotment renders schemes for internal development impossible. The editor urges the pressing need for larger expenditure on medical relief and sanitation, particularly in view of the fact that the population of these provinces has gone down during the last twenty-five years, and that the mortality is very high.

The United Provinces share of land revenue.

LEADER, 9th March 1912.

46. The *Leader* (Allahabad), of the 9th March 1912, refers again to the Hon'ble Pandit Madan Mohan Malaviya's resolution in the Imperial Council for an increase of the provincial revenues allotted to the Local Government for expenditure in these provinces, and remarks that no blame can be attached to the Hon'ble Pandit for the result. The editor expresses the opinion that when Sir James Meston assumes the responsibility for the good and progressive government of these

The United Provinces share of land revenue.

provinces, he will find that there is a great deal of truth in the contention put forward by the Local Government and by Pandit Madan Mohan. In the meantime he urges the Indian community of these provinces to press insistently for the concession. He characterizes the Finance Member's arguments against the resolution as weak and insufficient and asks the people not to drop the matter till they have secured a just and liberal share of revenue from the Government of India.

LEADER, 9th March 1912.

The financing of new Delhi.

47. Referring to the Hon'ble Mr. Gokhale's speech on the financing of new Delhi, in which he made certain important observations as to the proper methods of disposing of surpluses, the *Leader* (Allahabad), of the 9th March 1912, remarks that the proposals explained by the Finance Member for meeting the cost of building the new Capital are unjust to the tax-payers and unsound in themselves. The editor observes that it is neither the duty nor the right of the State to sweep away into its coffers every penny that the people may not require for their immediate physical needs. He states that, whether there is an urgent need for the immediate introduction of any particular tax or not, it will hardly be denied by any serious-minded man that the people are very poor, and could with advantage spend a little more on their food and clothing and houses, on the education of their children, and the relief of sickness in their families, if they could only afford it.

He expresses surprise at the manner in which Sir Fleetwood Wilson dealt with the question, and remarks that it only shows how great need is for the services of a patriotic statesman of the calibre of Mr. Gokhale in the Imperial Legislative Council, who is also a financial expert.

OUDH AKHBAR, 7th March 1912.

Assessment of income tax.

48. The *Oudh Akhbar* (Lucknow), of the 7th March 1912, expresses regret that the resolution for raising the taxable minimum from Rs. 1,000 to Rs. 1,500 moved in the Viceroy's Council by the Hon'ble Mr. Dadabhoy should have been opposed and rejected.

The editor, agreeing with the suggestion made in the *Englishman* (Calcutta), observes that instead of trying to get the taxable minimum raised, the representatives in the Imperial Council should urge that the system followed in England for levying income tax should also be introduced in India, and remarks that the people will not then feel it burdensome even if it be fixed permanently in accordance with that system.

(d)—Municipal and Cantonment Affairs.

ZAMINDAR-WA-KASHTKAR, February 1912.

The Bijnor Municipality.

49. The *Zamindar-wa-Kashtkar* (Bijnor), for February 1912 (received on the 5th March), complains of mismanagement on the part of the Municipal Board of Bijnor, and says that the fault does not lie with the members of the board but with those who elected them as their representatives.

The editor asks the voters to refrain from giving their votes to undeserving candidates for membership on the occasion of the next election.

TAFRIH, 28th February 1912.

Prostitutes in Chauk and Nazirabad, Lucknow.

50. The *Tafrih* (Lucknow), of the 28th February 1912 (received on the 2nd March), complains that the upper rooms of the houses in Chauk and Nazirabad *muhallas*, which are close to Aminabad, and which are frequented by all sorts of people including government servants and schoolboys, should be occupied by prostitutes.

He invites the attention of the municipal board, and asks it to take steps, by means of legislation, if necessary, to have these women removed from these *muhallas*.

ANAND, 29th February 1912.

Bad condition of the streets of Lucknow.

51. The *Anand* (Lucknow), of the 29th February 1912 (received on the 2nd March), refers to the bad condition of the streets in Lucknow to the west of the Chauk, and invites the attention of the members of the municipal board to the complaint. The writer remarks that if the members remain indifferent to public complaints they will find it difficult to secure re-election.

52. The *Agra Akhbar* of the 7th March 1912, expresses regret that in the forthcoming municipal election at Agra the Hindus should be trying to oust the Muhammadan representatives out of the board. AGRA AKHBAR, 7th March 1912.

Muhammadan representation on local bodies.

The editor invites the attention of Government to the matter, and says that if the number of Muhammadan representatives is not fixed on municipal and district boards, their legitimate rights will continue to be usurped, and the present tension between them and the Hindus will increase every day.

53. Referring to the remarks made by the Hon'ble Mr. Bevis in his presidential speech at the annual meeting of the Upper India Chamber of Commerce about filling up the place of the Hon'ble Mr. Campbell, Chairman, Cawnpore Municipal Board, in consequence of his transfer to Kheri, that the old system of the Collector-chairman should be reverted to in Cawnpore, on the ground that the present whole-time chairman had not sufficient independent power, and had therefore to refer matters constantly to higher authorities, and that the board constantly appealed against his rulings, a correspondent writes to the *Leader* (Allahabad), of the 7th March 1912, to enquire whether the chairman should be the absolute and final authority in the board and whether the members are bound to always abide by his decisions. The writer admits that there have been frequent ruptures between the Cawnpore Board and its whole-time chairman, but he contends that they were due to the overbearing manner of the latter towards the members. He opposes any reversion to the old system and remarks that the uncalled for and retrogressive proposal of Mr. Bevis has caused great disappointment and discontent amongst the Cawnpore public. He asks Government to consult the Cawnpore Tax-payers' Association and other public bodies before taking any final step in deciding the matter, and suggests that the remedy lies not in over-officializing the board and thus practically depriving it of the little independence it possesses, but in giving it a freer hand by allowing it to choose a non-official chairman assisted by a whole-time and competent paid official if necessary. LEADER, 7th March 1912.

The Cawnpore Municipality.

54. With regard to the question of the chairmanship of the Cawnpore Municipal Board the *Leader* (Allahabad), of the 8th March 1912, remarks that it would be a retrograde step if the old system of Collector-chairman be reverted to as suggested by Mr. Bevis in his speech, and urges that the only practicable arrangement in a city like Cawnpore would be for the chairman to be a non-official elected by the board, who should be assisted by a whole-time executive officer as secretary. LEADER, 8th March 1912.

The chairmanship of the Cawnpore Municipality.

The editor mentions the names of several European and Indian gentlemen fit for election as chairman of the Cawnpore Municipality, and asks His Honour Sir John Hewett to earn the abiding gratitude of the Indian reform party by giving effect to the recommendations of the Decentralization Commission when the Hon'ble Mr. Campbell relinquishes the office.

(e)—Education.

55. The *Leader* (Allahabad), of the 7th March 1912, has the following:— LEADER, 7th March 1912.

The Indian Educational Service.

"It will be remembered that Sir Harcourt Butler said in reply to a question by the Hon'ble Babu Bhupendra Nath Basu in the Imperial Council that since 1897 only two members of the Provincial Educational Service have been promoted to the Indian Educational Service. We were under the impression that these were Indians. But we notice from the official report of the proceedings that a supplementary question by Babu Bhupendra Nath Basu elicited the reply that both were Europeans. Comment on this is needless."

56. The *Nagri Prachárak* (Lucknow), for December 1911 (received on the 2nd January 1912), discusses at some length the system of education said to have been prevalent in ancient times in India, and deplores the present ignorance of the people. The editor observes that it is the duty of Indians to improve the condition of their country by extending elementary education in India. NAGRI PRACHARAK, December 1911.

Popular education.

He remarks that, while it is necessary to spread elementary education, the need for religious education to be given at the same time must not be overlooked.

SANATAN DHARM PATAKA, November and December 1911.

Religious instruction in India.

57. The *Sanatan Dharm Pataka* (Moradabad), for November and December 1911 (received on the 9th January 1912), deplores the present degraded state of the Hindu community, and remarks that want of religious education is the chief cause of it. The editor suggests that want of spirituality and neglect of their ancient literature and sciences are accelerating the downfall of the Hindus, and points out that both in Europe and America religious instruction is considered to be one of the most important factors of mass education. He ascribes the progress of European countries to their assimilation of the ancient literature and sciences of Rome and Greece, and then proceeds to describe the evil effects of the modern system of education destitute of all religious instruction and of Western civilization in India, which, he says, has made the Hindus indifferent towards their religion and community. He states that self-indulgence instead of renunciation has become their ideal, and he urges the necessity for the introduction of residential schools and colleges, and he asserts that men who have done any good to their country were trained either in residential colleges in the West or at the preceptor's house in the East.

In conclusion he exhorts the Hindus to help the Hindu University movement which will revive ancient philosophy, science and arts, effect the progress of the Hindu community and improve the condition of the country.

NAVA JIWAN, January 1912.

The need for education.

58. The *Nava Jiwan* (Benares), for January 1912 (received on the 19th February), deplores the absence of popular education in India.

The editor urges the necessity for opening schools throughout the country to impart secular and religious education to Indians, and observes that Government will be blamed if the masses remain ignorant.

He asserts that a country, of which the people are not educated, is likely to be the home of criminals and evemies of society.

LEADER, 8th March 1912.

Technical and industrial education.

59. Referring to the Hon'ble Mr. Bevis's remarks on education, the editor of the *Leader* (Allahabad), in the issue of the 8th March 1912, expresses agreement with him that until men are offered greater inducements than are represented by salaries in many cases as low as Rs. 8 a month it is futile to expect that men of proper capacity and character will be tempted to undergo training for the work of school master. He expresses satisfaction that the difficult problem of instituting factory schools for the instruction of boys employed in mills and factories shows some prospect of being solved. With regard to the question of the foreign technical scholarships awarded by Government to Indian students, he says that Mr. Bevis spoke strongly on the subject, but that he doubts the correctness of the allegation that they show no interest in the mechanical part of the industry they are sent to study, and devote their time entirely to college work. The editor suggests that the inhospitable atmosphere of British factories and workshops towards them, which Mr. Bevis recognizes, may interfere with their getting full opportunities to acquire practical knowledge.

He remarks that Mr. Bevis insists too much on the unfitness of Indian apprentices, and overlooks the avowed disinclination of European factory owners to employ Indians in any lucrative and responsible position, and concludes with the following words:—

"We are prepared to sustain this allegation. Will Mr. Bevis be so good as to look up the records of his own Chamber for the years 1903 and 1904 where he will find almost an admission to this effect in a letter addressed to Sir James LaTouche's Government? The Upper India Chamber of Commerce and Mr. Bevis want nothing less than the abolition of the Government foreign technical scholarships. We should be decidedly opposed to such a step. By all means let the Government enquire how the system can profitably be improved, and do what may be feasible to bring about a better state of affairs, but to give up what little is being done is not the best means of encouraging the youth of India to qualify themselves for and take to industrial and commercial pursuits."

60. The *Griha Lakshmi* (Allahabad), for the month of *Ashwin* (September 1911) (received on the 15th February 1912), contains a contributed article in which the writer refers to the degraded condition of India, and urges that no country has made any progress without female education. The writer remarks that India will effect progress only when its women have acquired education and are ready to co-operate with men, and he notes with regret that at present Indian women seem to have forgotten all sense of duty. He exhorts the people to lose no time in effecting this reform which is necessary in order to save their religion and country.

Female education.

GRIHA LAKSHMI, *Ashwin* (September 1911).

61. The *Maryada* (Allahabad), for November 1911 (received on the 18th December 1911), contains a contributed article in which the writer discusses at length the means of regenerating the country, and urges that the education and the training of women is the only way to restore happiness and prosperity to a country, seeing that women have always taken an important part in the building up of a nation.

Female education.

MARYADA, November 1911.

62. A correspondent who signs herself as Mrs. Faiyaz contributes an article to the *Parda Nashin* (Agra), for December 1911 (received on the 14th February 1912), in which she urges the cause of female education by means of a dialogue between two women, and argues that the chief aim of education is not to enable men to procure some kind of employment but to work for the benefit of mankind at large.

She contends that trade, agriculture and industry are all preferable as careers to government service, and she says that in the latter a man, in addition to encountering other disadvantages, has to sacrifice his conscience also, and that the risk of loss is greater than in any other profession.

Female education.

PARDA NASHIN, December 1911.

63. The *Maryada* (Allahabad), for the months of December 1911 and January 1912 (received on the 1st February), publishes a short story contributed by one Ishwari Prasad Sharma illustrating the defects of the marriage of an educated man with an uneducated girl. The writer observes that true happiness can never result from such unions.

Female education.

MARYADA, December 1911 and January 1912.

64. The *Rajput* (Agra), for 15th February 1912 (received on the 22nd February), has an article entitled "The need for female education," in which the writer asks the Indians and particularly the Hindus, to pay equal attention to the education of their sons and daughters, seeing that both contribute equally towards the advancement of the nation. He criticises the popular opinion about women that their chief duty is to attend the kitchen, and tries to prove that the duties of women are in many respects more important than those of men. He points out that great men owe their greatness to the instruction they received in their childhood from their mothers, and that the manners and disposition of mothers exercise the greatest influence on the character of their childern. He urges women to cultivate the qualities of modesty, cheerfulness, patience and economy in domestic matters. He disagrees with those who, after receiving an English education, desire their wives to have the same freedom as is enjoyed by European ladies, and draws their attention to Lala Hardayal's article that appeared in the *Modern Review* (Calcutta) for January 1912, in which the writer drew a lurid picture of the weaknesses and vices of ladies in the West, and said that Indian women were far better off than they were.

Female education.

RAJPUT, 15th February 1912.

65. The *Rohilkhand Gazette* (Bareilly), of the 1st March 1912 (received on the 5th March), expresses approval of the proposal to establish a university at Dacca, and deprecates the opposition of the Bengali leaders to the scheme. The editor expresses the opinion that the Muhammadans are justified in ascribing the opposition of the Bengalis to the apprehension that the Muhammadans will have a large share in the management and control of the proposed university, and that it will remove to a certain extent the backwardness of the Muhammadans of Eastern Bengal in education.

The proposed Dacca University.

ROHILKHAND GAZETTE, 1st March 1912.

He expresses the hope that the Government of India will also establish a chartered High Court at Dacca.

ALIGARH INSTITUTE GAZETTE, 28th February 1912.

The proposed Dacca University.

66. The *Aligarh Institute Gazette* of the 28th February 1912 (received on the 2nd March), has an article contributed by Nawab Mushtaq Husain in which he refers to the opposition of the Bengali leaders to the proposed Dacca University, and ascribes it to their jealousy. He suggests that, in order to safeguard the educational interests of the Muhammadans of Eastern Bengal, a certain number of Fellowships be reserved for the Muhammadans of the province in the new university, and that every facility be afforded to the Muhammadan graduates of East Bengal in the rules and regulations relating to the constitution and management of the university. He says that if the requisite number of qualified Muhammadans be not available, the vacancies in the Fellowships should be temporarily filled up by Europeans. He advocates the adoption of the same procedure for the appointment of teachers and professors, and says that, if necessary, Muhammadan educationists may be taken from other provinces. He also suggests that separate funds should be allotted for the education of Muhammadan boys and girls respectively, and urges the establishment of free advisory committees, one of which should be composed of both Hindus and Muhammadans and the other two of Hindus and Muhammadans separately, to assist the special educational officer at Dacca. He also recommends the constitution of similar bodies in every district to advise the central committees and to help in the work of education in the district.

SURMA-I-ROZGAR, 24th February 1912.

The proposed Mulsim University.

67. The *Surma-i-Rozgar* (Agra), of the 24th February 1912 (received on the 5th March), expresses approval of the suggestion made by Nawab Mushtaq Husain that one year's income from the interest on the subscriptions realised for the proposed Muslim University should be utilised in sending students to Europe to study various subjects, in order that they may be employed as professors on their return in the proposed university, and takes exception to the action of the Agha Khan in disapproving of the suggestion. The editor remarks that, when men of the type of the Agha Khan take the management of the university in to their hands, the interests of Muhammadans are likely to be injured, and he expresses the opinion that it is owing to the lack of moral courage in Muhammadans that men who are traitors to the community like the Agha Khan have been able to give themselves out to be reformers.

TAFRIH, 28th February 1912.

Muhammadans and education.

68. The *Tafrih* (Lucknow), of the 28th February 1912 (received on the 2nd March), expresses appreciation of the reply given by His Excellency the Viceroy to the address presented to him by the members of the ex-Royal family of Oudh, and remarks that His Excellency's statesmanlike advice clearly shows that education and not government favours can raise the status of a fallen people. The editor refers with appreciation to a similar reply given by the Governor of Bombay to the deputation of the Muhammadans of Gujrat, and urges the necessity of education on a large scale among the Muhammadans. The editor deprecates the idea of asking favours from Government, seeing that they are of no real worth to the community at large, and asks them to demand their rights and privileges and not mere favours.

NAIYAR-I-AZAM, 5th March 1912.

The educational condition of the Muhammadans in the United Provinces.

69. The *Naiyar-i-Azam* (Moradabad), of the 5th March 1912, refers to the reply given by the Director of Public Instruction to the question put by the Hon'ble Sahebzada Aftab Ahmad Khan in the local Legislative Council about the inadequacy of the information furnished in the annual report of the department of Public Instruction regarding the educational, progress made by the Muhammadans of the United Provinces, and observes that even this reply by the Hon'ble Mr. de la Fosse did not clearly show how the Muhammadans stood with regard to education.

The editor invites the attention of the Local Government to the fact, and suggests that in future the Director of Public Instruction should discuss the educational condition of the Muhammadans in a separate chapter of his report.

70. The *Nava Jiwan* (Benares), for January 1912 (received on the 19th February), suggests that the proposed Hindu University should impart general education only up to the matriculation standard, and that it should lay special stress on technical education.

NAVA JIWAN, January 1912.

The proposed Hindu University.

The editor expresses the hope that the promoters of the proposed university scheme will acquaint the public with their views.

71. One Dan Singh of Benares contributes an article to the *Hindustani* (Lucknow), of the 1st March 1912 (received on the 2nd March), in which he complains of the hours fixed for the school-leaving certificate examination, and says that it is a severe strain to sit for an examination from 7 to 10 a.m. and again from 4 to 6 p.m. on the same day particularly during the hot weather. He asks the editor of the paper to move the authorities to change the hour of examination.

HINDUSTANI, 1st March 1912.

The school-leaving certificate examination.

72. The *Rajput* (Agra), of the 29th February 1912 (received on the 8th March), referring to the resolution passed at the anniversary of the Kshattriya sabha at Fyzabad, about the establishment of a Kshattriya boarding-house there, urges the desirability of founding denominational boarding-houses in every division or district according to local requirements.

RAJPUT, 29th February 1912.

Need for the establishment of denominational boarding-houses.

The editor reproduces the appeal read on the occasion of the anniversary, and asks the Kshattriyas to contribute liberally to the fund.

73. The *Aligarh Institute Gazette* of the 28th February 1912 (received on the 2nd March), deprecates the tone of the *Muslim Gazette* (Lucknow) in criticising the views of the Agha Khan about the partition of Bengal and the proposed Dacca University, and the remarks contained in the Lucknow paper about Nawab Muzmin-ullah Khan in connection with the secretaryship of the Muhammadan Anglo-Oriental College. The editor asks the *Muslim Gazette* to make suggestions for the post of the secretary of the college without indulging in personalities, as such action is calculated to injure the work of the college.

ALIGARH INSTITUTE GAZETTE, 28th February 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

74. The *Advocate* (Lucknow), of the 3rd March 1912, referring to the note on the Indian press in the Administration Report of 1910-11 for the United Provinces, observes that the remark that throughout the year the mouth-pieces of the various sections assailed their opponents with the utmost virulence on religious questions is not an unfair description of a section of the vernacular press of these provinces. The editor expresses the opinion that the bitterness would cease to exist if steps were taken to prevent the further tendency to separatism which, within the last two years, has done great mischief in Northern India.

ADVOCATE, 3rd March 1912.

The United Provinces press.

With regard to the remark about the nature of the *Adib*, he says that it is a strange coincidence that in a province where educated Hindus are accused of making concerted efforts to replace Urdu by Hindi, the two best periodicals in Urdu and those with the largest circulation should be the result of the enterprise of Hindus.

75. The editor of the *Musáfir* (Agra), devotes the issue of the 1st March 1912 (received on the 5th March), to recounting the circumstances which led to the assassination of the late Pandit Lekh Ram. After reviewing the services rendered by the *Musáfir* to the public during its seven years' existence, he states that the paper was not started for any personal gain, but with the object of carrying through the mission of the late Pandit Lekh Ram to a successful issue.

MUSAFIR, 1st March 1912.

The *Musáfir* (Agra).

He expresses satisfaction that it has succeeded in silencing the opponents of the *Arya Samaj*, and in furthering the cause of the *shuddhi* movement started by Lekh Ram.

He, however, records with regret that, in spite of the useful work done by the *Musáfir*, the number of its subscribers is still below 3,500, and exhorts its well-wishers to raise the number to 5,000 in order to effect some improvement in its printing and get-up.

He goes on to say that the murder of Lekh Ram by a Muhammadan on the 6th March 1897 furnished an unparalleled instance of sacrifice in the cause of religion in the nineteenth century, and he asks the Arya Samajists to perpetuate the memory of Lekh Ram by endeavouring to successfully accomplish the *shuddhi* movement.

He publishes two cartoons, one of which illustrates how Pandit Lekh Ram wanted to carry on the *shuddhi* movement in accordance with the instructions of Swami Dayanand, how he was persecuted by Christians and Muhammadans for doing it, and how he was stabbed as soon as he took up the movement. The second cartoon shows how under the guidance and protection of Pandit Lekh Ram's spirit the editor of the *Musáfir* has been performing his duties fearlessly, in spite of the threatening attitude adopted towards him by the Christians and Muhammadans, as well as by suspicious Hindus and envious Arya Samajists, and in spite of the dread of the Indian Press Act.

He appeals for the collection of Rs. 10,000 in aid of the *shuddhi* movement, and publishes four poems one on the *shuddhi* movement and the other three in praise of Pandit Lekh Ram.

In conclusion he reproduces the biography of Pandit Lekh Ram, written by his uncle, Pandit Ganda Ram, retired deputy inspector of schools.

ZAMANA, January 1912.

The Co-operative Credit Societies.

76. A correspondent named Aziz-ur-Rahman contributes an article to the *Zamana* (Cawnpore), for January 1912 (received on the 27th February), in which he lays great stress upon the usefulness of Co-operative Credit Societies, and remarks that in view of the present deplorable condition of the Indian agriculturists, these societies will prove of much help to Indians. He points out that it has resulted in the increase of the wages of labourers. He suggests that Co-operative Credit Societies should not advance to any person a sum which he may not be capable of repaying, and urges that they should advance money immediately when it is urgently required. He also suggests that Government should render substantial help to the Co-operative Credit Societies, and that a central bank should be established in each province to help the district banks.

ROHILKHAND GAZETTE, 1st March 1912.

The *begar* system.

77. The *Rohilkhand Gazette* (Bareilly), of the 1st March 1912 (received on the 5th March), complains of the prevalence of the *begar* system in India, and observes that it is a source of trouble both to the poor and the rich. The editor says that the continuance of the *begar* system does not reflect credit on the British Government which abolished slavery and suppressed the *sutti* system in India.

OUDH AKHBAR, 3rd March 1912.

The paucity of agricultural labour in India.

78. The *Oudh Akhbar* (Lucknow), of the 3rd March 1912, expresses satisfaction at the good prospects of the *rabi* crops this year, but regrets that there is a scarcity of agricultural labour, which is ascribed to the annual outbreak of plague and to the emigration of Indians to foreign countries.

The editor says that as the prosperity of the country depends on successful harvests Government should make proper arrangements for the supply of agricultural labour as is done in the colonies *(sic)*, and he suggests that part of labour required for European factories in India should be imported from foreign countries, and that a law should be passed to stop the emigration of Indian labourers to the colonies.

LEADER, 8th March 1912.

Cotton growing in India.

79. The *Leader* (Allahabad), of the 8th March 1912, has a leading article in which it dicusses the report made by Mr. S. M. Johnson at the annual meeting of the Upper India Chamber of Commerce on the subject of cotton cultivation. The editor expresses agreement with Mr. Johnson that there is need for more expert advice and assistance to be given to cotton growers in the United Provinces, and that government should have a properly equipped experimental farm in each of the great cotton growing districts.

80. The *Sahifa* (Bijnor), of the 26th February 1912 (received on the 2nd March), expresses surprise that the book named the *Khwab-o-Khiyal*, which contains passages which are calculated to impeach the loyalty of Muhammadans, has been prescribed for the examination of civil and military officers. The editor expresses the opinion that if the book is allowed to remain in the course, it is likely to cause dissatisfaction, and he asks the public to express their resentment in public meetings in order that Government may take notice of it.

SAHIFA, 26th February 1912.

The *Khwab-o-Khiyal*.

81. *Al Mushir* (Moradabad), of the 4th March 1912, takes exception to the publication of the book entitled the *Khwab-a-Khiyal*, and to its being prescribed as a text-book for the examination of civil and military officers.

AL MUSHIR, 4th March 1912.

The *Khwab-o-Khiyal*.

The editor quotes several passages from the book to show that unjust aspersions have been made on the loyalty of Muhammadans.

He invites the attention of Government to the matter, and suggests that the book should be proscribed by Government, and that it should not be accepted as a text-book for the examination of officers.

82. The *Tajir* (Meerut), of the 25th February 1912 (received on the 8th March), expresses appreciation of the action of Government in withdrawing the new coins be cause they contained the likeness of a figure to which the Muhammadans took exception, and objects to the suggestion of the Hindu papers that the new coin should have an inscription in Nagri also. The editor contends that Urdu is the most popular language in India, and that there is no reason to depart from the time-honoured custom.

TAZIR, 25th February 1912.

The new coinage.

83. One Iqbal Ali contributes an article to the *Oudh Akhbar* (Lucknow), of the 9th March 1912, in which he refers to the likeness of an elephant in the rupee of the new coinage, and complains of the objection of the Muhammadans to it on the ground that it has the appearance of a pig. He ridicules the idea of the coin giving offence to Muhammadans and remarks that if the rupee of the new coinage be withdrawn considerable loss will result to Government.

OUDH AKHBAR, 9th March 1912.

The new coinage.

V.—Legislation.

84. The editor of the *Tafrih* (Lucknow), in the issue of the 29th February 1912 (received on the 2nd March), refers to the suggestion made by him in his paper for the 14th February (vide Selections No. 7, paragraph 105), regarding the existing law empowering the creditor to have the property of a debtor sold or to have him sent to a civil jail, and asks Government to save the public from the clutches of the exorbitant money-lender by means of special legislation. He refers to similar legislation effected in the Punjab and Central Provinces to safeguard the interests of the zamindars, and observes that in civil law greater regard has been paid to the rights of money-lenders than to the poverty and helplessness of the people. He remarks that if the law be amended, the money-lender will invest large sums of money in the opening of new industries, and the people will be relieved from the payment of exorbitant rates of interest. He asks his co-temporaries to take up the matter, and to move Government to take action.

TAFRIH, 29th February 1912.

Need for amending the law relating to debts.

VI.—Railway.

85. In a leading article the *Leader* (Allahabad), of the 3rd March 1912, discusses the criticism pronounced by the Hon'ble Sir Vithaldas Thackersey in the Viceroy's Legislative Council in connection with the subject of railway rates on goods.

LEADER, 3rd March 1912.

Indian railways and public interests.

The editor says that there was a time when the educated Indian community cared little for the effect which railway rates had on Indian industries and inter-provincial trade, but the position had changed now and the people are in no mood to allow the public interest to be subordinated to that of individual commercial bodies. He observes that it would be another matter if the State had no financial interest in the working of the railways and no moral or legal right to press the view of the country on their managing boards, but the position is

different in India, as most of its railways are owned by Government, from which it should follow that, while no sacrifice of the legitimate interests of the shareholders of railway companies is demanded, the still more important interests of the industries of this country are safeguarded. He expresses agreement with Sir Vithaldas's opinion that public interests are allowed to suffer at present, and he points out that neither the President of the Railway Board nor the Member for Commerce and Industry has been able to give him an effective reply.

He urges that whatever view Government may ultimately take of the subject it cannot decline to admit the existence of widespread complaints in a matter that vitally affects Indian industries, which should be encouraged by every possible means in the power of Government and people alike. He refers to Sir George Clarke's views that railways are for India and that India is not for the railways, and goes on to say that the companies are not absolutely independent private corporations, in the determination of whose affairs the Indian Government can claim no voice, for the facts narrated by Sir Vithaldas in his speech, which remain uncontroverted, are extremely damaging.

The editor says that if at present the legal powers of Government are not wide enough such powers should be secured by it, seeing that there is no problem more important to India than economic questions, and there is no economic question more urgent than the development of industries, which depends on various factors, and can only be accomplished by joint action on the part of Government and the people. He adds that the present position is unfair to the people at large and injurious to the country, and that the actual measures adopted and assistance given to people cannot be contended to be an adequate practical expression of the policy of the Government of India in connection with the encouragement of industrial development. He says that he has no desire to withhold from Government the credit that is legitimately due to it for what it has done during the last few years, but he urges that what has been accomplished is little by the side of what remains to be achieved.

He expresses the opinion that what is being done for the people by the Indian Government in this most important sphere is less than what even the governments of industrially advanced peoples have found it necessary to do, and he asks Government to translate into action its sympathy and good intentions in the direction of the incidence of railway rates on goods, and with regard to the other two railway questions submitted by Sir Vithaldas.

In conclusion the editor expresses regret that such a reasonable proposition as the one moved by Sir Vithaldas should have been disapproved by Government and rejected by the Council. He points out that the strength of the minority shows the extent of the grievance felt by the community, and expresses the hope that the Railway Board and Government will do all they can to redress it.

VII.—Post Office.

ROHILKHAND GAZETTE, 1st March 1912.

A complaint against the Postal Department.

86. The *Rohilkhand Gazette* (Bareilly), of the 1st March 1912 (received on the 5th March), complains that postal peons do not deliver paid letters and newspapers to the addressees in proper time, and that no satisfactory arrangement is made even on a complaint being made to the Postmaster General of the fact. The editor invites the attention of the Director General of Post Offices in India to the matter.

VIII.—Native societies and religious and social matters.

VAIDIC SARVASWA, October 1911.

Hinduism and the Brahman.

87. The *Vaidic Sarvaswa* (Allahabad), for October 1911 (received on the 2nd January 1912), has an article entitled "*Dharmavichar*," in which the writer describes the Brahmans as practically kings over the remaining three castes, and says it is they who are chiefly responsible for the prevalence of irreligiousness in the Hindu community. The editor justifies the revolt of the other castes from their authority and he suggests that if the Brahmans want to reassert their lost supremacy, they should remedy the grievances of the other castes, educate the masses, cease to extort money in the name of religion, and should endeavour to propagate the true faith.

GRIHA LAKSHMI, *Magh* (January 1912).

88. The *Griha Lakshmi* (Allahabad), for *Magh* (January 1912) (received on the 1st March), publishes a translation of the article contributed by one Girija Kumar Ghosh entitled "Women in the West" that appeared in the *Modern Review* (Calcutta) for January 1912, and remarks that the condition of women in the West is as bad as that in India if not worse.

Women in the West.

BRAHMAN SARVASWA, January 1912.

89. The *Brahman Sarvaswa* (Etawah), for January 1912 (received on the 21st February), expresses regret that the followers of the *Sanatan Dharam* should remain idle while the followers of other religions are trying earnestly to propagate their faith. The editor remarks that there are many disputed points in the *Sanatan Dharam*, and he therefore suggests that an association of learned pandits should be formed to settle them.

Appeal to followers of the *Sanatan Dharam*.

He says that if his proposal be approved, the matter should first be discussed through newspapers.

NAVA JIWAN, January 1912.

90. One Sukhdayal contributes an article to the *Nava Jiwan* (Benares), for the month of January 1912 (received on the 19th February), in which he expresses regret that even the followers of the *Arya Samaj* do not understand its ideals, and create misunderstandings every day. He complains that the *Arya Samaj*, in spite of its noble ideals, should be considered a political body and that it should he described not only as a political body but as a seditious society in the new edition of *Nelson's Encyclopedia* for 1911.

The ideals of the *Arya Samaj*.

He advises the student community to try to understand thoroughly the ideals and position of the *Arya Samaj* when they come in touch with it.

TRISHUL, 29th February 1912.

91. The *Trishal* (Benares), of the 29th February 1912 (received on the 5th March), quotes a passage from the speech of Raja Sashisekhareswar Roy, which he delivered in the capacity of president at the great religious congregation of the Hindus held at Delhi during the last week of the year 1891, and, referring to the present condition of the *mahamandal*, enquires whether the institution is going to do for the Hindus all that was promised by the Raja or to merely lead them into greater chaos, confusion and disorder. The editor appeals to every Hindu in the name of the sacred Hindu religion, society and country to extend a helping hand to save the institution.

The *Bharat Dharam Mahamandal*.

KSHATTRIYA MITRA, 16th January 1912.

92. The *Kshattriya Mitra* (Benares), of the 16th January 1912, publishes a contributed article in which the writer expresses regret that the majority of the Kshattriyas are addicted to intoxicants. He suggests that Government should stop the sale of all intoxicating drugs, and that it should particularly discourage the use of intoxicants among the Kshattriya community.

The use of intoxicants among the Kshattriyas.

LEADER, 8th March 1912.

93. The *Leader* (Allahabad), of the 8th March 1912, publishes a letter about the *Holi* which purports to have been contributed by a representative of the *Shudra* community, in which the writer points out that the *Holi* is the only day on which they can enjoy themselves to their hearts' content. He urges that they have been permitted this short and innocent merriment from time immemorial, and enquires why when it has not been thought criminal by the rulers, their superiors should have decided that it is shameful and barbarous. They refuse to exchange their mode of amusing themselves for European ways and they contend that whether it be vicious and barbarous or no, the *Holi* is their national festival.

The *Holi*.

The writer refers to the debased position in which they are held by their superiors, and enquires what steps their friends are taking to effect their enlightenment and advancement. Resentment is expressed of the anxiety of the educated classes to curtail their liberty to enjoy a festival in their own crude and careless way.

In the matter of social and moral reform it is contended that some of the things, for the introduction of which their friends cry and clamour, have already been effected by them. "Have not we *panchayats* which decide our petty and social disputes? Do we not marry our widows? Do we not boycott *nautch* and

nautch girls? We have our own professional singers . . . Is not the devil of drink leaving us from its dreadful clutches? And, as time marches on, we shall, we trust, get rid of the darkness of ignorance and stand with our friends face to face, though we may be Ram Bakhsh, *Chamar*; Kundanwa, *Kori*; Mahipal, *Pasi*; Dukhiwa, *Dom*; Hulasi, *Dusadh* and company."

IX.—Miscellaneous.

Nil.

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Criminal Investigation Department,
United Provinces.

Allahabad:
The 9th March 1912.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	9,000 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
3	Jain Gazette	Allahabad ...	Do. ...	Jagmander Lal, Jaini, M A., Barrister-at-law.	
†4	Lucknow Collegian ...	Lucknow ...	Do. ...	Rev. T. T. Badley, of Lucknow; American; 45.	1,300 copies.
5	Mahámandal Magazine ...	Benares ...	Do.		
6	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	38 copies.
7	Muslim Review	Allahabad ...	Do. ...	Mirza Abul Hasan; 30	200 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 40.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 „
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 50.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; Arya; 30 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 46. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 46.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	1,375 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 27 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adíb	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar ...	300 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 35 ...	475 „
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 40... ...	1,000 „
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 44.	125 „
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 27.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 43.	300 „
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán Khán; Muhammadan, Pathán; 40.	625 „
27	An Nazir	Lucknow ...	Do. ...	Shakháwat Ali.	
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 32	725 copies.
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 „
30	Brahman Samáchár ...	Saharanpur ...	Do. ...	Chotey Lál Tagá	500 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 42...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Lal Nigam.	
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 23.	600 copies.
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 33 ...	500 „
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 39.	900 „
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 35.	450 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 „
†38	Kshattriya	Meerut ...	Do. ...	Shádi Rám; 36...	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Kul Bháskar	Allahabad ...	Monthly ...	Shridhar Prasád; Kayasth; 30 ...	200 copies.
40	Old Boy	Benares ...	Do. ...	Itrat Husain, B.A.; 38	1,000 „
41	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 „
42	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
43	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,600 „
44	Tabsira	Lucknow ...	Do. ...	Muhammad Taki Ali.	
45	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	300 copies.
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 33.	600 „
47	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 35 ...	650 „
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 29.	1,400 „
49	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 40.	400 „
50	Zíá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 37.	550 „
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 70.	200 „
52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 55.	200 „
53	All India Shia Gazette ...	Lucknow ...	Do. ...	Saiyid Mubárak Ali; 32	600 „
54	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	
55	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 28	1,000 copies.
56	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
57	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 40 ...	150 „
58	Vyápári-wa-Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	350 „
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 53.	1,050 „
61	Al Mushir	Moradabad ...	Do.		
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 31 ...	700 copies.
*63	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	900 „
64	Anwar Alam	Dehra Dun ...	Do.		
65	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 30 ...	300 copies.
66	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 57 ...	500 „
67	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
68	Darbar	Agra	Do.		
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 copies.
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 „
71	Independent	Allahabad ...	Do. ...	Shyám Kishore Varmá; Kayasth; 40...	500 „
72	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*73	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 42	200 „
74	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	40 „
75	Kaisar-i-Hind	Fyzabad ...	Do.		
76	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 copies.
77	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	800 „
78	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 „
79	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 25 ...	2,000 „
80	Muslim Gazette	Lucknow ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Naiyar-i-Ásam	Moradabad ...	Weekly ...	Saiyad-Ibn-Ali; Muhammadan; 48 ...	350 copies.
82	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52.	
83	Oudh Panch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	225 copies.
84	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 ,,
85	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 46	700 ,,
86	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 28.	350 ,,
87	Sar Panch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 25.	300 ,,
88	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 ,,
89	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
90	Tájir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 40	72 ,,
91	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 32 ...	400 ,,
92	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 31.	300 ,,
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 42.	500 ,,
94	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,700 ,,
95	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 58.	300 ,,
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 51 ...	300 ,,
	ARABIC-URDU.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
98	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Brahman; 55	About 100 ,,
100	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 36	700 ,,
101	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	500 ,,
102	Bháskar	Meerut ...	Do.		
103	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	404 copies.
104	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 54	700 ,,
105	Dehátí	Benares ...	Do. ...	Gulób Chand Shrivástava; Kayasth ...	300 ,,
†106	Dharm Diváker	Agra	Do. ...	Pandit Rudra Dutt; 57	400 ,,
107	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.	
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt; Brahman; 35 ...	600 copies.
109	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 39 ...	700 ,,
110	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	Bálmakund Sharmá.	
111	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 28	1,000 copies.
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 44	300 ,,
113	Indu	Benares ...	Do. ...	Ambika Prasád Gupta.	
114	Jiwan	Cawnpore ...	Do. ...	Rám Prasád.	
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 36 ...	450 copies.
116	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra ...	1,500 ,,
*117	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	300 ,,
118	Maheswari	Aligarh ...	Do.		
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 26 ...	1,500 copies.
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 27 ...	400 ,,
*121	Nágri Prabardhni Patriká ...	Allahabad ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Náráyani or The Vedánta Patriká	Fyzabad ...	Monthly ...	Rám Nandan Sahái.	
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri	800 copies.
124	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande ; 27... ...	5,000 „
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá ; 25 ...	30 „
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál ; Brahman ; 35 ...	500 „
127	Sanádhyopkárak	Agra	Do. ...	...	750 „
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp ; Brahman ; 40 ...	1,350 „
129	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi ; Brahman.	2,200 „
130	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru ; Kashmiri ; 30.	1,000 „
131	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi ; 31	1,200 „
132	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla ; 45	500 „
133	Swadesh Bándhavá ...	Agra	Do. ...	Kunwar Hanumant Singh ; Rájput ; 44	550 „
134	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi ; Brahman	
135	Vaishya	Allahabad ...	Do. ...	Sangam Lal ; Agarwal.	
*136	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád ; Máthur Brahman ; 37.	1,000 copies.
137	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám ; Brahman, Arya ; 40	850 „
138	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri.	
†139	Kám Dhenu	Hardwar ...	Do. ...	Bábá Bhagwán Dás Udási ; 45 ...	500 copies.
140	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A. ; Kshattriya ; 43.	1,000 „
141	Rájpút	Agra	Do. ...	Thakur Hanumant Singh ...	1,550 „
142	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád ; Khatri ; 45 ...	775 „
143	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth ; Brahman ; 40 ...	200 „
144	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt ; Brahman ; 57 ...	1,500 „
145	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá ; Khatri ; 34	1,500 „
146	Jain Gazette	Jalesar (Etah) ...	Do. ...	Babu Banársi Das Jain, B.A.	
147	Kaisar Hind	Benares ...	Do.		
†148	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 copies.
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám ; Khatri ; 55 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do.		
151	Abhyudaya	Allahabad ...	Twice a week	Krishna Kant Malviya	2,000 copies.
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—*Foreign.*

1. The editor of the *Aligarh Institute Gazette* in the issue of the 6th March 1912 (received on the 9th March), refers to the proposal that some of the European Powers should now intervene in the Italian-Turkish war, and reminds his readers that when at the beginning of the war, Turkey appealed to the Powers for intervention no heed was paid to the appeal, probably because they thought that, her navy being weak, Turkey would find it difficult to maintain an army in Tripoli, and would be obliged to quickly come to terms with Italy.

ALIGARH INSTITUTE GAZETTE, 6th March 1912.

The Italian-Turkish war.

He suggests that it was for such reasons that the European Powers decided to preserve neutrality, and that it is only now when they have seen the Arabs and Turks making common cause in protecting their country, and have seen the Italians sustaining reverses, that they have expressed their desire to bring about a settlement between the two countries.

2. *Al Bashir* (Etawah), of the 12th March 1912, refers to the press *communiqué* issued by the Foreign department of the Government of India to the effect that the rumours about the intention of the Italian government to blockade the ports of Jeddah and Yambu are untrue, and that His Majesty's government has represented to the Italian government that any such action, if seriously contemplated, would create deep resentment in India, and enquires what steps will be taken by Government in the event of Italy not paying any attention to the representation of the British government.

AL BASHIR, 12th March 1912.

The Italian-Turkish war.

The editor says that even if Indian pilgrims be allowed to land at Jeddah and Yambu they will still be put to great inconvenience owing to the interference by the Italian government with the grain trade in Arabia.

He invites the attention of Government to the matter, and expresses the hope that it will arrange to protect the interests of its Indian subjects.

He refers to a recent meeting held at Bareilly to protest against a report said to have been published in the *Times* (London) that if Turkey did not conclude peace with Italy the latter would demolish the *kaaba* and the mausoleum of the prophet Muhammad by throwing bombs from their aeroplanes, and suggests that the statement of the *Times* should have been challenged through the press instead of holding protest meetings.

3. The *Anand* (Lucknow), of the 7th March 1912 (received on the 11th March), discusses the establishment of the republican form of government in China, and observes that Russia has been chastened by her defeat by the Japanese and will not be likely to do anything to prejudice its success. As regards Japan the editor says that other Powers will not allow her to interfere in the internal affairs of China, particularly owing to her recent seizure of Korea, and that as long as the Liberals are in power, England too will not be inclined to extend its power in Tibet or on the frontier of Burma. In these circumstances the editor expresses the hope that the republican form of government in China is likely to achieve success.

ANAND, 7th March 1912.

The situation in China.

He observes that a prosperous China under the Manchu Emperors would have been a greater menace to the peace of the neighbouring Powers, owing to the likelihood of the Chinese government desiring to extend its territory, while a republic would not favour the idea of territorial expansion.

4. The *Mashriq* (Gorakhpur), of the 12th March 1912, remarks that, when the war broke out, the European Powers did not allow Turkey to attack any of the Italian dependencies or ports, while now they do not make the smallest protest against the bombardment and blockade of Arabian ports by the Italians. The editor expresses satisfaction that the latest war news sent by Reuter shows that the Arabs and Turks are fighting with great zeal and success against the Italians.

MASHRIQ, 12th March 1912.

The situation in Persia and Tripoli.

With regard to affairs in Persia he says that the conditions on which the Russian and British governments have agreed to give a loan to Persia are such that if Persia agree to them Russia will monopolise the revenue and customs of

Persia, and that ultimately the country will be divided between Russia and England.

He suggests that the Muhammadans should raise a loan of four million pounds and so save Persia from foreign domination.

He condemns the policy of Sir Edward Grey with regard to Persian affairs, and suggests that he should retire from office and give place to some capable statesman who may be able to remedy the mistakes committed by him.

LEADER, 10th March 1912.

The trans-Persian Railway.

5. The *Leader* (Allahabad), of the 10th March 1912, refers to the prospect of the scheme of the trans-Persian Railway being carried into execution and says that it is likely to affect the autonomy of Persia. The editor recognizes that advantages will result from the linking of India and Persia, and that it will afford facilities to travellers and merchants. He says that telegraphic and postal facilities will follow in the wake of the railway, and there will be greater safety of person and property and greater chances of peaceful progress for the people of Persia, but he doubts whether all these advantages will compensate Persia for the loss of her political independence. He suggests that if Persia had been left to herself she might have adopted a Western standard of civilization, seeing that she was really trying to reform her system of government.

He concludes by saying that Persia, after the reconstitution of her Government, had not had sufficient time to manage and develop her resources, and that foreign interference in her affairs was too premature to be justified on the ground that it was essential to the spread of efficient civilization.

MUSAFIR, 8th March 1912.

Islam in Japan.

6. Pandit Bhoj Dat writes in the *Musáfir* (Agra), of the 8th March 1912 (received on the 11th March), that in ancient times Islam and Christianity, unlike the *Vedic* faith, were spread with the help of the sword, though he concedes that when Aurangzeb began to convert Hindus to Islam by force, Guru Gobind Singh defended his religion by sword. He expresses gratification that with the advent of British rule in India the propagation of religion by means of the sword came to an end, and the method of spreading religion by means of delivering religious speeches or writing religious articles was adopted. He asks the Arya Samajists to try to propagate their faith, seeing that the propagation of religion by means of lectures is not opposed to their religion.

He says that a Muhammadan meeting was held in Lahore on the 25th February to consider the question of spreading Islam in Japan, and he asks his co-religionists to raise funds for sending capable Aryas to Japan for the purpose of propagating the Arya faith, before the Muhammadan preachers convert the people of Japan to Islam by showing them only the bright side of their religion.

(b)—Home.

GURUKUL SAMACHAR, 1st February 1912.

Indians in the colonies.

7. The editor of the *Gurukul Samáchár* (Budaun), in the issue of the 1st February 1912 (received on the 11th March), deplores the condition of Indians in the Transvaal and Canada, and observes that beggars are never respected in any country, and that it is the chief cause of the scant courtesy meted out to Indians in the colonies. The editor states that India is a country rich in its vast natural resources, which, if properly developed, can feed millions of people of other countries, and he therefore urges his countrymen not to go abroad to earn their daily bread. He goes on to say that another reason why Indians are not respected is that they go in order to learn.

He asks his countrymen not to go in order to learn but in order to impart knowledge. They should supply some real want either economic, educational or spiritual, such as for instance to supply some special demand in industry or to satisfy some spiritual craving of the people they visit, and thus command respect for their work. He refers to the examples of Swamis Abhedanand, Permanand and Ram Tirath who went to America, in order to spread the teachings of the *Vedas*, and obtained for themselves universal honour and respect. He strongly denies the charge of racial prejudice made against the colonists, and says that it is human nature to hate an inferior race.

He finally appeals to Indians to show their real worth, and concludes with the assurance that when they go to foreign countries with something to give and not to take, then only they will be respected.

ADVOCATE, 14th March 1912.

Indians in the colonies.

8. The *Advocate* (Lucknow), of the 14th March 1912, has a leading article entitled "Imperialism on trial," in which the social, political and economic disabilities imposed upon Indians in South Africa are discussed at great length. The editor remarks that not only in South Africa but almost all over the vast British Empire Indians are subjected to a treatment which sooner or later is bound to make the position of English rulers in India more embarrassing and delicate. He refers to the appeal on behalf of the Indians in British East Africa by Mr. A. M. Jeevanjee, which gives a deplorable account of the methods of the administration of the colony. He describes Mr. Jeevanjee's position and influence and all that he had done, and remarks that if he had possessed a white skin he would have been honoured as an empire builder, and that he might with justice have claimed that he made British East Africa. He states that the acquisition of East Africa by Britain was the result of purely Indian effort and enterprise, that it was through the influence of Indian traders that England succeeded in obtaining the lease of the country from the Sultan of Zanzibar, and that it was Indians of all classes who made the country prosperous and a valuable asset of the Empire. He complains of the selfishness and arrogance of the colonists, and of the way in which Indians are treated there whether in soial matters or in matters affecting politics, commerce or even justice.

The editor quotes some passages from the *United Methodist* and from the book which Mr. Churchill wrote describing his impressions of the country, and contrasts the views and the sentiments expressed in them with the statement made by Lord Elgin, as one of the responsible ministers of His Majesty in March 1908, with regard to the granting of land to Indians and the imposition of statutory restrictions against the acquisition of property by Indians in South Africa, which were described as based on administrative convenience. He expresses agreement with the observation of the Secretary of the London committee of the Muslim League in his representation to the Colonial Under Secretary that the contentment and the well-being of His Majesty's Indian subjects ought not to be subordinated to mere administrative convenience.

He concludes the article in the following words :—

"This dog-in-the-manger policy is such a caricature of imperialism that we trust better counsels will prevail with those who countenance it. At any rate, it is the duty of every self-respecting Indian to make a ready response to Mr. Jeevanjee's appeal, and press the matter upon the conscience of the British democracy, and make it clear to our rulers that Indians cannot contemplate such silly and unjust treatment of their countrymen without feeling intensely hurt and aggrieved. The attempt to throw all the blame on the local authorities in East Africa cannot succeed, because the Imperial Government is not as helpless in regulating the policy of a Crown colony like East Africa as it is with a self-governing colony like Australia or South Africa."

ADVOCATE, 10th March 1912.

The All-India Muslim League.

9. Commenting on the presidential speech of the Nawab of Dacca at the annual meeting of the All-India Muslim League at Calcutta, the *Advocate* (Lucknow), of the 10th March 1912, expresses the opinion that if the Government of India were to accept the suggestion of the Nawab of Dacca to compensate the Muhammadans of East Bengal for the annulment of the partition by placing all the colleges in Eastern and Northern Bengal under the jurisdiction of the proposed university of Dacca, it would be a signal for further agitation in the press and on the platform. The editor entertains the hope that the Government of India will be no party to the carrying out of proposals which are calculated to intensify the feeling of disappointment created in Bengal, where the people are not at all keen about the establishment of the proposed university.

He expresses surprise that the mover, the seconder and the supporters of the resolution protesting against the partition of Bengal belonged to Rohilkhand and Oudh in these provinces, and that there was no Bengali Muhammadan to give expression to the feeling of East or West Bengal on the subject.

The editor expresses gratification at the improvement in the tone of some of the speeches and in the wording of some of the resolutions adopted by the conference, but questions the advantage of keeping the resolution for the extension of the principle of separate electorates to the municipal and district boards on the programme, when the Muhammadan community are not unanimous in the matter and the Hindus have condemned it. He remarks that the discussion of the question has introduced greater bitterness between the Hindus and Muhammadans than any other measure, and in these circumstances to ask Lord Hardinge to extend the "hated" principle to local bodies is to invite him to undo the work of creating harmony in which he has engaged himself.

He compliments the Muslim League regarding the support given by it to the Hon'ble Mr. Gokhale's resolution on indentured emigration and the Elementary Education Bill.

AL BASHIR, 12th March 1912.

The All-India Muslim League.

10. *Al Bashir* (Etawah), of the 12th March 1912, deplores the poor attendance of the members of the Muslim League at the annual conference held at Calcutta, and expresses regret that the speeches delivered at the conference were not impressive. The editor observes that no resolution was passed asking for the allotment of an adequate amount for the benefit of Muhammadans out of the sum of Rs. 50 lakhs granted for primary education in India. He deplores that Muhammadans are wanting in ability in political matters, and remarks that, until some of them devote themselves to the exclusive study of politics there is no hope of their political institutions achieving any success.

OUDH AKHBAR, 13th March 1912.

The All-India Muslim League.

11. The *Oudh Akhbar* (Lucknow), of the 13th March 1912, commenting on the presidential speech of the Nawab of Dacca at the annual Conference of the League held at Calcutta, expresses regret that the Nawab should have discussed the annulment of the partition of Bengal at such length and to the neglect of other important topics. The editor suggests that in order to accomplish the objects of the League it is desirable that the Muhammadan leaders of the different provinces should evince interest in the political affairs of the country and keep themselves in touch with current topics throughout the year, and bring them up for discussion at the annual meeting of the League. He reminds the members of the League that the best way to impress upon Government the necessity and importance of their demands is to see that the affairs of the League are conducted on sound lines.

ZUL QARNAIN, 14th March 1912.

The All-India Muslim League.

12. Commenting on the speech delivered by the Nawab of Dacca as the president of the All-India Muslim League, the *Zul Qarnain* (Budaun), of the 14th March 1912, remarks that the Nawab cannot be congratulated on the manner in which he criticised the annulment of the partition of Bengal. The editor suggests that the Nawab should have tried to exonerate himself from the allegation made about him by Lord Curzon that he had described the ribbon of the decoration conferred upon him on the occasion of the coronation as a halter with which he was to hang himself.

TAFRIH, 7th and 14th March 1912.

The *Times* (London) and the Muhammadans.

13. The *Tafrih* (Lucknow), of the 7th and 14th March 1912, takes exception to the report said to have been published in the *Times* (London) to the effect that in case Turkey did not conclude peace with Italy the latter would desecrate the sacred places of Muhammadan pilgrimage, and remarks that the *Times* has already fallen in the estimation of the Hindus and Muhammadans of India by having defamed His Highness the Maharaja of Baroda, and that it will be regarded by the Muhammadans of the whole world as being opposed to their interests in case it continues its present objectionable policy.

MUSLIM GAZETTE, 11th March 1912.

How to create political spirit in Muhammadans.

14. The *Muslim Gazette* (Lucknow), of the 11th March 1912, publishes a contributed article in which the writer begins by quoting a passage from the writings of an Egyptian politician of the name of Farid Bey, to the effect that unless Muhammadans are in spired with high ideals they will not be able to safeguard their existence as a nation, and he says that at present Indian Muhammadans show no enthusiasm for the advancement of their national interests.

He expresses appreciation of the patriotism and independent spirit of the Hindu leaders, and urges his co-religionists to regard their patriotic efforts with emulation and not with jealousy, and to learn to follow their examples.

He says that the ideal which the Hindus hold before themselves is self-government within the British Empire, and that it has produced a feeling of restlessness in them and has made them work cheerfully to accomplish that end.

He complains that the Muhammadan leaders check the growth of any independent spirit on the part of their co-religionists, and remarks that it is absurd to expect that the readers of Burke and Macaulay will acquiesce in an attitude of servitude and cowardice.

He maintains that, if the leaders of the Muhammadans present before their community the ideal of self-government within the British Empire, it will arouse a sense of responsibility, with the result that Muhammadans will give up their present attitude of selfishness and sycophancy, and take interest in politics, and that they will begin to subordinate their personal gains to those of their community. He reminds them that if the leaders do not adopt the ideal of self-government and do not prepare their co-religionists to take part in the administration of the country, Muhammadans will not be able to discharge their functions efficiently when self-government is granted by Government. He recognizes that, when both the Hindus and Muhammadans have one and the same object in view, it would be well to have a common political institution, but he advises the Muhammadans to maintain a separate political association for the present owing to their backwardness in education and political knowledge.

In conclusion he invites the attention of his co-religionists to that portion of Nawab Mushtaq Husain's letter on the annulment of the partition of Bengal in which he advised the Muhammadans not to depend on the favours of Government but to trust to their own exertions (vide Selections No. 52 of 1911, paragraph 13), and expresses the hope that they will keep the advice of the Nawab before them, and that they will make known their views through the agency of their separate political institutions.

The Hindu and Muhammadan leaders.

15. In the course of an article entitled "Hindu and Muhammadan leaders," the editor of the *Rahbar* (Moradabad), in the issue of the 7th March 1912, referring to the remark of the *Bharat Mitra* (Calcutta) in its *Holi* number that Indians would be granted the power to levy import duties on foreign commodities in two years, and that they would get self-government within five years, observes that it is not an improbable prospect, seeing that many of the cherished ambitions of the Congress have been realised.

RAHBAR, 7th March 1912.

He then refers to the attacks made on the Hon'ble Mr. Malaviya for dissenting from the Court of Wards Bill, when the talukdars themselves were in favour, which was made by a correspondent of the *Pisa Akhbar* (Lahore) in the course of an article denouncing the Congress, and states that Mr. Malaviya was fully justified in expressing his opinion on points of law, which he knew much more about than the talukdars.

The editor says that this shows that the Hindu leaders are criticised even when they advocate the public good with the best of intentions, and he points out that Muhammadan leaders also are subjected to similar attacks when they side with Hindus. In support of his contention he refers to the case of the Hon'ble Mr. Shafi, who was taken to task by the *Vakil* (Amritsar) for the declaration that he would represent both the Hindus and Muhammadans in the Imperial Council, and he says that it is the result of the policy of exciting racial prejudice which has been followed by certain Muhammadan papers. He refers to the scathing criticism of *Al Bashir* (Etawah) on the Agha Khan for having expressed gratification at the proposal to establish a University at Dacca, and for having approved of the administrative changes, and he asserts that the Muhammadans are not competent to criticise the Hindu leaders who are better than their own leaders, because they represent not only the Hindus but Muhammadans as well. In support of his opinion about the ability of Hindu leaders, the editor quotes the *Muslim Gazette* (Lucknow) which commends their worth, and deplores the incapability of the Muhammadan leaders.

The editor concludes by asking his contemporaries to think before hastily criticising the leaders.

NAIYAR-I-AZAM, 12th March 1912.

The Muhammadan leaders.

16. The *Naiyar-i-Azam* (Moradabad), of the 12th March 1912, complains that the Muhammadan leaders do not work disinterestedly on behalf of their community, and suggests that they should be required to declare on oath that they would be prepared to sacrifice everything they hold dear in the interests of their community. The editor expresses appreciation of the advice given by Nawab Mushtaq Husain to his co-religionists that they should depend for their salvation on their own exertions. He expresses regret that a man of the calibre and independence of Nawab Mushtaq Husain should have been compelled by circumstances to leave Aligarh, and to make over the affairs of the college into the hands of people who are not capable of discharging their duties properly.

MUSLIM GAZETTE, 11th March 1912.

The *Muslim Gazette* (Lucknow) and the Agha Khan.

17. Khwaja Ghulam-us-Saqlain contributes an article to the *Muslim Gazette* (Lucknow), of the 11th March 1912, in which he takes exception to the remarks of the *Muslim Gazette* on the conduct of the Agha Khan in its previous issues, and remarks that the criticisms of the paper can in no way lower the respect in which His Highness the Agha Khan is held and can only injure the interests of the Muhammadan community. The editor of the *Muslim Gazette*, in reply to Khwaja Ghulam-us-Saqlain's observations, says that he is not prepared to acknowledge the claims of His Highness the Agha Khan to be the leader of the Muhammadans until such time as he himself declares that he has had no personal motive in anything that he has done for the community and that he will continue to work disinterestedly in future. He contends that the Agha Khan has not rendered any signal service to the Muhammadan community, beyond subscribing to the funds of the proposed Muslim University, and the editor remarks that the latter cannot be considered to be a national university, seeing that Government will have the power to interfere in its affairs and management. He also objects to the Agha Khan's attitude towards the annulment of the partition of Bengal, and to his statement that the measure will be productive of considerable advantage to the Muhammadan community.

ALIGARH INSTITUTE GAZETTE, 6th March 1912.

Home Rule for India and the Muhammadans.

18. Haji Musa Khan of Aligarh contributes an article to the *Aligarh Institute Gazette* of the 6th March 1912 (received on the 9th March), in which he refers to the intention of the present Government to grant Home Rule to Ireland, and says that one day Home Rule will also be granted to India. He asks his co-religionists to prepare themselves for that event in order to take part in the administration of their country. He exhorts the Muhammadans to devote themselves wholeheartedly to the improvement of their educational condition, and to the propagation of their religion which will alone help them to solve their difficulties.

ALIGARH INSTITUTE GAZETTE, 6th March 1912.

Home Rule for India.

19. The *Aligarh Institute Gazette* of the 6th March 1912 (received on the 9th March), refers to the intention of the present Government to grant Home Rule to Ireland and Scotland, and remarks that India stands more in need of Home Rule, seeing that its religion and customs are quite different from those of England, and that moreover it is situated at a great distance from it.

The editor says that if Home Rule be granted to India it will be necessary to pass some special laws to safeguard the interests of the minorities in the country, and that only in these circumstances will India benefit from Home Rule.

OUDH AKHBAR, 16th March 1912.

Self-government for India.

20. The *Oudh Akhbar* (Lucknow), of the 16th March 1912, says that the demand for self-government for India is a very noble ideal which should be held in view by every self-respecting man. The editor remarks that those who do not show any desire to acquire self-government have either no ambition, or realise that the expression of such a desire on their part will not be looked upon with favour by the ruling power.

21. The *Oudh Akhbar* (Lucknow), of the 12th March 1912, describes the suggestion of Nawab Haji Ismail Khan regarding the election of *ulmas* and *sufis* as members of legislative councils as an extraordinary one and endorses the view expressed by Maulana Shah Zuberi of Budaun that such procedure was in advisable, as well as being demoralising for the *ulmas* and *sufis*. The editor states that those *sufis* who are regarded as authorities in religious matters would never accept a membership of Council, and if they did they would not be able to do any good to the country.

OUDH AKHBAR, 12th March 1912.

Ulmas in legislative councils.

22. The *Zul Qarnain* (Budaun), of the 14th March 1912, contains a contributed article in which the writer suggests that the Muhammadans of Rohilkhand should try to elect a really representative candidate at the next election for the Provincial Legislative Council. The editor asks the Muhammadans to consider the claims of Maulvis Saiyid Mahfuz Ali and Muhammad Abul Hasan of Budaun.

ZUL QARNAIN, 14th March 1912.

The membership of the Provincial Legislative Council.

23. The *Leader* (Allahabad), of the 16th March 1912, says that no one will grudge the provision of the nine lakhs of rupees from the Indian revenue to pay for the Crown worn by His Majesty at the darbar, but he asserts that there will be a general feeling of disappointment at the decision to keep it in the Tower in London instead of in this country. The editor states that the Indian Crown is the most appropriate memento of the great and solemn function at Delhi and that it will remind generation after generation in India of the unique event. He expresses approval of the suggestion of the *Times of India* that the Delhi Crown should find place in the Indian Museum and later in the hall of the Victoria Memorial in Calcutta.

LEADER, 16th March 1912.

The Imperial Crown.

II.—Afghanistan and Trans-Frontier.

24. *Al Mushir* (Moradabad), of the 11th March 1912, refers to a contributed article, which is said to have been published in the *Pioneer* (Allahabad), in which the writer stated that there were at present two parties in Afghanistan, one in favour of and the other against the Amir, and that the party in opposition did not like the introduction of new methods for the improvement of the country. The editor reproduces a passage from the *Serajul Akhbar* (Kabul), a semi-official organ of Afghanistan, denying the existence of any such parties in Kabul. He suggests that the *Pioneer* probably intended by publishing such baseless reports to create friction and cause civil war in Afghanistan, in order to effect the loss of its independence, as has been the fate of Persia and Morocco.

AL MUSHIR, 11th March 1912.

The *Pioneer* (Allahabad) and Afghanistan.

III.—Native States.

25. The *Naiyar-i-Azam* (Moradabad), of the 12th March 1912, expresses regret at the increasng defection from their religion of the people of Hyderabad (Deccan), and at their attraction towards the Christian teaching. The editor invites the attention of the Nizam to the matter, and expresses the hope that as a Muhammadan ruler he will defend the religion of his prophet, and prevent his Muhammadan subjects from embracing other religions.

NAIYAR-I-AZAM, 12th March 1912.

The progress of Christianity in Hyderabad (Deccan).

IV.—Administration.

(a)—Judicial and Revenue.

26. The *Leader* (Allahabad), of the 12th March 1912, publishes a contributed article complaining that the practice of obtaining professional work through the employment of touts, to which attention was drawn some time ago by the *Allahabad Law Journal*, still continues unabated and shows no signs of diminution, because no serious and systematic efforts are being made either by the bench or by the bar to check it. He expresses regret that the Bar Library and the Vakils' Association are unable to make a combined effort to uproot this evil, and he invites the attention of the Hon'ble the Chief Justice and other learned Judges of the High

LEADER, 12th March 1912.

Touts.

Court, and asks them to remove this scandal, on the ground that the administration of justice is seriously affected owing to the prevalence of the system of touting.

MASHRIQ, 12th March 1912.

The Judicial Commissionership of Oudh.

27. The *Mashriq* (Gorakhpur), of the 12th March 1912, says that in case the Hon'ble Mr. Muhammad Rafiq, Additional Judicial Commissioner of Oudh, be promoted to the Allahabad High Court Judgeship on the retirement of the Hon'ble Saiyid Karamat Husain, the vacancy in the Oudh court should be filled by Mr. Muhammad Ali. The editor invites the attention of the Local Government to the matter, and expresses the hope that Mr. Muhammad Ali's claims will not be overlooked again, seeing that he is one of the best district judges of these provinces.

HINDUSTANI, 15th March 1912.

Holding of courts by judicial and revenue officers on tour.

28. The *Hindustani* (Lucknow), of the 15th March 1912, contains a contributed article in which the writer remarks that the holding of courts by revenue and judicial officers while on tour causes great inconvenience to the litigants, seeing that in revenue cases the parties are sometimes required to journey long distances in inclement weather, while in criminal cases the accused have difficulty in securing legal advice. He suggests that criminal cases should be tried only at head quarters, and that cases relating to revenue matters should not be heard at a place situated at a considerable distance from where the parties live.

He also suggests that when the courts are held in camp an extra tent should be provided for the litigants.

NASIM-I-AGRA, 15th March 1912.

The appointment of munsifs in the Punjab.

29. The *Nasim-i-Agra* of the 15th March 1912 refers to the recent appointment of six Muhammadans, one Sikh and one Christian as munsifs in the Punjab, and expresses surprise that the claims of the Hindus have been ignored.

The editor says that it is not only an injustice to the community but an administrative defect to allow any consideration of creed and colour in the matter of appointments in the public service, and observes that only capable and efficient men should be employed to posts of responsibility.

OUDH AKHBAR, 16th March 1912.

The restriction as to the number of pleaders in the Punjab.

30. The *Oudh Akhbar* (Lucknow), of the 16th March 1912, says that the students of the first year class of the Law College, Lahore, are dissatisfied with the recent orders of the Punjab Chief Court limiting the number of pleaders to be enrolled every year, and observes that the dissatisfaction of the students is not unreasonable.

The editor asks the students to exercise self-restraint and not to adopt any objectionable course in the matter, and at the same time he remarks that while it is necessary for dissatisfied people not to be led away by their sentiments, it is also essential to remove the real grievances.

(b)—Police.

Nil.

(c)—Finance and Taxation.

ADVOCATE, 10th March 1912.

The Financial Statement.

31. Referring to the discussions on the several resolutions and bills, and to the presentation of the Financial Statement in the Imperial Legislative Council, the *Advocate* (Lucknow), of the 10th March 1912, expresses agreement with the suggestion of "an Anglo-Indian contemporary" that the educative effect of the deliberations of the Legislative Councils would be greater if it were possible to distribute the activities of those bodies more evenly over the year.

The editor remarks that the Financial Statement clearly shows that the protests of those who complain against the method and the practice of underestimating revenue and over-estimating expenditure, are quite reasonable and just. He congratulates the Government on the increased attention it has given to the subject of sanitation and on its appreciation of the importance of investigating the causes of disease, and expresses satisfaction that Lord Hardinge is determined to signalize his Viceroyalty by properly attending to the pressing claims of education and sanitation, the two most important needs of India at the present moment.

32. The *Leader* (Allahabad), of the 14th March 1912, says that the small margin in the United Provinces Budget, which is not so assured that it could be safely utilized for recurring expenditure, is the best answer to the Hon'ble Sir Guy Fleetwood Wilson, who firmly opposed the grant of a larger share of revenue to the Local Government. The editor remarks that in these circumstances the foremost duty of the people and the Local Government is to press the Government of India to give the United Provinces an increased grant.

LEADER, 14th March 1912.

The United Provinces Budget.

With regard to the item of Rs. 6,000 in the receipts for the closing year on account of the sale proceeds of elephants presented to His Excellency the Vice roy by the Nepal Darbar he enquires as to whether such presents are made only to be disposed of. He expresses regret and disappointment that Rs. 1,50,000 was saved out of the small allotment made for plague expenditure during the current year. He suggests that large sums could be usefully spent on the rebuilding of cities, and adds that if he had a voice in the financial arrangements of Government he would not hesitate to counsel borrowing for large sanitary undertakings in the same way that money was freely borrowed for railways and irrigation works.

As regards economy in public expenditure by Local Governments, the editor enquires whether the amounts allotted for the residence of the Director of Industries at Cawnpore and for that of the Commissioner of Jhansi could not be dispensed with, and whether they cannot spend more than Rs. 6,000 next year in giving help to industry.

(d)—Municipal and Cantonment Affairs.

33. The *Rohilkhand Gazette* (Bareilly), of the 8th March 1912 (received on the 12th March), expresses appreciation of the reply given on behalf of Government in the Provincial Legislative Council that, like the members of the Legislative Councils, the members of the local boards will also be entitled to put questions, and remarks this may have the result of reducing the number of questions in the Legislative Council. The editor, however, suggests that the powers of the district and municipal boards should be increased in the matter of administration.

ROHILKHAND GAZETTE, 8th March 1912.

The local boards.

34. *Al Bashir* (Etawah), of the 12th March 1912, publishes a contributed article in which the writer complains of the gradual elimination of the Muhammadan representatives from the municipal and district boards of Ghazipur.

AL BASHIR, 12th March 1912.

Separate representation on local bodies.

He invites the attention of Government to the state of affairs in Ghazipur and expresses the hope that it will help the Muhammadans in the matter.

35. The *Leader* (Allahabad), of the 15th March 1912, refers to the comments of "an Anglo-Indian contemporary" about the Hon'ble Mr. Gokhale's resolution on the finances of local bodies, and remarks that it has apparently misapprehended the meaning and intention of the mover. The editor says that Mr. Gokhale only urged that as the funds placed at the disposal of local bodies for the efficient performance of the duties entrusted to them did not appear to be adequate, an enquiry should be made into the matter and steps be taken, where necessary, to increase their resources, and that there was no question of greater powers being allowed or more duties entrusted to them. He fails to understand his contemporary's objection that more funds should not be allotted until more public spirit was created in the community. With regard to the Finance Member's objection that one such committee for the whole country would not do, he remarks that on this analogy there should have been no Universities Commission, no Excise Committee, no Irrigation Commission and no Police Commission. He suggests that the recommendations of such a committee could have been easily referred to the Local Governments before final action was taken upon them by the Government of India, as is being done in the case of the recommendations of the Decentralization Commission.

LEADER, 15th March 1912.

Duties and resources of local bodies.

Discussing the question as to whether the present resources of local bodies will ever suffice for their needs, he says that the very fact that Government has so often to supplement by grants the taxation revenue of local bodies is an answer

to the question. That even the grants from the government revenues are inadequate is shown by the few enterprises which the local bodies are able to engage in for want of funds, especially with regard to sanitation and education, which are the two most important and pressing needs of the country. He urges that in the circumstances it is incumbent on Government to devise some way of increasing the resources available to local bodies.

He says that educated Indians are often reproached for not taking a real interest in public affairs, but he suggests that it is because they can do so little with the financial means at their disposal. He commends a remark made by a retired Anglo-Indian officer in the House of Commons a few years ago that it was a wonder to him that anybody did take any interest at all in the work of local bodies in India in view of their almost bankrupt condition.

TAFRIH, 7th and 14th March 1912.

The Lucknow municipal elections.

36. In the course of an article on the Lucknow municipal elections, the *Tafrih* (Lucknow), of the 7th and 14th March 1912, gives a brief description of the services rendered to the public by Munshi Prag Narayan and Pandit Jagpal Krishna, the retiring candidates of the Ganeshganj ward. The editor observes that Munshi Prag Narayan has supported every movement calculated to benefit the public, and expresses the hope that the voters will return him at the ensuing election, seeing that he really deserves to be their representative.

BHARAT JIWAN, 11th March 1912.

The Benares Municipality.

37. The *Bharat Jiwan* (Benares), of the 11th March 1912, complains of the bad condition of the road which leads to Kashipura through Siptasagar and Karnghanta *mahals* and invites the attention of the board. The editor urges that it should be metalled, and enquires as to why the municipality should borrow Rs. 75,000 for water works when there has been a considerable increase in water and house tax receipts.

AGRA AKHBAR, 14th March 1912.

The Agra Municipality.

38. The *Agra Akhbar* of the 14th March 1912 complains that the roads of the Agra city have not been repaired, though the attention of the municipal board has been repeatedly invited to their bad condition. The editor refers to the case recently decided against the Allahabad municipality, in which it had to pay Rs. 1,000 as compensation to a clergyman whose pony was injured on account of the bad condition of the municipal road.

He expresses the hope that the Agra municipal authorities will soon undertake the repairs of roads.

LEADER, 15th March 1912.

Non-official chairmen.

39. The *Leader* (Allahabad), of the 15th March 1912, contains the following passage:—"The general terms of the statement of government policy in regard to the appointment of non-official chairmen, made by the Hon'ble Mr. Burn in reply to a question put by the Hon'ble Saiyid Al-i-Nabi, are no doubt sympathetic, but we gather from it that the policy adopted will be one of great, and as we think, excessive, caution. The policy which His Honour has adopted, after due consideration, we are told, 'is to allow the substitution of a non-official for an official chairman, where some one is qualified to undertake the duty and there are no special circumstances pointing to the probability of failure.' He attaches, it is added, 'great importance to the extension of the policy, and, while he is prepared for failure in some of the experiments, he will have no hesitation in making them wherever there is a fair promise of success.' So far so good, and we are thankful; but this pronouncement rather makes it clear that the Government as yet does not intend to allow to municipal boards freedom to choose their own presiding officers. This is disappointing. We should much prefer such a concession being made, and while prepared for failures here and there we do believe that generally the concession will be used by boards with a becoming sense of responsibility."

(e)—Education.

ALIGARH INSTITUTE GAZETTE, 6th March 1912.

The proposed Muslim University.

40. Nawab Mushtaq Husain contributes an article to the *Aligarh Institute Gazette* of the 6th March 1912 (received on the 9th March), in which he refers to the rumour published in the daily issue of the *Paisa Akhbar* (Lahore) of the 6th instant that Government will not allow the Muslim University to affiliate colleges outside these

provinces, and remarks that no such condition has been imposed by Government, and that the subject is still under the consideration of the Muslim University constitution committee.

KAISER-I-HIND, 7th March 1912.

The proposed Dacca University.

41. The *Kaiser-i-Hind* (Fyzabad), of the 7th March 1912 (received on the 11th March), though referring in appreciative terms the establishment of a University at Dacca, remarks that the University will not be an adequate compensation for the harm done to the Muhammadans of Eastern Bengal by the annulment of the partition of Bengal, and that it will prove of no advantage to the Muhammadans if their interests be not properly safeguarded and if facilities be not provided to them for their education.

He suggests that the number of Muhammadan Fellows in the University should be fixed, and that as long as qualified Muhammadans be not available in the province, Europeans should be appointed Fellows of the University in their stead, and that a number of posts of professors, inspectors, deputy inspector and sub-deputy inspector of schools should be reserved for Muhammadans, and that in case capable Muhammadans be not found for these posts in the province, Muhammadans from other provinces be appointed in them. He also suggests that a portion of the annual grant for education should be set apart exclusively for the education of Muhammadan boys and girls.

He advises the formation of a joint Hindu and Muhammadan committee in addition to separate ones for each community to safeguard the interests of their respective communities in the University, and to help the special educational officer at Dacca.

ABHYUDAYA, 14th March 1912.

The proposed Hindu University.

42. The *Abhyudaya* (Allahabad), of the 14th March 1912, refers to the criticism contained in the *Round Table* (London) that the proposed Hindu University has been devised by the Hon'ble Mr. Malaviya in order to create a political centre at Benares or at Allahabad, and remarks that some people are so peculiarly constituted that they smell sedition and anarchism in every Hindu movement.

KAISER-I-HIND, 7th March 1912.

A survey of the *gurukul*.

43. One Dr. Khadim Husaim of Fyzabad contributes an article to the *Kaiser-i-Hind* (Fyzabad), of the 7th March 1912 (received on the 11th March), in which he expresses appreciation of the articles which were contributed by Maulana Abdul Qadir, professor of the Madrasa-i-Illahiat, Cawnpore, to the *Kaiser-i-Hind* (vide Selections Nos. 6, 7, 8 and 9 of 1912, paragraphs 56, 66, 77 and 85 respectively), and expresses regret that the Muhammadan Anglo-Oriental College, Aligarh, has not yet produced any man of the type of Ram Mohan Roy, Tilak, Mr. Gokhale, Sir Saiyid Ahmad Khan, Maulvi Zakaullah or Maulvi Muhammad Husain Azad. He complains that the students of the Aligarh College have no love for their community, that they do not regard the need for self-denial, and care only for personal honour and distinction.

He says that it is essential for the welfare of their community that Muhammadans should educate their sons on the lines of that given in the *gurukul*.

MARYADA, February 1912.

Education in ancient India.

44. The *Maryada* (Allahabad), for February 1912 (received on the 7th March), contains a contributed article in which the writer describes the system of education which was said to have been imparted in ancient times, and remarks that Western education makes students physically and morally weak. He says that the lack of religious education and the absence of living ideals are the chief causes of the present degenerate condition of Indian students, who in ancient times were free from the evil effects of wordly surroundings as they were required to live in a forest with their *gurus* who gave them constant examples of a life renunciation.

LEADER, 10th March 1912.

Educational progress in India.

45. Referring to the statement showing the educational progress in India and in the several provinces, published in the *Gazette of India* the *Leader* (Allahabad), of the 10th March 1912, says that while much remains to be done for the wider spread of education generally, the figures cited demonstrate forcibly how much more has to be accomplished in the direction of female education. The editor asks what hope there can be of progress in a society in which not five out of a hundred of the girls of school-going age are sent to school.

In discussing the total contribution from public funds in 1910-11, and the total receipts from fees and other sources, he makes the following remarks:—"Can it be said in the face of these figures that Government are spending too much or private agencies too little on education, or that the fee income is relatively too small? Where, then, is the case for that increase of fees upon which every Local Government has been bent? Once again the official figures are the best argument in favour of the non-official contention and against the official view."

ADVOCATE, 10th March 1912.

Government education in the Philippines and in India.

46. The *Advocate* (Lucknow), of the 10th March 1912, refers to the comparison recently made by Dr. Henry M. MacCracken, late Chancellor of the New York University, between the educational facilities furnished by the British government in India and that furnished by the American government in the Philippines and to his statement that, taking into account the social and intellectual condition of the two countries, the educational task of the British government in India is comparatively light. The editor says that a comparison of the amounts spent on education by the two governments presents a striking contrast, and shows the spirit in which they have each approached the subject of mass education.

TAFRIH, 7th and 14th March 1912.

The postponement of the Allahabad University examinations.

47. The *Tafrih* (Lucknow), of the 7th and 14th March 1912, suggests that, in view of the fact that almost the whole of the Allahabad city is infected, the University examinations should either be postponed or that arrangements should be made to hold the examinations at various centres as was done in the year 1903.

OUDH AKHBAR, 16th March 1912.

The *Oudh Akhbar* (Lucknow), of the 16th March 1912, has a similar article on the subject.

KAISER-I-HIND, 7th March 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

48. The *Kaiser-i-Hind* (Fyzabad), of the 7th March 1912 (received on the 11th March), expresses appreciation of the disinterested service done to the Muhammadan community by Nawab Mushtaq Husain, and expresses regret that there are so few capable and disinterested persons amongst the Muhammadan community from whom to choose a successor to the Nawab as secretary of the college. The editor does not consider Nawab Muzammil-ullah Khan as suited for the post, particularly as owing to ill-health he will not be able to stay at Aligarh for the greater part of the year, which is necessary for the proper discharge of the duties of secretary. As regards the appointment of Nawab Ishaq Khan, he says that, though the Nawab is a very pious and orthodox Muhammadan he never evinced any interest in any national work nor spent any part of his wealth to advance the cause of his co-religionists, and he therefore lacks the most essential qualities required for the secretary of the Muhammadan Anglo-Oriental College.

In conclusion he asks his co-religionists not to decide the question without very careful consideration.

LEADER, 15th March 1912.

Religious education in schools.

49. The *Leader* (Allahabad), of the 15th March 1912, refers to the Hon'ble Mr. Stuart's reply to the question of the Hon'ble Lala Sukhbir Singh at the local Legislative Council that committees of Muhammadan and Hindu gentleman had been appointed and would meet at Lucknow to consider the question as to the best method of imparting religious instructions in schools, and remarks that it is difficult to imagine that any Hindu committee will be able to propound a satisfactory solution of the question.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

MUSLIM GAZETTE, 11th March 1912.

The *Khwab-o-Khiyal*.

50. The *Muslim Gazette* (Lucknow), of the 11th March 1912, publishes a letter written by Muhammad Fateh Muhammad Khan, editor of the *Urdu* (Jullundur), from Calcutta in which he says that Colonel D. C. Phillott has ordered the exclusion of the objectionable passages from the *Khwab-o-Khiyal*. The editor expresses satisfaction at the news, and remarks that the entire Muhammadan community should feel grateful to Colonel Phillott and Government for it.

51. The *Sahifa* (Bijnor), of the 12th March 1912, takes exception to the book named the *Khwab-o-Khiyal* being prescribed for the examination of civil and military officers, and invites the attention of Government to the objectionable passages in it, which are calculated to create hatred in the minds of its readers against the Muhammadans. SAHIFA, 12th March 1912.

The *Khwab-o-Khiyal*.

The editor quotes several passages from the book in which the author has made unjust aspersions on the loyalty of the Muhammadans, and contradicts them saying that the Muhammadans are enjoined by their religion to remain ever faithful to their Sovereign, and that it was the Hindus and not the Muhammadans who conceived the idea of *swaraj* and who recently preached sedition in Bengal and in the Punjab.

52. The *Garhwali* (Dehra Dun), for February 1912 (received on the 5th March), refers to the coolie agencies recently established at Srinagar (Garhwal) and Banghat, and expresses regret that the subordinate officials are discouraging them by their intolerant behaviour. The editor observes that the only reason why the native subordinates object to the coolie agency system is that it has deprived them of the opportunity for getting illegal gratifications. GARHWALI, February 1912.

Coolie agencies.

53. The *Rohilkhand Gazette* (Bareilly), of the 8th March 1912 (received on the 12th March), refers to the action of the Fyzabad municipality, in which the Hindu members predominate, in preventing the sale of meat and the slaughter of cows at Ajodhya, and to the inclusion of the book *Khwab-o-Khiyal*, in which Muhammadans are described as a militant race likely to measure arms with Government, in the course prescribed for military schools, and remarks that the Hindus seem to be trying to excite Muhammadans against Government and to make Government suspicious of their loyalty, in order that they may be able to attain *swaraj* by setting the Muhammadans against Government. He asks Government to protect the interests of the Hindus and Muhammadans alike, and not to rely on the loyalty of the Hindus on the ground that they cannot be loyal to the British government when they proved ungrateful to the Muhammadan rulers. ROHILKHAND GAZETTE, 8th March 1912.

Hindu and Muhammadan relations.

54. The *Advocate* (Lucknow), of the 10th March 1912, says that there is considerable excitement over the nomination of four persons from among the descendants of the late King Muhammad Ali Shah of Oudh, from whom selection will be made by the Local Government for the trusteeship of the Husainabad Endowment, made vacant by the death of Nawab Faghfur Mirza, and observes that the Lucknow public will be keenly disappointed if new blood is not introduced into the Husainabad Trust. The editor expresses the opinion that it is absolutely essential that the pecuniary position of the person to be appointed trustee should be such that the emoluments of the office, and its powers and privileges, should be no temptation to him, and proposes the appointment of Nawab Sadiq Ali Khan to the vacant trusteeship and, failing him, that of Nawab Murtaza Husain Khan. ADVOCATE, 10th March 1912.

The trusteeship of the Husainabad Endowment.

55. The *Abhyudaya* (Allahabad), of the 14th March 1912, publishes a letter of one Gajadhar Singh of Fatehpur, in which he says that his son, Mahabir Singh, aged fifteen years and nine months, was enticed away by the Allahabad Emigration dépôt recruiters and sent to Trinidad, and asks the authorities to have his son restored to him. ABHYUDAYA, 14th March 1912.

The Allahabad Emigration dépôt.

The editor remarks that the action of the recruiters was quite illegal, seeing that the consent of a minor is invalid. He draws the attention of Government to the matter.

56. Referring to the reply given by Sir Reginald Craddock to the Hon'ble Mr. Dadabhoy's question regarding the advisability of paying a portion of the profit accruing to Government from their prison labour to the prisoners on their release, the *Zul Qarnain* (Budaun), of the 14th March 1912, remarks that though there is much room for reform in jails Government does not seem to be prepared to accept any suggestion which is calculated to result in a pecuniary loss to Government. ZUL QARNAIN, 14th March 1912.

Reform in jails.

HINDUSTANI, 15th March 1912.

Chaprasis in registration offices.

57. The *Hindustani* (Lucknow), of the 15th March 1912, contains a contributed article in which the writer remarks that it is a disgrace to the Registration Department that it does not allow *chaprasis* for the offices of sub-registrars. He points out that the work of the department suffers in consequence of the registration clerks being required to do the work of *chaprasis* in addition to their own duties, and suggests that *chaprasis* should be appointed in the registration offices also.

HINDUSTANI, 15th March 1912.

The last census.

58. The *Hindustani* (Lucknow), of the 15th March 1912, contains another contributed article in which the writer suggests that suitable concessions should be granted to the permanent government servants in recognition of their services in connection with the last census, seeing that they discharged the duties entrusted to them, with great deligence, in addition to their legitimate work, and regardless of personal inconvenience.

V.—Legislation.

TAFRIH, 7th and 14th March 1912.

The Special Marriage Bill.

59. The *Tafrih* (Lucknow), of the 7th and 14th March 1912, expresses gratification at the rejection of the Special Marriage Bill, which is said to have been introduced by Mr. Basu in the Imperial Legislative Council against the wishes of the majority of the Hindus.

TRISHUL, 7th March 1912.

The Special Marriage Bill.

60. The *Trishul* (Benares), of the 7th March 1912 (received on the 13th March), expresses gratification at the rejection of the Special Marriage Bill. The editor condemns the action of the Hon'ble Babu Bhupendra Nath Basu in introducing the Bill, and expresses appreciation of the conduct of the Maharaja of Burdwan in having taken a foremost part in protesting against it.

ROHILKHAND GAZETTE, 8th March 1912.

The Special Marriage Bill.

61. The *Rohilkhand Gazette* (Bareilly), of the 8th March 1912 (received on the 12th March), expresses gratification at the rejection of the Special Marriage Bill in the Imperial Council.

Referring to the Agra Estates Bill introduced in the Provincial Legislative Council by the Hon'ble Dr. Sundar Lal, the editor expresses the hope that it will also be thrown out, seeing that it is calculated to prove detrimental to the interests of both the Hindu and Muhammadan communities. With regard to the Elementary Education Bill, he says that it is likely to be productive of much good to the country, and he asks Government to pass it into law, as otherwise people will be led to think that Government is opposed to popular education.

LEADER, 12th March 1912.

The Elementary Education Bill.

62. The *Leader* (Allahabad), of the 12th March 1912, again refers to the opposition of the Government of Sir Leslie Porter to the Elementary Education Bill (vide Selections No. 1, paragraph 52), on the ground that the methods proposed in the bill are not suited in any way to the social and economic conditions of these provinces, and remarks that when such a protest is made in the interests of the people, there must have been something seriously defective in the government of these provinces, in that during thirty-five years, as observed by Sir Leslie Porter, the people have not yet developed sufficiently to justify the Local Government in applying the principles of such a bill to a single division, or portion of a division, in this province. The editor expresses surprise that the Director of Public Instruction more than once said "that the hungry children looked up but were not fed," and yet Sir Leslie Porter wrote that it would first be necessary "to create a desire in the majority of parents that their children should obtain some form of elementary education." He characterizes Sir Leslie Porter's condemnation not only of the past and the present but of the future too as superb faith in Englishmen and Indians alike. He holds that Sir Leslie Porter's despatch, if it lacked argument or power of conviction, did not suffer from want of assertion and emphasis, seeing that hardly one objection was demonstrating. He remarks that it is so easy for opponents of reform to magnify difficulties and make very insufficient allowance for favouring circumstances, and concludes with the following observations:—

"The truth is, it is difficult for a Government of India friendly to reform to get support from Local Governments on matters of policy and principle. These

should be settled by those whose higher minds have not been affected by the cramping influence of Indian official life, otherwise the progress of reform would be extremely tardy. Would the administrative changes announced at the darbar have had a chance if the opinions of the Local Governments had been taken before hand?"

VI.—Railway.

The Oudh and Rohilkhand Railway.

63. Referring to the proposal for the amalgamation of the Oudh and Rohilkhand with the East Indian Railway on the ground that owing to the diversion of traffic by the Bengal and North-Western Railway, the Oudh and Rohilkhand Railway has proved unprofitable, the *Leader* (Allahabad), of the 13th March 1912, remarks that one would be inclined to believe that it was the real cause of the Oudh and Rohilkhand Railway not being a paying concern, but that on examining the rates on traffic and the conditions prevailing on the Oudh and Rohilkhand Railway the main reasons for its not being a profitable concern would appear to be that it is entirely deprived of the important traffic in coal to the Punjab, in spite of its being the shortest route, and that the Oudh and Rohilkhand proportion of the railway rate on traffic to Calcutta has been quoted at an unduly low figure in competition with Bombay port. The editor suggests that the Railway Board and the Department of Commerce and Industry should enquire as to how far these reductions were justified in the interests of the railway revenue and of the Indian ryots. He remarks that the section of the metre gauge line from Lucknow to Bareilly belongs to the State and of which a portion was at one time worked as an integral part of the Oudh and Rohilkhand, is now used in competition with the Oudh and Rohilkhand Railway.

LEADER, 13th March 1912.

He says that owing to the opening of the Kasganj-Soron line the diversion of the Bombay traffic from the Rohilkhand and Kumaun areas, which used previously to be carried over the Oudh and Rohilkhand from Bareilly to Aligarh, has also resulted in a serious loss to the State.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

The *Ram Lila* of Dehra Dun.

64. The *Garhwali* (Dehra Dun), for February 1912 (received on the 5th March), refers to the notice of the Secretary of the Garhwal Union, served on to the *Ram Lila* Committee, Dehra Dun, through its Secretary, in which the former said that, in spite of repeated warnings, there was a mimic representation of the Raja of Garhwal on the *Siya Swayember* day (the day on which *Sita* chose *Ram* publicly), and asks the Secretary of the *Ram Lila* Committee to show cause why legal action should not be taken against the Committee. The editor expresses regret at the silence of the Committee, and observes that the action of Anand Narayan, President of the *Ram Lila* Committee, is quite opposed to what he wrote in the *Voice of the Dun* on the 10th November 1905 and again on 8th November 1906. He suggests that the Garhwal Union should teach a lesson to the committee by taking action against Anand Narayan.

GARHWALI, February 1912.

In conclusion he draws the attention of the Superintendent of Police, Dehra Dun, to the articles written in this connection in the *Garhwali*.

The Parasnath hill.

65. The *Jain Gazette* (Jalesar, Etah), of the 6th January 1912 (received on the 12th March), contains a contributed article in which the writer, referring to the rumour that the summer capital of the new province of Behar would be located on the Parasnath hills, observes that the hill is considered by the Jains as a great place of pilgrimage, and that, in case the rumour be true, it will cause a severe shock to the Jains, seeing that drinking, flesh-eating, hunting, and such other things which are strictly forbidden by the Jain religion, will be resorted to there.

JAIN GAZETTE, 6th January 1912.

The writer says that it is directly opposed to the Proclamation of Queen Victoria which has been upheld by Edward VII and His Majesty the King-Emperor George V.

He observes that the Jains will never permit Government to erect buildings at their chief holy place, and remarks that it is a matter of surprise that Government should wound the religious feelings of the Jains who have always refrained from political agitation and are loyal to Government.

He concludes the article with the hope that Government will earn the gratitude of its Jain subjects by giving up the idea of having a summer capital at the Parasnath hills.

TRISHUL, 7th March 1912.

The *Bharat Dharam Mahamandal.*

66. The *Trishul* (Benares), of the 7th March 1912 (received on the 12th March), has an article under the heading "Gananandji's defence," in which the editor quotes a few extracts from the letter of Mr. K. P. Chatterjee, who signs himself late editor of the *Amrita Bazar Patrika* and is said to be one of the devoted disciples of Swami Gananandji, and says that Mr. Chatterjee tries to defend the Swami in his letter by saying that the Raja (Sashishekhareshwar Roy) is bitterly opposed to Gananandji because the latter stands in the way of the Raja's aspirations.

The paper also publishes another letter contributed by "A BRAHMAN OF BENARES," in which the writer ridicules Mr. Chatterjee's contentions, and says that Gananandji has by his own acts in connection with the law suits, been self-condemned for the parts he took in each one of them, and that he has not yet been able to clear his conduct.

ROHILKHAND GAZETTE, 8th March 1912.

A slaughter house in Ajodhya.

67. The *Rohilkhand Gazette* (Bareilly), of the 8th March 1912 (received on the 12th March), contains a contributed article in which the writer takes exception to the action of the Hindus in opposing the construction of a slaughter house at Ajodhya. He contends that the mere fact that Ajodhya is a place of Hindu pilgrimage is no reason why a slaughter house should not be constructed there, and endeavours to show that the place is considered sacred by Muhammadans also. He remarks that Muhammadans should not be prevented from doing at Ajodhya what is enjoined upon them by religion, and that Government should either accede to their request for the construction of a slaughter house there, or, convince them that it is unreasonable, in order that there may be no heart-burning or resentment among the Muhammadans.

AL BASHIR, 12th March 1912.

The cow-protection movement.

68. One Saiyid Muhammad contributes an article to *Al Bashir* (Etawah), of the 12th March 1912, in which he refers to the deputation headed by Mr. Jassawalla which went to England to educate the English public on the question of cow-slaughter in India, and remarks that Mr. Jassawalla is actuated by selfish motives in making efforts for the prohibition of killing of cows in India, and in suggesting the importation of tinned beef from Australia for British troops, seeing that he is connected with a large firm in Australia for the supply of tinned beef.

He says that the Hindus have started the cow-protection movement not from any religious motive but because they have a political object in the movement whereby they intend to create hatred amongst the Hindu public against the Muhammadans and Christians who are beef-eaters. He says that the prohibition of cow-slaughter in India would deprive hundreds of Muhammadans of their food and would be considered an interference in the performance of one of their religious obligations. He asks his co-religionists to bestir themselves to protect their rights and religion, and warns them that if they sit idle their opponents will achieve success, and then it will be too late for them to do anything in the matter.

BHARAT JIWAN, 11th March 1912.

The *Arya Samaj* anniversary at Benares.

69. The *Bharat Jiwan* (Benares), of the 11th March 1912, referring to the alleged objectionable tone of the speeches delivered on the occasion of the anniversary of the *Arya Samaj* at Benares, observes that such speeches tend to create a breach of peace, and invites the attention of Government to the matter.

MUSLIM GAZETTE, 11th March 1912.

An open letter to Muhammadans.

70. Saiyid Zafar Husain Alvi, an employé of the Muhammadan Educational Conference, contributes an article to the *Muslim Gazette* (Lucknow), of the 11th March 1912, in which he takes strong exception to the sale of printed pictures of the prophet Muhammad and considers it as highly insulting to the religious susceptibilities of the Muhammadans.

He asks Maulvi Shuja-ullah Khan, editor of the *Millat* (Lahore), to publish full particulars of "H.S.B.A. of Anarkali, Lahore," who has advertised for the sale of the pictures, and has exhorted his co-religionists either to buy up all the pictures from the seller or to take legal steps to stop the sale.

71. Maulana Shibli Nomani of Lucknow contributes an article to the *Muslim Gazette* (Lucknow), of the 11th March 1912, in which he appeals to the Muhammadans to save the *Nau-Muslims* from being reclaimed by the Hindus. MUSLIM GAZETTE, 11th March 1912.

An appeal to Muhammadans to save the *Nau-Muslims* from being reclaimed by Hindus.

He says that the anniversary meeting of the *Nadwah*, which is to take place at Lucknow on the 6th April, when the members will consider suggestions and proposals made.

72. The *Leader* (Allahabad), of the 13th March 1912, publishes a memorial submitted to His Honour the Lieutenant Governor by Jagan Nath Pujari and about eight hundred other residents of Agra praying that the order of the district authorities forbidding the Pujari and the memorialists from holding the *Gaucharan* fair, be set aside, and that they should not be required to take out a license under the Police Act, on the ground that the *Gaucharan* festival is a religious observance amongst the Hindus and has been held since time immemorial. LEADER, 13th March 1912.

The *Gaucharan* fair at Agra.

They urge that the stoppage of the festival has caused much dissatisfaction amongst the Hindus of Agra.

IX.—Miscellaneous.

Nil.

C. E. W. SANDS,

Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:
The 16th March 1912.

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	9,000 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha. Barrister-at-law; Kayasth; 39.	1,500 „
3	Jain Gazette	Allahabad ...	Do. ...	Jagmander Lal, Jaini, M A., Barrister-at-law.	
†4	Lucknow Collegian ...	Lucknow ...	Do. ...	Rev. T. T. Badley, of Lucknow; American; 45.	1,200 copies.
5	Mahámandal Magazine ...	Benares ...	Do.		
6	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	38 copies.
7	Muslim Review	Allahabad ...	Do. ...	Mirza Abul Hasan; 30	200 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 40.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 „
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 50.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; Arya; 30 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 46. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 46.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	1,375 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 27 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar ...	800 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 35 ...	475 „
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 40... ...	1,000 „
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 44.	125 „
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 27.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 43.	300 „
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán Khán; Muhammadan, Pathán; 40.	625 „
27	An Nasir	Lucknow ...	Do. ...	Shakháwat Ali.	
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 32	725 copies.
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 „
30	Brahman Samáchár ...	Saharanpur ...	Do. ...	Chotey Lál Tagá	500 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 42...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Lal Nigam.	
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 23.	600 copies.
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 33 ...	500 „
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 39.	300 „
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 35.	450 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 „
†38	Kshattriya	Meerut ...	Do. ...	Shádi Rám; 36...	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Kul Bháskar	Allahabad ...	Monthly ...	Shridhar Prasád; Kayasth; 30 ...	200 copies.
40	Old Boy	Benares ...	Do. ...	Itrat Husain, B.A.; 38	1,000 ,,
41	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,
42	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 ,,
43	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,600 ,,
44	Tabsira	Lucknow ...	Do. ...	Muhammad Taki Ali.	
45	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	300 copies.
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 33.	600 ,,
47	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 35 ...	650 ,,
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 29.	1,400 ,,
49	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 40.	400 ,,
50	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Hussain Bismil; Muhammadan; 37.	550 ,,
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 70.	200 ,,
52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 55.	200 ,,
53	All India Shia Gazette ...	Lucknow ...	Do. ...	Saiyid Mubárak Ali; 32	600 ,,
54	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	
55	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 28	1,000 copies.
56	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
57	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 40 ...	150 ,,
58	Vyápári-wa-Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	350 ,,
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 53.	1,050 ,,
61	Al Mushir	Moradabad ...	Do.		
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 31 ...	700 copies.
*63	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	900 ,,
64	Anwar Alam	Dehra Dun ...	Do.		
65	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 30 ...	300 copies.
66	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 57 ...	500 ,,
67	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
68	Darbar	Agra	Do.		
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 copies.
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 ,,
71	Independent	Allahabad ...	Do. ...	Shyám Kishore Varmá; Kayasth; 40...	500 ,,
72	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
*73	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 42	200 ,,
74	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	40 ,,
75	Kaisar-i-Hind	Fyzabad ...	Do.		
76	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 copies.
77	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 ,,
78	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 ,,
79	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 25 ...	2,000 ,,
80	Muslim Gazette	Lucknow ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Naiyar-i-Asam	Moradabad ...	Weekly ...	Saiyad-Ibn-Ali; Muhammadan; 48 ...	350 copies.
82	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52.	
83	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	225 copies.
84	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 ,,
85	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 46	700 ,,
86	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 28.	350 ,,
87	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 25.	300 ,,
88	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 ,,
89	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
90	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 40	72 ,,
91	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 32 ...	400 ,,
92	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 31.	300 ,,
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 42.	500 ,,
94	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,700 ,,
95	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 58.	300 ,,
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 51 ...	300 ,,
	ARABIC-URDU.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
98	Almorá Akhbár	Almora	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Brahman; 55	About 100 ,,
100	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 36	700 ,,
101	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	500 ,,
102	Bháskar	Meerut ...	Do.		
103	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	404 copies.
104	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 54	700 ,,
105	Deháti	Benares ...	Do. ...	Guláb Chand Shrivástava; Kayasth ...	300 ,,
†106	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 57	400 ,,
107	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.	
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt; Brahman; 35 ...	600 copies.
109	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 39 ...	700 ,,
110	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	Bálmakund Sharmá.	
111	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 28	1,000 copies.
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 44	300 ,,
113	Indu	Benares ...	Do. ...	Ambika Prasád Gupta.	
114	Jiwan	Cawnpore ...	Do. ...	Rám Prasád.	
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 36 ...	450 copies.
116	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra ...	1,500 ,,
*117	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	800 ,,
118	Maheswari	Aligarh ...	Do.		
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 26 ...	1,500 copies.
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 27 ...	400 ,,
*121	Nágri Prabardhni Patriká ...	Allahabad ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Náráyani or The Vedánta Patriká	Fyzabad ...	Monthly ...	Rám Nandan Sahái.	
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri	300 copies.
124	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27... ...	5,000 „
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	30 „
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
127	Sanádhyopkárak	Agra	Do. ...	...	750 „
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 40 ...	1,350 „
129	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; Brahman.	2,200 „
130	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	1,000 „
131	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	1,200 „
132	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla; 45	500 „
133	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 44	550 „
134	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman	
135	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal.	
*136	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 37.	1,000 copies.
137	Veda Prakáśh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 40	850 „
138	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri.	
†139	Kám Dhenu	Hardwar ...	Do. ...	Bábá Bhagwán Dás Udási; 45 ...	500 copies.
140	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 43.	1,000 „
141	Rájpút	Agra	Do. ...	Thakur Hanumant Singh ...	1,550 „
142	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	775 „
143	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 40 ...	200 „
144	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 57 ...	1,500 „
145	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,500 „
146	Jain Gazette	Jalesar (Etah) ...	Do. ...	Babu Banársi Das Jain, B.A.	
147	Kaisar Hind	Benares ...	Do.		
†148	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 copies.
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám; Khatri; 55 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do.		
151	Abhyudaya	Allahabad ...	Twice a week	Krishna Kant Malviya	2,000 copies.
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Rohilkhand Gazette* (Bareilly), of the 16th March 1912 (received on the 18th March), complains that the accounts of the Italian-Turkish war which are cabled to India by Reuter are misleading and untrue. ROHILKHAND GAZETTE, 16th March 1912.

The Italian-Turkish war.

The editor ridicules the action of the Italian Chamber of Deputies is passing the bill ratifying the annexation of Tripoli. He reminds his co-religionists that, if the advent of the *Mehdi* is, as is said, actually at hand, the Turks will surely be defeated and Tripoli placed under Italian control. In any case he makes an appeal for funds on behalf of the Turks, and he says that Italy is unlikely to be able to conquer even the coast lands of Tripoli.

2. The *Oudh Akhbar* (Lucknow), of the 17th March 1912, and the *Aligarh Institute Gazette* of the 20th March 1912, refer to the enquiry said to have been made by the chief European Powers from Italy as to the terms on which the Government of Italy would be prepared to accept friendly intervention on the part of the European Powers and express surprise that the Powers should now be anxious to see the termination of hostilities between Turkey and Italy, while they would do nothing when repeated appeals were made to them by the Turkish government. OUDH AKHBAR, 17th March and ALIGARH INSTITUTE GAZETTE, 20th March 1912.

The Italian-Turkish war.

The editor of the *Aligarh Institute Gazette* suggests that the Powers at the beginning of the war thought that Turkey was weak, and would find it difficult to maintain an army in Tripoli, so that she would be obliged to quickly come to terms with Italy, and it was for that reason that they paid no heed to the appeal made by the Turks. He goes on to say that now when the Powers have seen the Italians sustaining reverses they have expressed the desire to bring about a settlement between the two countries.

The editors express regret that the Turks have not been consulted by the Powers as to the terms on which they are willing to consider peace and remark that this is probably because the Powers are confident that they can compel Turkey to acquiesce in any terms which they wish to impose on her. The hope is expressed that the Turks will not rest until they have driven every Italian from the borders of Tripoli.

3. The *Naiyar-i-Azam* (Moradabad), of the 19th March1912, invites attention to the enquiry made by the European Powers as to the terms on which Italy would be prepared to accept their friendly intervention in the Italian-Turkish war, and suggests that Turkey should on no account make peace with Italy if one condition is to be that the latter be given sovereignty over Tripoli. The editor suggests that, in case Turkey be urged by the Powers to conclude peace with Italy, she should say that she is powerless in the matter, and refer them to the Arabs who are heroically defending their country against the aggressions of their enemies. NAIYAR-I-AZAM, 19th March 1912.

The Italian-Turkish war.

4. The *Naiyar-i-Azam* (Moradabad), of the 19th March 1912, says that the Italian-Turkish war has created a feeling of unity amongst the Muhammadans throughout the world, and that it has made them more sympathetic towards one another. NAIYAR-I-AZAM. 19th March 1912.

The Italian-Turkish war.

The editor says that he is anxiously awaiting the day when the Italians will carry out their threatened attack on Mecca and Medina, seeing that, in the event of such an attack, the indignation of the entire Muhammadan community of the world will be aroused against the Italians, and they will do everything in their power to destroy the Italian nation.

5. The *Naiyar-i-Azam* (Moradabad), of the 19th March 1912, refers to the conferment of the order of *Al-i-Usman* on His Majesty the King-Emperor by the Sultan of Turkey, and expresses surprise that, when the relations between the two Sovereigns are so cordial, the policy of Sir Edward Grey should have always been opposed to the interests of the Turkish government. NAIYAR-I-AZAM, 19th March 1912.

The Italian-Turkish war.

The editor expresses appreciation of the action of France in demanding the release of the members of the Turkish Red Crescent Society, and advises Sir Edward Grey to learn from the French the meaning of justice and fair play.

He condemns the inhuman treatment alleged to be given to the Arab and Turkish prisoners by the Italians and contrasts it with the kindness said to be shown by the Turks towards the Italian prisoners.

With regard to the rumour that Italy intended to demolish the *kaaba* and the mausoleum of the prophet by throwing bombs from aeroplanes, he observes that such action if contemplated would arouse uncontrollable resentment in every Muhammadan throughout the world.

NAIYAR-I-AZAM, 19th March 1912.

The Italian-Turkish war.

6. One Mirza Ahmadullah Beg of Hyderabad contributes an article to the *Naiyar-i-Azam* (Moradabad), of the 19th March 1912, in which he expresses regret that no proper arrangements have been made by the Urdu newspapers to publish authentic and the latest accounts of the Italian-Turkish war, and suggests that the proprietors of the papers should form an agency and appoint reporters and correspondents in every part of the world who would send reliable reports concerning affairs in Muhammadan countries.

AL BASHIR, 19th March 1912.

The Italian-Turkish war.

7. *Al Bashir* (Etawah), of the 19th March 1912, publishes the translation of a proclamation said to have been issued by the Muhammadans living in Germany regarding the Italian-Turkish war, in which they have counselled their co-religionists to prepare for a *jehad* against the Italians, because of the atrocities which they are said to be inflicting upon the Muhammadans in Tripoli.

AL BASHIR, 19th March 1912.

The Italian-Turkish war.

8. *Al Bashir* (Etawah), of the 19th March 1912, says that one of the national results of the Italian-Turkish war is the boycott of Italian goods in Islamic countries.

The editor expresses regret that the Indian Muhammadans have not vigorously boycotted goods manufactured in Italy, and he urges his co-religionists to boycott articles made in Germany and Austria also, on the ground that these countries are in alliance with Italy.

He suggests that the Muhammadans should initiate trade relations with the Turks, with a view to the interchange of Indian and Turkish goods. He advises his co-religionists that the best form a *jehad* against the Italians can take would be the boycott of their goods, and remarks that it is better to die than to use articles made in Italy.

SADDHARM PRACHARAK, 20th March 1912.

The attemped murder of the King of Italy.

9. The *Saddharm Prachárak* (Kangri, Bijnor), of the 20th March 1912, referring to the recent attempt to murder the King of Italy, remarks that the King of Italy had as much right to attack Tripoli, as had the anarchist who fired at him. He asserts that both acts were morally indefensible.

UNION GAZETTE, 7th March 1912.

The situation in Persia.

10. The *Union Gazette* (Bareilly), of the 7th March 1912 (received on the 18th March), referring to the rumour that Russia had withdrawn her forces from Persia, remarks that the object of the Russian invasion of Persia has been achieved and that she has now gained a foothold in Persia, from which she can now advance on India any time she wishes.

The editor reproduces the translation of a passage from *Al Lewa* (Egypt) to the effect that the *Bakhtiars* in Persia have settled with the ex-Shah to grant him a handsome pension in exchange of his renouncing all claims to the Persian throne, and that Sardar Saad, the leader of the *Bakhtiaris*, will become the absolute monarch of Persia with the connivance and help of the Government of Russia.

He condemns the policy of Sir Edward Grey with regard to affairs in Persia, and describes it as being opposed to the conditions of the Anglo-Russian convention.

He advises the Persians to introduce mass education in their country, and to send in large numbers their young men to foreign countries to acquire scientific education, and observes that this is the only way to improve the condition of their country, and to save themselves from being overwhelmed by their enemies. He also advises them to form an alliance with the Amir of Kabul and with the Sultan of Turkey, and suggests that they might do worse than place their country under the protection of Turkey by accepting the position of a Turkish province.

11. Referring to the article that appeared in the *Naiyar-i-Azam* (Moradabad), of the 5th March 1912 (vide Selections No. 10, paragraph 5), the *Ittihad* (Moradabad), of the 16th March 1912 (received on the 20th March), deprecates the tone of the *Naiyar-i-Azam* in imputing Persia's troubles to her own weakness and misdoings, and says that such a prejudiced and unfounded contention is unworthy of a Muhammadan paper and is calculated to wound the feelings of the *Shias*.

The situation in Persia.

ITTIHAD, 16th March 1912.

The editor contends that Persia has always tried to uphold her traditions, and that her political existence has constantly been in danger owing to the aggressive greed and selfishness of the European Powers.

He refers to the speech of Sir Thomas Berkeley, who presided at the meeting of the Persian Society held in London to protest against foreign interference in Persia, and endorsed the opinion expressed by him that Russia's main object is to obtain a seaport in the Persian Gulf. He describes the *Siraj-ul-Akhbar* (Kabul) also as having clearly demonstrated that Russia had fomented the internal feuds in Persia in order to gain her own ends, and he asserts that the downfall of Persia was due not to her own fault and weakness, but to the aggressiveness and breach of faith of Russia.

12. The *Oudh Akhbar* (Lucknow), of the 21st March 1912, expresses surprise that some of the European Powers have undertaken to give a loan to Persia at a time when there is no settled government in the country, and observes that the Powers should have settled the conditions for the loan with the *Mejlis* and not with the Regent or with the minor Shah, seeing that the administration of the country is in the hands of the *Mejlis*, and the editor suggests that any treaty or agreement made with the Regent may be considered invalid.

The situation in Persia.

OUDH AKHBAR, 21st March 1912.

13. The *Ittihad* (Moradabad), of the 16th March 1912 (received on the 20th March), publishes an appeal for funds by one Saiyid Muhammad Ashiq Husain of Mahmudpur, Moradabad, President of the District Shia Committee, for the relief of wounded and suffering Persians, and says that contributions should be sent to the editor of the *Asna Ashri* (Delhi), who will acknowledge all sums, and remit them to the editor of the *Hub-ul-Matin* (Calcutta) for transmission to Persia to be employed as need may arise for the relief of widows, orphans and wounded.

An appeal for the Persian Relief Fund.

ITTIHAD, 16th March 1912.

14. The *Muslim Review* (Allahabad), for February 1912 (received on the 15th March 1912), has an article entitled "Stray reflections on the international situation," contributed by Mr. Seraj-ul-Islam, in the course of which the writer discusses the attitude of the European Powers towards *Islam*, as indicated by the Morocco crisis, the Italian-Turkish war and the Persian complications. After quoting from the accounts given by Mr. H. G. Montague and other war correspondents who testified to atrocities having been committed by the Italians in Tripoli, the writer makes the following appeal :—

The attitude of the European Powers towards *Islam*.

MUSLIM REVIEW, February 1912.

"O Milton, how badly does Europe want you to-day to arouse her drowsy, slumbering moral sense. It was your trumpet-call which drew thousands to the banner of English constitutionalism against the tyranny of Charles. Now 'raise Europe again and give her manners, virtue, freedom, power.' 'She is now a fen of stagnant water.' Return to her again and avenge, in thoughts that breathe and words that burn, the slaughtered women and children whose bones lie scattered on the Tripolitan coast, whose moans have shaken the very throne of God."

(b)—Home.

15. The *Kaiser-i-Hind* (Fyzabad), of the 14th March 1912 (received on the 18th March), referring to the proceedings of the All-India Muslim League Conference held at Calcutta, expresses regret that the most important question about the selection of a permanent secretary to the League was not discussed at the Conference.

The All-India Muslim League.

KAISER-I-HIND, 14th March 1912.

16. The *Anand* (Lucknow), of the 14th March 1912 (received on the 20th March), discusses the presidential speech of the Nawab of Dacca, in which he expressed satisfaction

The All-India Muslim League.

ANAND, 14th March 1912.

at the transfer of the Capital from Calcutta to Delhi, on the ground that it would be close to Aligarh. With regard to the Nawab's suggestion that all schools and colleges in Eastern Bengal should be placed under the jurisdiction of the proposed Dacca University in order to compensate the Muhammadans of Eastern Bengal, the editor remarks that this proposal, if accepted by Government, would give a fresh cause for agitation in Bengal, while the Muhammadan community would get another opportunity for displaying their lip-loyalty.

The editor complains that the leaders of the Muslim League have failed to realise that no community can effect real progress by emphasizing and fostering any differences with other communities, and points out that this is the reason why His Highness the Agha Khan and other educated Muhammadans expressed their intention to keep themselves aloof from the Muslim League. He asks the Muhammadans to remember that unity is the secret of success, and that they cannot make any progress until they give up racial prejudice.

ROHILKHAND GAZETTE, 16th March 1912.

The All-India Muslim League.

17. The *Rohilkhand Gazette* (Bareilly), of the 16th March 1912 (received on the 18th March), expresses approval of the action of His Highness the Agha Khan in resigning the presidentship of the All-India Muslim League, and remarks that by his resignation His Highness meant to convey the idea to the Muhammadans that the existence of the League was unnecessary, and that they should all join the Indian National Congress.

The editor says that, though the Agha Khan has again accepted the presidentship of the League, he will take no real interest in its affairs, and that in these circumstances the League cannot last for any length of time.

MUSLIM GAZETTE, 18th March 1912.

The All-India Muslim League.

18. The *Muslim Gazette* (Lucknow), of the 18th March 1912, publishes a contributed article in which the writer expresses surprise that there was no discussion in the Conference of the All-India Muslim League held at Calcutta either on the future policy of Indian Muhammadans or on the constitution of the League. He remarks that the last Conference of the League was a failure, that the attendance was poor and the discussions on the various important subjects were uninteresting.

He deplores that while the League passed a resolution disapproving the annulment of the partition of Bengal, it did not suggest any means to safeguard the interests of the Muhammadans of Eastern Bengal.

He objects to the resolution regarding the Italian-Turkish war on the ground that it is not to the advantage of the Muhammadan public that the European Powers should intervene in the war, and that in the event of their intervention there would be every probability of only the Italians being benefited. He says that if the two belligerents are allowed to fight it out, the Turks will surely win in the end.

He refers to the resolution about the proposed Dacca University, and expresses regret that no demand was made for providing special facilities for the education of Muhammadans.

In conclusion he observes that the last session of the League failed to represent the views of the Muhammadan community, and that its present constitution will never be able to advance the cause of the Muhammadan community. He urges the need for reconstituting the League and suggests that the Muhammadans should undertake to organize another political institution, in case it be found impossible to adapt the League to their present needs and requirements.

NAIYAR-I-AZAM, 19th March 1912.

The All-India Muslim League.

19. The *Naiyar-i-Azam* (Moradabad), of the 19th March 1912, refers to the proceedings of the All-India Muslim League Conference held at Calcutta, and expresses disapproval of the resolution passed in favour of the Hon'ble Mr. Gokhale's Elementary Education Bill.

The editor deplores that no resolution was passed in the Conference in support of the boycott of the Italian goods, and that no discussion took place about the policy of Sir Edward Grey with regard to the Persian affairs. He also expresses regret that no mention was made about the book named the *Khwab-o-Khiyal*,

which had been prescribed for the examination of the civil and military officers, and in which unjust aspersions had been made on the loyalty of Indian Muhammadans. He asserts that the Muslim League can no longer be regarded as representing the entire Muslim community, seeing that it is composed only of a few leading men, and he asks his co-religionists to revise the constitution of the League.

HINDUSTANI, 18th March 1912.

The Royal boons.

20. The *Hindustani* (Lucknow), of the 18th March 1912, contains three contributed articles in which the writers urge that the employés of the Rohilkhand and Kumaun Railway and of the Settlement department and also the teachers of District Board schools respectively, should be granted fifteen days' pay in commemoration of the coronation darbar.

MASHRIQ, 19th March 1912.

The Royal boons.

21. The *Mashriq* (Gorakhpur), of the 19th March 1912, takes exception to Mr. Stead's reference to the disastrous fires at Delhi on the eve of His Majesty's coronation and to his disparaging attacks on Indian astrology.

The editor expresses gratitude to Government for the boons conferred on Indians, but urges the need for the appointment of educated and promising Indian youths to higher posts in the Army.

ROHILKHAND GAZETTE, 16th March 1912.

District advisory councils.

22. The *Rohilkhand Gazette* (Bareilly), of the 16th March 1912 (received on the 18th March), expresses regret that the Supreme Legislative Council did not consider it advisable to accept the Hon'ble Mr. Gokhale's proposal for establishing district advisory councils, and says that there is a general desire and need for advisory councils to help the district magistrates, who very often are without experience of the districts of which they hold charge.

LEADER, 22nd March 1912.

District advisory councils.

23. The *Leader* (Allahabad), of the 22nd March 1912, contains a contributed article on district advisory councils in which the writer discusses at length the recommendations made to Government with regard to the establishment of advisory councils to help district officers in matters of general administration, and remarks that the Hon'ble Mr. Gokhale's resolution was only a logical outcome of the series of reforms introduced in the higher ranks of the administration. He says that the proposal involved nothing in the nature of an innovation, and that its object was merely to complete the reform scheme, while the actual administration remained in the hands of the district officers. He contends that advisory boards properly worked would have proved a source of strength to district officers, and not of weakness, as urged by some of the members in the Council, and he points out that the work of administration in this country is becoming more complicated and heavy every day on account of the vast schemes of social reform and of the growth of knowledge, and he expresses apprehension that, unless district officers be supported by bodies of representative people from their districts they cannot effectually discharge their duties. He observes that the measure should not have been obstructed by imaginary fears about diminution of influence or prestige, and that it was calculated to induce real popularity to the administration.

ANAND, 14th March 1912.

The Imperial Legislative Council.

24. The *Anand* (Lucknow), of the 14th March 1912 (received on the 18th March), refers to the discussions on the several resolutions and bills in the Imperial Legislative Council during the session, and suggests that it would be better if the work of the Councils were distributed more evenly over the year, so that the members might have more time and leisure to discuss the financial statements and other matters.

The editor complains of the rejection of most of the resolutions brought forward by non-official members, and remarks that it reflects on the ability of the peoples' representatives, and he therefore suggests that some restriction should be imposed upon members with regard to moving of resolutions in the Council in order to maintain the faith of the public in the utility of legislative councils.

He complains about the method and the practice of under-estimating revenue and over-estimating expenditure which results in large surpluses at the close of the year, and he expresses the hope that these matters will receive the attention of Lord Hardinge's government.

ITTIHAD, 16th March 1912.

25. The *Ittihad* (Moradabad), of the 16th March 1912 (received on the 20th March), expresses disapproval of the suggestion of Haji Ismail Khan about the appointment of *sufis* and *ulmas* as members of the legislative councils, on the ground that their election will be detrimental to the political and religious interests of the Muslim community.

Ulmas in legislative councils.

MUSLIM GAZETTE, 18th March 1912.

26. The *Muslim Gazette* (Lucknow), of the 18th March 1912, expresses appreciation of the question put by the Hon'ble Saiyid Al-i-Nabi in the Provincial Legislative Council on the subject of the appointment of non-official chairmen in municipal boards, and asks the Muhammadan representatives to remember that legislative councils have been established to discuss matters relating to all sects and creeds. The editor regrets the lack of interest shown by Muhammadan members in matters of general public interest, and suggests that they should, like the Hindu members, take more interest in financial and general questions.

The Muhammadan members of the Council.

SADDHARM PRACHARAK, 20th March 1912.

27. The *Saddharm Prachárak* (Kangri, Bijnor), of the 20th March 1912, expresses the opinion that the Crown worn by His Majesty at the darbar should not be kept in the Tower of London, particularly now that it is to be paid for with Indian money. The editor suggests that it should be kept at Delhi, where a building could be erected for its reception.

The Imperial Crown.

LEADER, 20th March 1912.

28. The *Leader* (Allahabad), of the 20th March 1912, has the following :—

A Royal Viceroy for India.

"Mrs. Besant told a *Manchester Guardian* representative that she wanted a Royal Viceroy for India. No doubt there are some of this opinion, but we are safe in saying that many would be opposed to a Royal Viceroy. The Viceroy of India is not merely the head of society. He is the Governor General and the head of the administration. Not unoften he inevitably becomes the centre of a controversy, and it is inexpedient in the last degree that a member of the Royal family should be placed in such a position of difficulty and delicacy."

LEADER, 20th March 1912.

29. The *Leader* (Allahabad), of the 20th March 1912, has the following :—

Indian reformers and the need for persistant agitation.

"Writing on the baronetcy conferred upon Sir Henniker Heaton, the *Times* delivered itself as follows :—

'He may often have been a thorn in the side of successive Postmasters-General, imbued, as most officials of the Post Office too often seem to be, with an engaging belief in the perfection of their department, notwithstanding many demonstrations of the fact that nearly every important reform which the Post Office has undergone, from the days of mail coaches onwards, has been imposed on it from without. He may sometimes have been voted a bore in the House of Commons and derided outside as a man afflicted with postal reform on the brain, who brought forward his schemes in season and out of season with scant respect for the complacency of the Post Office, and just as little for the financial convenience of the treasury. But it is men of his type, men who devote themselves solely and singly to a definite object and purpose, that generally succeed sooner or later in doing what they set out to do.'

'The above remarks are no less true of Indian officialdom and Indian reformers. Except rarely it is not to permanent officials that one should look for reforms in the system they administer. They indeed become a machine-like part of the system and are most honestly led to think that every innovation is bad and must be resisted. The momentum must come from outside. If officialdom stands for order, reformers must uphold the cause of progress, and then we shall have what is most needed—ordered progress.'"

TAFRIH, 21st March 1912.

30. Referring to the fact that security has been demanded from the *Zamindar* (Lahore), the *Tafrih* (Lucknow) of the 21st March 1912, deprecates the attempts of the editor of the Lahore paper to gain notoriety, and advises him to keep in view the Press Act when writing against the Hindus and Christians.

The working of the Press Act.

31. The *Advocate* (Lucknow), of the 21st March 1912, expresses disappointment at the interpretation put by the Secretary of State on the remarkable passage about provincial autonomy in the despatch of the Government of India on the recent administrative changes, and remarks that the attempt to explain away the passage was most unfortunate. The editor says that every one in India took the passage as a declaration of the intention of Government to facilitate the growth of real local self-government in India, but that Lord Crewe's statement shows that they have been under a misapprehension.

ADVOCATE, 21st March 1912.

Lord Crewe and provincial autonomy.

32. The *Advocate* (Lucknow), of the 21st March 1912, draws attention to the many questions of provincial importance which have to be taken up at the ensuing Provincial Conference at Cawnpore, and suggests that resolutions asking for a larger share of the revenues to these provinces and for an Executive Council should be put in the forefront of its programme. The editor says that the provinces are of course grateful to the Imperial Government for the grant of eight lakhs for sanitation, and the grant of four and a half lakhs for education, but he remarks that these are mere drops in the ocean, and that what the United Provinces want is the eighty lakhs which is really due to them. With regard to the proposal for an Executive Council for these provinces, he says that the Conference should not be content with merely passing a resolution, but that it should vote a petition to the Secretary of State to impress upon him and his Council that the whole province feel the humiliation of being deprived of the council system of government most keenly. He expresses regret that so tried a friend of the people as Lord MacDonnell should be opposed to the measure, but he expresses the hope that now that Behar has been given an Executive Council, he may withdraw his opposition and allow his own province the benefits of the council form of government.

ADVOCATE, 21st March 1912.

The ensuing Provincial Conference.

33. The *Advocate* (Lucknow), of the 21st March 1912, refers to the report of an interview which a representative of the *Manchester Guardian* had with Mrs. Annie Besant in the course of which the King-Emperor's visit to India was discussed, and says that Mrs. Besant was right in saying that His Majesty had made himself much beloved by his personal kindness. The editor expresses agreement with Mr. Besant that the grant of fifty lakhs for education was inadequate, but urges that it was however a definite recognition and would strengthen the hands of those who worked for the spread of education. He expresses regret that she should have again revived the impractical question of the appointment of a member of the Royal family as the Viceroy of India.

ADVOCATE, 21st March 1912.

Mrs. Besant on the effect of the King-Emperor's visit to India.

34. The *Oudh Akhbar* (Lucknow), of the 22nd March 1912, complains that the action of those Muhammadans who desire to effect a reconciliation between Hindus and Muhammadans is very often criticised by the members of their own community, and remarks that the differences between the two communities cannot be settled unless the authorities concert measures to remove them.

OUDH AKHBAR, 22nd March 1912.

Relations between Hindus and Muhammadans.

The editor advises the Muhammadans and the peace-loving Hindus to be more polite and cautious in their utterances and writings, as otherwise the present tension of feeling between them is likely to become more aggravated.

He particularly asks the Muhammadans not to criticise the actions of their co-religionists in strong language, seeing that the use of unguarded and unbecoming language can serve no useful purpose, and only makes matters worse.

35. A correspondent, who signs himself "M. FIRDOUSI OF LUCKNOW," contributes an article to the *Muslim Gazette* (Lucknow), of the 18th March 1912, in which he dwells on the necessity for mutual good-will between the Hindus and Muhammadans, and says that one of the ways to improve the existing relations between them is to revive indigenous industries. He expresses appreciation of the efforts made by the Hindus to spread the *swadeshi* spirit in the country, but regrets that the Muhammadans should have kept themselves aloof from the movement and so have

MUSLIM GAZETTE. 18th March 1912.

Relations between Hindus and Muhammadans.

given cause for resentment to their Hindu brethren. He exhorts his co-religionists to use as far as possible indigenous goods, and asks them to form societies to promote the revival of indigenous industries.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

SURMA-I-ROZGAR, 16th March 1912.

The establishment of *panchayats* in villages.

36. The *Surma-i-Rozgar* (Agra), of the 16th March 1912 (received on the 21st March), expresses gratification that Indians are becoming imbued with the spirit of self-help, but deplores its absence in the people of the United Provinces.

The editor asks his countrymen to form village *panchayats* to settle their disputes in order to keep out of the hands of the corrupt police, and to save the money which they spend in litigation, to take proper measures for extending the education of their young men and to discourage the tendency to seek only for government service. He states that the Marwaris of Calcutta and a number of people in Cawnpore have decided not to file suits for recovery of money in the law courts but to settle their differences by means of arbitration, and expresses the hope that the people of these provinces will also follow the example of the Marwaris to save the money they would otherwise lose in litigation.

LEADER, 17th March 1912.

The system of recruitment of Judges.

37. The *Leader* (Allahabad), of the 17th March 1912, has the following:—

"A Madras civilian, whose premature retirement is reported, is Mr.——, who has risen in service only to the grade of Collector and Magistrate. He was for some time Joint Magistrate at a place known to the present writer, and his ways then were curious and mischievous; if he had been an older man, then they would have had to be stigmatised as scandalous. He would throw rulers at the heads of clerks and set his dog at pleaders who, in his opinion, were over-argumentative. No doubt the expedient served its purpose. Mr.—— also managed to pick up enough vernacular to abuse his subordinates coarsely. No doubt since that time Mr.—— has learnt better ways, and a degradation on one occasion for a serious mistake was not also without its effect. But throughout he has remained more or less unsympathetic. There was another Joint Magistrate at the same place who simply would not permit pleaders to argue at all. His position was that the facts of the case he knew as well as the pleaders, and the evidence he followed even better for he had to record it with his own hand. As for law, he remarked, he read the sections of the code just as well as the pleaders, and his knowledge of English was better than what they possessed. No doubt High Court Judges gave rulings, but when it was all a question of interpretation of the wording of the sections he saw no reason why he should allow himself to be troubled by their gloss when he knew English just as they did. It may be of interest to those concerned in the good and efficient administration of justice to know that this particular officer has since blossomed into a District and Sessions Judge. We hope and believe however that he has changed his methods for the better, and that he does not now threaten to pick the eyes out of pleaders who have the temerity to argue cases in disregard of his wishes, as he did when he was a Joint Magistrate. But is not the system of recruitment of our Judges radically wrong?"

NASIM-I-AGRA, 19th March 1912.

Holding of courts by judicial and revenue officers on tour.

38. The *Nasim-i-Agra* of the 19th March 1912 contains a contributed article, in which the writer describes the inconvenience and trouble which litigants have to undergo in travelling long distances in the cold weather in order to attend the courts of judicial and revenue officers on tour. He says that in criminal cases the accused persons are required to undertake long journeys on foot, and that they cannot easily arrange for counsel to defend them. He states that in many cases the accused cannot file appeals immediately after their conviction, owing

to the delay in getting copies of judgments because the records are not at head quarters but in the camps of judicial officers, and suggests that criminal cases should be tried at head quarters only.

39. The *Tafrih* (Lucknow), of the 21st March 1912, says that though the authorities did not succeed in their attempt to get the Nawab of Hoti Mardan convicted, they have at any rate been able to banish him from his province. TAFRIH, 21st March 1912.

The Hoti Mardan case.

The editor points out that the Nawab has undergone so much trouble, and is so much afraid of the high-handed action of the authorities of the Frontier Province that he has finally decided to settle in the Punjab, and has accordingly advertized his property in Hoti Mardan as being for sale.

40. The *Advocate* (Lucknow), of the 21st March 1912, referring to the Hon'ble Sir Reginald Craddock's reply to Mr. Bhurgri's question regarding the trial of the Chief of Hoti Mardan, expresses the hope that Government will make the fullest possible investigation into the very serious allegations made in a pamphlet about the case which has been recently published from Lahore. ADVOCATE, 21st March 1912.

The Hoti Mardan case.

The editor remarks that in disgracing the Khan Bahadur, who had been the guest of the Chief Commissioner at the Delhi darbar, and who is said to be one of the richest men in the Frontier districts, no attention was paid to either law or procedure, but he says that it is hard to believe that the arbitrary proceedings of the Peshawar police had the sanction of high officials.

(b)—Police.

Nil.

(c)—Finance and Taxation.

41. The *Rahbar* (Moradabad), of the 14th March 1912 (received on the 18th March), refers to the rejection of the Hon'ble Mr. Malaviya's proposal for the grant of a larger share of imperial revenues to the United Provinces, and to the rejection of other resolutions moved by the Hon'ble Mr. Gokhale, and suggests that Government should show greater sympathy towards Indians, and that it should not in future reject without due consideration proposals made for the good of the country. RAHBAR, 14th March 1912.

The Imperial Budget.

He asks the Indians to elect representatives who will not look to officials for their views, but who will conscientiously safeguard the public interest.

42. With reference to the Financial Member's remark in opposing the Hon'ble Pandit Madan Mohan Malaviya's resolution for a larger share of the provincial revenues that it would be unfair to deprive other provinces of their share in order to allot an increased grant to the United Provinces, the *Leader* (Allahabad), of the 22nd March 1912, argues that it was not evidence of justice on the part of the Government of India to show generosity to other provinces and to swell the surpluses of the Imperial Government at the expense of the United Provinces. The editor says that if the provincial share of the land revenue be increased it will place the United Provinces on an equality with other provinces, and will give it a larger share of its own revenues to be spent in the province. He urges the Government of India to do justice to the pressing claims of these provinces before disposing of the surpluses, and questions the correctness of the statement that an increased grant to the United Provinces would involve a disturbance of the steady development of provincial finance. He assures the Government of India that the cry of financial injustice will not cease till the grievances be redressed. LEADER, 22nd March 1912.

Financial justice to the United Provinces.

43. The *Leader* (Allahabad), of the 22nd March 1912, has the following:— LEADER, 22nd March 1912.

Ecclesiastical expenditure of British India.

"In the year 1910-11 a total of Rs. 18,65,000 was spent in the whole of British India under Ecclesiastical. The amount may be considered large, or it may be considered small. In either case on what justification does this item of expenditure rest in a non-Christian country under a neutral government?"

(d)—Municipal and Cantonment Affairs.

LEADER, 19th March 1912.

Water-supply at Allahabad.

44. The *Leader* (Allahabad), of the 19th March 1912, says that much inconvenience is caused to the people owing to the restiction of the water-supply at Allahabad, and the editor asks the municipal authorities to restore the normal supply or at any rate to increase the present supply which is not sufficient with the least possible delay.

ABHYUDAYA, 21st March 1912.

The Allahabad Municipality.

45. The *Abhyudaya* (Allahabad), of the 21st March 1912, complains of the insanitary condition of some *muhallas* in the city, and of the insufficiency of the water-supply, and asks the chairman of the municipality to remove the causes for these complaints as soon as possible.

HINDUSTANI, 18th March 1912.

Undesirable Municipal Commissioners in Rohilkhand.

46. A correspondent, signing himself "A LOVER OF JUSTICE," contributes an article to the *Hindustani* (Lucknow), of the 18th March 1912, in which he informs Government that there are some persons who are members of certain municipal boards of Rohilkhand who are not entitled to be members either because they have been convicted of some criminal offence or because they have no personal income or property, and suggests that an enquiry should be made and that such persons should be punished.

The writer suggests that a question on the subject should be asked in the Legislative Council.

LEADER, 19th March 1912.

Municipal lighting.

47. The *Leader* (Allahabad), of the 19th March 1912, quotes figures from the Government Resolution on the divisional reviews submitted by Commissioners upon the administration and finances of municipalities in the United Provinces during 1910-11 to show that in a large number of municipalities the expenditure on lighting is not only below the standard fixed by Government but is quite inadequate. The editor states that complaints about defective and insufficient lighting have not been infrequent, and he urges the need for a considerable increase in the allotment under this head in order to remove the public grievance. He suggests that the introduction of a system of automatic lighting would be found less costly and would provide more powerful lights.

LEADER, 21st March 1912.

Non-official chairman of the Benares Municipality.

48. The *Leader* (Allahabad), of the 21st March 1912, has the following:—

"Babu Balram Das writes in another column to suggest that the privilege of having a non-official chairman should be conferred on the Benares Municipal Board, and mentions the name of Pandit Rama Shankar Misra in that connection. Certainly the pandit should satisfy every requirement of the Government, as he is a retired Collector and Magistrate possessing ample administrative experience as well as the necessary leisure. The government of Sir John Hewett will earn the gratitude of the Indian community by conferring the coveted privilege on Benares."

ABHYUDAYA, 21st March 1912.

Local self-government.

49. In a leading article about municipal membership of the editor of the *Abhyudaya* (Allahabad), in the issue of the 21st March 1912, observes that the municipal board is the first step towards self-government, and that its members can do a great deal to improve the condition of the city and the comfort of its inhabitants by making proper arrangements for the supply of water and light, by enforcing sanitary laws, by increasing the number of schools for spreading primary education, and by undertaking other reforms and improvements conducive to the well-being of the people. He reminds the members of the board that their chief duties are to protect their poor brethren from the imposition of new taxes, and from the selfish interests of the Anglo-Indians, and to represent their constituents as an Indian and not as a Hindu or a Muhammadan.

SUBH CHINTAK, 20th March 1912.

Municipal electors.

50. The *Shubh Chintak* (Allahabad), of the 20th March 1912, refers to the Allahabad municipal elections, and remarks that it is detrimental to the interests of the people to excite racial prejudice in contesting for municipal memberships.

(c)—Education.

51. The *Rahbar* (Moradabad), of the 14th March 1912 (received on the 18th March), referring to the lack of zeal in the actual collection of funds for the Hindu University expresses regret that the Hon'ble Mr. Malaviya, who has so many other pressing engagements to attend to, is the only active worker in the cause, and deplores that though fifty lakhs have been promised, the cash collections amount only to one lakh and a half. The editor asks some earnest workers to come forward to help in the work, as otherwise the Hindu university scheme will fail.

RAHBAR, 14th March 1912.

The proposed Hindu University.

52. The *Muslim Review* (Allahabad), for January 1912 (received on the 14th February), contains a review by Mr. S. M. Hanif, B.A., criticising a series of articles entitled "Ideals behind the Muslim University movement" lately published by the *Dawn Magazine* of Calcutta. The writer denies the correctness of the author's contention that the University movement inaugurated by the Musalmans of India was calculated and intended to foster and direct the spirit of Pan-Islamism, not in the mediæval fashion of aggressiveness and fanaticism, but on modern lines of progress and organization, and he asserts that the ideas which permeate the whole of the essay are based on a misconception of the underlying principles of Muslim policy in India, which policy is to improve their lot under the ægis of British rule.

MUSLIM REVIEW, January 1912.

The proposed Muslim University.

In this connection the following passages occur:—

"The author positively asserts that the university movement is, in its ultimate objective, intended to be what he calls 'politico-Islamic,' a means whereby to regain political ascendency for the congeries of races and peoples that make up the great confraternity of Islam, by creating at Aligarh a 'radiating centre of civilization and culture' which alone would render possible the progress of Islam as a whole. And under the smooth guise of fine phrases he very mischievously appears to warn the British government of the dangerous potentialities hidden in the Muhammadan University movement. To the uncritical mind his observations and quotations may carry conviction, but we honestly confess that his talk of documentary evidence, his cullings of stray words and utterances made in a moment of genuine enthusiasm, have not been able to convince us, and, to our mind, rather display a deplorable lack of the sense of proportion. In spite of his loud professions to the contrary, his effusions are the result of a warped mind, and his attempts to disparage the university movement urgently call for a strong protest from the thinking portion of Muslim India, and to work upon the passions of a foreign bureaucracy, peculiarly amenable to sinister influences, and to impute aggressive political motives to a purely educational movement, is the fond pursuit of a diseased and perverted mind."

He disagrees with the author's proposal to found a network of Muslim-controlled schools and colleges to serve as feeders before establishing a University itself, and points out that there are many colleges in Germany which are conducted on a single college basis, and that such an idea peculiarly appealed to those who originated the University scheme, as being adapted to the needs of Indian Muslims. He said that the latter were of opinion that instead of dissipating their energies in local efforts their activities should be centered in the establishment of an institution which would serve as a fountain of learning, and be a "radiating centre of civilization and culture" for all Muslim India.

The writer refers to Sir Saiyid Ahmad's scheme for spreading education among his Indian fellow-subjects without distinction of creed, and to his change of opinion after a visit to Europe, when he advocated the establishment of denominational universities as being best suited to the conditions prevailing in this country, and says that this was probably because Sir Saiyid's experience of Cambridge life showed him that without the social side of University life education would be incomplete, and he said that this was wholly wanting under Indian conditions. He expresses the opinion that it was considerations such as these and no Pan-Islamic vision which led him to abandon his former ideals.

Mr. Hanif asserts that the author's strongest objection to the University scheme was its character as an intellectual centre of Pan-Islamic activity, and he

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RAHBAR, 14th March 1912.

The proposed Hindu University.

52. The *Muslim Review* (Allahabad), for January 1912 (received on the 14th February), contains a review by Mr. S. M. Hanif, B.A., criticising a series of articles entitled "Ideals behind the Muslim University movement" lately published by the *Dawn Magazine* of Calcutta. The writer denies the correctness of the author's contention that the University movement inaugurated by the Musalmans of India was calculated and intended to foster and direct the spirit of Pan-Islamism, not in the mediæval fashion of aggressiveness and fanaticism, but on modern lines of progress and organization, and he asserts that the ideas which permeate the whole of the essay are based on a misconception of the underlying principles of Muslim policy in India, which policy is to improve their lot under the ægis of British rule.

MUSLIM REVIEW, January 1912.

The proposed Muslim University.

In this connection the following passages occur:—

"The author positively asserts that the university movement is, in its ultimate objective, intended to be what he calls 'politico-Islamic,' a means whereby to regain political ascendency for the congeries of races and peoples that make up the great confraternity of Islam, by creating at Aligarh a 'radiating centre of civilization and culture' which alone would render possible the progress of Islam as a whole. And under the smooth guise of fine phrases he very mischievously appears to warn the British government of the dangerous potentialities hidden in the Muhammadan University movement. To the uncritical mind his observations and quotations may carry conviction, but we honestly confess that his talk of documentary evidence, his cullings of stray words and utterances made in a moment of genuine enthusiasm, have not been able to convince us, and, to our mind, rather display a deplorable lack of the sense of proportion. In spite of his loud professions to the contrary, his effusions are the result of a warped mind, and his attempts to disparage the university movement urgently call for a strong protest from the thinking portion of Muslim India, and to work upon the passions of a foreign bureaucracy, peculiarly amenable to sinister influences, and to impute aggressive political motives to a purely educational movement, is the fond pursuit of a diseased and perverted mind."

He disagrees with the author's proposal to found a network of Muslim-controlled schools and colleges to serve as feeders before establishing a University itself, and points out that there are many colleges in Germany which are conducted on a single college basis, and that such an idea peculiarly appealed to those who originated the University scheme, as being adapted to the needs of Indian Muslims. He said that the latter were of opinion that instead of dissipating their energies in local efforts their activities should be centered in the establishment of an institution which would serve as a fountain of learning, and be a "radiating centre of civilization and culture" for all Muslim India.

The writer refers to Sir Saiyid Ahmad's scheme for spreading education among his Indian fellow-subjects without distinction of creed, and to his change of opinion after a visit to Europe, when he advocated the establishment of denominational universities as being best suited to the conditions prevailing in this country, and says that this was probably because Sir Saiyid's experience of Cambridge life showed him that without the social side of University life education would be incomplete, and he said that this was wholly wanting under Indian conditions. He expresses the opinion that it was considerations such as these and no Pan-Islamic vision which led him to abandon his former ideals.

Mr. Hanif asserts that the author's strongest objection to the University scheme was its character as an intellectual centre of Pan-Islamic activity, and he

reminds his readers of Saiyid Amir Ali's message to the Muslim League at Delhi to the effect that the sympathies and interests of the Indian Musalmans lay far beyond the limits of the Indian continent.

He states that this conveys a true comprehension of the ultimate ideals of the Muhammadan University movement, and that their sympathies with their brethren in other lands do not in any way absolve them from their allegiance to their territorial Sovereign.

The writer concludes the article with the following remarks: "It will be interesting to add that the ideas of Sir Saiyid regarding denominational institutions are slowly gaining ground among the more thoughtful of his countrymen. And it is a curious irony that men who denounced the Aligarh University scheme as a separatist propaganda, inimical to 'national' ideals, are striving for a Hindu University for India on much the same lines. Really it is a triumph of the ideas of Sir Saiyid, and an eloquent, though perhaps unconscious, tribute to the genius of the great sage of Aligarh."

MUSLIM, GAZETTE, 18th March 1912.

The proposed Muslim University.

53. The *Muslim Gazette* (Lucknow), of the 18th March 1912, refers to the views expressed by His Highness the Agha Khan on the Muslim University to a representative of the *Times of India* (Bombay) on the eve of his departure to England, and expresses disagreement with his opinion that the conditions on which Government has agreed to grant a charter are reasonable and fair, and that the extent to which it has considered it necessary to interfere in the management and control of the University affairs is advisable. The editor says that the Muhammadan public would prefer to only allow such general supervision on the part of Government as would ensure that nothing seditious or subversive of the principles of Government is taught in the University. He goes on to state that the majority of the Muhammadans are opposed to the clause in the constitution which grants the power of veto to the Chancellor, and remarks that Muhammadans generally would rather devote the funds in hand to other educational purposes than have a University under these conditions.

He concludes by saying that the Agha Khan has represented his personal views and not those of the Muhammadan community.

AL BASHIR, 19th March 1912.

The proposed Muslim University.

54. *Al Bashir* (Etawah), of the 19th March 1912, expresses regret that the amount required for the proposed Muslim University has not yet been realised.

The editor suggests that efforts should be made to realise something from every individual Muhammadan, and observes that unless this course be taken no hope can be entertained of success in collecting the full amount required for the proposed university.

He deplores that a number of the trustees of the Muhammadan Anglo-Oriental College, Aligarh, have not yet paid their subscriptions, and remarks that their negligence in fulfilling their promises is calculated to produce a very undesirable effect on the moral training of the young men of the Aligarh college. He expresses gratification at the second instalment of rupees one lakh and seventy-five thousands given by Her Highness the Begam of Bhopal to the Muslim University fund, and expresses the hope that other ruling chiefs and nobles will double the amount of their subscriptions.

The paper publishes a contributed article in the same issue in which the writer expresses regret that no efforts are being made in Hyderabad to raise funds for the proposed Muslim University, and suggests that a deputation including the Nawab of Rampur and His Highness the Agha Khan should wait on His Highness the Nizam and on the officials and nobles of the State to ask for liberal donations to the university funds.

LEADER, 19th March 1912.

The postponement of the University examinations.

55. The *Leader* (Allahabad), of the 19th March 1912, refers to the statement that appeared in the *Pioneer* that there was no likelihood of the postponement of the degree examinations and to the conviction expressed by the editor of that paper on the strength of the official figures published in the gazette that plague was not very severe in Allahabad. The editor of the *Leader* expresses doubt as to the accuracy of the official figures, and says that there is a real panic among the people,

although plague is not so bad as it was in some previous years. He urges the University authorities to adopt the wiser course of postponing the examinations.

The postponement of the University examinations.

56. The *Leader* (Allahabad), of the 21st March 1912, has the following :—

LEADER, 21st March 1912.

"A petition signed by the Hon'ble Pandit Motilal Nehru, Dr. Satish Chandra Banerji, Dr. D. R. Ranjit Singh, Mr. Surendra Nath Sen, Babu Iswar Saran, Rai Braj Narayan Gurtu, Mr. Muhammad Ishaq Khan, Dr. Suresh Chandra Banerji, Dr. Avinash Chandra Banerji, Lala Misri Lal and Babu Kampta Nath Bhargava has been just submitted to the Hon'ble the Vice-Chancellor of the Allahabad University praying for the postponement of the degree examinations on account of the plague at Allahabad."

The postponement of the University examinations.

57. Referring to the rejection by the Vice-Chancellor of the Allahabad University of the petition and memorials presented by students and their guardians for the postponement of the degree examinations, the *Advocate* (Lucknow), of the 21st March 1912, says that if it was too late to change the dates of the examinations, several centres for the degree examinations could have been easily formed, and that it was not too late to consider the suggestion and make Lucknow and Agra two such centres. He also suggests that the *viva voce* part of the examinations could be given up in case proper arrangements could not be made and the students be given facilities to be examined at centres where plague is not believed to be very bad.

ADVOCATE, 21st March 1912.

Female education.

58. A correspondent, who signs himself as "AMINA BEGAM OF AGRA," contributes an article to the January number of the *Parda Nashin* (Agra) (received on the 18th March 1912), in which she reviews the report of the Department of Public Instruction for the year ending 31st March 1911, and congratulates the Government on the progress made in female education in State and aided schools. She invites the attention of the people to the absence of religious education and of instruction in domestic duties in girls' schools.

PARDA NASHIN, January 1912.

Popular education.

59. The *Abhyudaya* (Allahabad), of the 17th March 1912, observes that the only way to lessen the expense of education is to reduce the number of highly-paid European officers employed in the Education Department, and to replace them, as far as practicable, by Indians. The editor says that if the cost of education be reduced there will be an increase from the fee-income, and that in the event of more money being required owing to the spread of education, municipal boards, and the Local and Supreme Governments can arrange to provide it without much inconvenience.

ABHYUDAYA, 17th March 1912.

Mass education.

60. The *Saddharm Prachárak* (Kangri, Bijnor), of the 20th March 1912, observes that one of the strongest proofs of British rule being based on justice and integrity is that it has always tried to promote the cause of education. The editor expresses regret that the *Pioneer* (Allahabad) in its leading article entitled "The lifting of the masses," should suggest that in the particular case of India the improvement of the masses can be achieved by beginning with sanitation and then introducing education. He remarks that without education not only can there be no improvement in the material condition of the masses but they cannot be taught even the elementary rules of sanitation.

SADDHARM PRACHARAK, 20th March 1912.

Raising of fees in colleges in the United Provinces and the Punjab.

61. The *Rahbar* (Moradabad), of the 14th March 1912 (received on the 18th March), deprecates the action of Government in raising fees in the United Provinces and the Punjab, and observes that it will seriously retard the progress of education. The editor states that the public have been practically debarred from opening private colleges, by the provision that all affiliated institutions have to charge 75 per cent. of the fees levied in government colleges, and remarks that this is the outcome of that policy which has led to the allotment of three-eighths instead of one-half of its revenues to the United Provinces. He asks Government to reconsider the matter.

RAHBAR, 14th March 1912.

OUDH AKHBAR, 17th March 1912.

A Muhammadan girl teacher in a missionary school at Amritsar.

62. The *Oudh Akhbar* (Lucknow), of the 17th March 1912, reports that recently in Amritsar a Muhammadan girl teacher was forcibly detained by the missionary lady in charge of the school where she was working. The editor says that some of her friends rescued her, with the result that they were prosecuted and sentenced to undergo imprisonment for a period of six months, and he remarks that the incident has caused considerable excitement to the public.

The editor asks his countrymen to make their own arrangements for the education of their girls, and urges them not to send their girls to mission schools where the Christian faith and Christian manners are taught.

ABHYUDAYA, 17th March 1912.

The Shibpur Engineering College.

63. The *Abhyudaya* (Allahabad), of the 17th March 1912, says that the closing of the Shibpur Engineering College will entail great hardship on the Bengali students, and suggests that the direct appointment of Europeans from England should be temporarily stopped and the number of posts in the provincial service be increased, in order to allay dissatisfaction caused among the passed students of the Shibpur College. The editor asks the Government to resort to the old system of selecting those students, who headed the list in the Shibpur engineering examinations for appointment in the Imperial service. He observes that Indians have proved themselves to be in no way inferior to European engineers.

MUSLIM GAZETTE, 18th March 1912.

A suggestion for an Islamia College at Delhi.

64. The *Muslim Gazette* (Lucknow), of the 18th March 1912, expresses regret that the *Observer* (Lahore), should have disapproved of the suggestion to establish an Islamia College at Delhi.

The editor takes exception to the suggestion of the *Observer* to establish a hostel for Muhammadan students to be attached to the Hindu College, and describes it as derogatory to the feelings of self-respecting Muhammadans.

He asks the leading Muhammadans of Delhi to realise their duties and responsibilities and to bistir themselves in the iuterests of their community.

MUSLIM GAZETTE, 18th March 1912.

The *Nadwat-ul-Ulma*.

65. The *Muslim Gazette* (Lucknow), of the 18th March 1912, reports that a deputation of the students of the *Nadwat-ul-Ulma* will visit some important districts of Upper India to induce the members of the Muhammadan community to take part in the deliberations at its forthcoming annual session at Lucknow, and asks Muhammadans to attend in large numbers, seeing that important questions of general interest will be discussed, and that they will be able to see for themselves the working of the *Nadwah*.

AL MUSHIR, 18th March 1912.

The darbar educational grant.

66. *Al Mushir* (Moradabad), of the 18th March 1912 (received on the 21st March), says that the allotment of thirty lakhs for primary education and five lakhs for female education from the grant of fifty lakhs announced at the darbar for elementary education, cannot be productive of beneficial results unless proper means be devised to utilise the money.

The editor complains of the inadequacy of the grants of five lakhs and two lakhs respectively for hostels and industrial education, and urges the allotment of more funds for the study of agriculture which is the mainstay of the country. He invites attention to the disproportionately high grant of three lakhs made to European schools and asks for a special allotment for the education of the Muhammadan community, particularly for that of Eastern Bengal.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

PARDA NASHIN, January 1912.

The decrease of the female population in India.

67. One Mirza Karamatullah Beg of Hyderabad contributes an article to the January number of the *Parda Nashin* (Agra) (received on the 18th March 1912), in which he discusses the causes of the decrease of the female population in India, and remarks that unhealthy surroundings, lack of proper medical treatment, and cruelty of

husbands and mothers-in-law are to a very great extent responsible for it. The writer adds that the restriction of the re-marriage of young widows is a frequent cause of suicide.

68. The *Trishul* (Benares), of the 14th March 1912 (received on the 18th March), refers to the recent riot at Jamalpur on the part of the coolies employed in the railway workshop, and remarks that the disturbance was due to the indifference of the authorities to the grievances of the workmen.

TRISHUL, 14th March 1912.

The Jamalpur riot.

The editor suggests that the employés in the workshop should be treated properly, in order that they may not be led to follow the example set by the strikers in England.

69. The *Mukhbir-i-Alam* (Moradabad), of the 15th March 1912 (received on the 18th March), reports that there is a rumour that the area containing number of Muhammadan shrines and historical buildings is to be included within the proposed site for new Delhi, and remarks that the demolition of these buildings would be much resented by the Muhammadans, and the editor appeals to Government to preserve them in their original state.

MUKHBIR-I-ALAM, 15th March 1912.

New Delhi and old Islamic buildings.

70. The *Advocate* (Lucknow), of the 17th March 1912, publishes a letter from a *Shia* Muhammadan in which he points out that the appointment to the Husainabad Trust of the candidate, who has secured the most votes, is open to objection, in that he secured only 54 out of 130 votes, which he says is not a majority of voters which the rules require. He states that there were certain irregularities in connection with the election, and he suggests that, if the Act be not suited to the changed circumstances, and Government cannot strictly follow it, it should be amended, and that females and the descendants of Muhammad Ali Shah should be excluded from the list of voters, on the ground that Muhammad Ali Shah never intended that his descendants as such should interfere in any way with the trust, and that, according to the old deed, they had no votes and were not eligible for the trusteeship. He states that with a few exceptions the descendants of Muhammad Ali are the most backward as a class in Lucknow. He proposes that the voting should be by ballot in order to put an end to the sale and purchase of votes, and that only those *Shia* Muhammadans who reside in Lucknow and who are entitled to vote for the election of a Muhammadan to represent them in the Legislative Council of these provinces should be allowed to vote.

ADVOCATE, 17th March 1912.

The Husainabad Endowment.

He concludes with the suggestion that, if for any reason it is not desirable to amend the Act, it should be repealed which will afford a wider field for selection.

71. The *Nasim-i-Agra* of the 19th March 1912 asks for the inscription of the value of the new coin in Hindi character, on the ground that, when Government has seen its way to withdraw the coin on the representation of a few Muhammadans, it is reasonable to expect it to accede to the wishes of twenty-two crores of Hindus.

NASIM-I-AGRA, 19th March 1912.

The new coin and Hindi.

72. The *Advocate* (Lucknow), of the 21st March 1912, deplores the backward condition of India in the matter of sanitary improvements, and points out that while for every thousand people fifteen persons die in the British Isles, no less than thirty-eight die in India. The editor observes that very few people stop to consider the very great injury to India resulting from this enormous loss of life, more than half of which might be prevented by the application of preventive measures. He states that the problem of sanitation is beset with many difficulties, and that its solution depends to a great extent on the spread of education in the country.

ADVOCATE, 21st March 1912.

Sanitary work in India.

He adversely criticises the opinion expressed by the *Pioneer* (Allahabad) that it is not so much education that is needed but that the spread of sanitation was the first step to be taken towards the lifting of the Indian masses, and remarks that the increased grants made by the Government of India both for education and sanitation show that it has begun to realise the supreme importance of the two most urgent requirements of India. He expresses agreement with the opinion of the Hon'ble Surgeon-General Sir C. P. Lukis that the money allotted for medical research in India is profitably spent, but complains that competent

Indian medical men are not afforded adequate opportunities in the matter of carrying on medical research in India.

V.—Legislation.

LEADER, 20th March 1912.

The Elementary Education Bill.

73. The *Leader* (Allahabad), of the 20th March 1912, says that the rejection of the Elementary Education Bill in the Imperial Council should not cause any disappointment or surprise, as it had been anticipated for some time. The editor says that in spite of a careful consideration of the opinions of Local Governments and the speech by the Member for Education in the Council he is still of opinion that the Bill cannot be regarded as being such an objectionable measure than it could not have been accepted by Government with very little inconvenience. He remarks that the Hon'ble Mr. Gokhale's critics for the most part contented themselves with expressions of unnecessary fears and vague inanities. He fails to understand how religious instruction would become an impossibility in the case of Muhammadan boys, and expresses surprise at the opposition of the Hon'ble Sir G. M. Chitnavis and the Hon'ble Mr. Dadabhoy, seeing that the Central Provinces were the most backward parts of the country in the matter of education.

With regard to Sir Harcourt Butler's reply he observes that in spite of what Government has done there yet remains a good deal to be accomplished, and expresses doubt as to whether progress will be much quicker in the future than it has been in the past, unless resort be had to compulsion.

He expresses regret at the decision of Government to prevent the further progress of the Bill, and concludes by saying that people should take consolation and encouragement from the sympathetic words of the Member for Education, from the declaration of policy on the part of Lord Hardinge and from Mr. Gokhale's own avowed determination to proceed with his labours until he had achieved success.

The editor concludes the article by urging the educated community to keep the agitation alive and to show their gratitude to Mr. Gokhale for what he has done by persistent endeavours to spread education and to popularize compulsion, till at last Government is compelled to accede to a great national demand.

ABHYUDAYA, 21st March 1912.

The Elementary Education Bill.

74. The *Abhyudaya* (Allahabad), of the 21st March 1912, referring to the rejection of the Hon'ble Mr. Gokhale's Elementary Education Bill, observes that the educated community as a whole have an imperative duty, which is to keep the agitation alive and to do everything they can to accomplish success sooner or later.

TAFRIH, 21st March 1912.

The Medical Registration Bill.

75. A correspondent who describes himself as Pandit Thakur Dat Sharma Vaid, editor, of the *Deshupkarak* (Lahore), contributes an article to the *Tafrih* (Lucknow), of the 21st March 1912, in which he refers to a letter circulated by the president and secretary of the Tibbi Conference held at Delhi urging the need for submitting joint representations to the Government of Bombay about the Medical Registration Bill, and making timely efforts to safeguard the interests of the *hakims* and *vaids*.

The writer expresses disagreement with the suggestion approved by the conference that four *hakims* and *vaids* from certain specified *unani* and *ayurvedic* institutions should be allowed seats on the Medical Council, and that the practice of the profession should be restricted to the graduates of those *unani* and *ayurvedic* schools only.

He states that four members in the Medical Council could not serve any real purpose, seeing that they would be outnumbered by the doctors who would always vote against them, and he points out that the present circumstances of the country do not permit of the restriction of the practice of the profession to the graduates of a limited number of *ayurvedic* and *unani* institutions.

He contends that the bill does not seem to affect *hakims* and *vaids*, and suggests that the Bombay government should be asked to state clearly to which extent its provisions will apply to *hakims* and *vaids*.

HINDUSTANI, 22nd March 1912.

Gambling in kite-flying and quail-fighting.

76. One Saiyid Mohamed Baqar of Lucknow contributes an article to the *Hindustani* (Lucknow), of the 22nd March 1912, in which he invites attention to the practice of gambling in kite-flying and quail-fighting in Lucknow, and suggests that special

legislation should be resorted to on the lines followed by the Bombay Government in providing against gambling on race courses.

The writer asks the Lucknow member to move a resolution on the subject in the Provincial Legislative Council.

VI.—Railway.

77. In a leading article the *Leader* (Allahabad), of the 17th March 1912, discusses the financial condition of the Great Indian Peninsula Railway system, which is said to have been a burden to the finances of the Government of India, and remarks that, in spite of the fact that the net earnings of the railway amounted to two crores and fifty-eight lakhs of rupees in 1910, which worked out to 6·67 per cent. of the capital, there was a net loss of eleven lakhs of rupees to the Government in that year on account of this railway alone, and the editor expresses surprise that the company, which has profited at the expense of the Indian tax-payer, should have the entire voice in the matter of the management of the railway and in the spending of a very large sum of revenue.

The Great Indian Peninsula Railway.

LEADER, 17th March 1912.

With regard to the earnings the editor complains that the Great Indian Peninsula Railway indulges in unprofitable competition, which not only has an adverse effect on its own earnings but affects other railways as well. He points out that, notwithstanding that coal is not an important source of revenue on this railway, it has combined with the Bengal-Nagpur Railway in carrying coal from the coal fields to the United Provinces and the Punjab, which causes, in most cases, unnecessary haulage of seven hundred extra miles for wagons and which brings no profit to the railway. Again, in regard to grain and seeds he shows that on its local traffic the railway does its best to keep as high rates as it possibly can, but the moment it has something to gain from another railway it at once goes down to the absolute minimum, with the result that it directly restricts the development of inter-provincial trade.

The editor says that it cannot be argued that it is in the interests of expansion of cultivation and of export trade that such a method of rates has been adopted, for in that case the railway rates would have been lowered all round and not from any particular places only. He gives a few illustrations to show that in the competition between State lines, in the capital liability of all of which the Government of India is most directly concerned, they are cutting down rates at competitive points regardless of the interests of the Indian population, and to pay for this unprofitable competition the local traffic is made to pay a relatively much higher rate of freight.

78. A correspondent named Raghubar Dayal contributes an article to the *Hindustani* (Lucknow), of the 22nd March 1912, in which he invites the attention of the Oudh and Rohilkhand Railway authorities to the absence of any proper raised platform and to the need for a *zenana* waiting room at Ram Chaura Road station on the newly-opened Allahabad-Rae Bareli-Cawnpore section.

Platform and waiting room for Ram Chaura Road station.

HINDUSTANI, 22nd March 1912.

He says that as the locality is inhabited by respectable people and as a number of fairs are held in the vicinity the construction of a platform and of a waiting room for Indian ladies is absolutely necessary.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

79. One Umrao Singh of Umballa contributes an article describing the responsibility of Hindus for cow-killing to the *Rahbar* (Moradabad), of the 14th March 1912 (received on the 18th March), in which he says that the Hindus themselves are to blame to a large extent for the slaughter of cows, seeing that they sell cows to butchers and finance them, and that they bring under cultivation every piece of pasture land. The writer says that the *gaushalas*, where only old and decrepit animals are kept, are useless, and suggests that *gaushalas* should be maintained for producing cattle of the finest breed.

Hindus and cow-killing.

RAHBAR, 14th March 1912.

NASIM-I-AGRA, 19th March 1912.

The cow-protection movement.

80. The *Nasim-i-Agra* of the 19th March 1912 contains an article on the protection of cattle, in which the editor lays stress on the need for the protection of cows on humanitarian and economic grounds.

ABHYUDAYA, 17th March 1912.

The Kydganj *gaushala*.

81. The *Abhyudaya* (Allahabad), of the 17th March 1912, deplores the financial condition of the Kydganj *gaushala*, Allahabad, and appeals for help.

MASHRIQ, 19th March 1912.

A suggestion for the appointment of a *Sheikh-ul-Islam*.

82. One Qamar Ahmad of Allahabad contributes an article to the *Mashriq* (Gorakhpur), of the 19th March 1912, in which he discusses the subject of *waqfs* and other Muhammadan religious and socio-religious questions, and suggests the appointment of a *Sheikh-ul-Islam* for India to watch their religious interests, instead of asking Government to legislate on matters relating to religious reforms.

He suggests that in divorce, marriage and other such cases the jury should be composed of learned Muhammadans and religious leaders.

With regard to *waqfs* to children, the writer says that such *waqfs* either fall under *hebba* (gift) or under *wasiat* (will), and that there is no necessity for raising any discussion about them.

MASHRIQ, 19th March 1912.

Waqfs in Ghazipur.

83. One Abul Kalam Saiyid Zakir Husain Hunar of Ghazipur contributes an article to the *Mashriq* (Gorakhpur), of the 19th March 1912, in which he complains of the misappropriation of the *waqf* funds of Ghazipur by the *mutawallis* and contractors. He says that the papers regarding the *waqfs*, which were at first freely accessible to all at all times, can now be seen only after a fortnight's notice and on payment of a fee of one rupee.

He further complains that they have not only misappropriated the profits of the *wakf* property, but have also utilised the money realised from the sale of parts of the property itself in their own private affairs.

OUDH AKHBAR, 20th March 1912.

The propagation of Islam.

84. One Saiyid Zawar Husain Tarrar, contributes an article to the *Oudh Akhbar* (Lucknow), of the 20th March 1912, in which he refers to the editorial note of the *Oudh Akhbar* about the propagation of Islam in Japan (vide Selections No. 9 of 1912, paragraph 99), and observes that the progress of Islam was retarded by the despotic rule of some of the Muhammadan kings, who cared only for their own luxuries and comforts and remained quite indifferent to the propagation of their religion as well as by the neglect of religious principles by the present-day Muhammadan.

He says that the Muhammadan law relating to succession, marriage, gift and *waqfs* for charitable purposes, has always been admired by the learned men of every religion, and he expresses the opinion that, if their laws be compared with those of other religions, and shown to the civilized people of Japan and America, there is every hope that Islam will make more converts in these two countries than it has done among the negros of Africa.

LEADER, 21st March 1912.

The Kayasth Conference.

85. The *Leader* (Allahabad), of the 21st March 1912, publishes a lengthy article contributed by Lala Ishwar Saran on the subject of the ensuing Kayasth Conference, in which he expresses approval of the selection of Babu Sarda Charan Mittra as president of the Conference, and of the proposal of the Reception Committee to extend the right to take part in the deliberations of the Conference to Kayasths of all parts of the country. He commends the proposal to hold a combined dinner at Fyzabad on the occasion of the Conference, and wishes it every success. He describes the evils of the *pardah* system and suggests its gradual abolition.

IX.—Miscellaneous.

Nil.

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Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:
The 23rd March 1912.

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IX.—MISCELLANEOUS.

Nil.

LIST OF NEWSPAPERS AND PERIODICALS.

[Corrected up to the 1st March 1912.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	9,000 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
3	Jain Gazette	Allahabad ...	Do. ...	Jagmander Lal, Jaini, M.A., Barrister-at-law.	
†4	Lucknow Collegian ...	Lucknow ...	Do. ...	Rev. T. T. Badley, of Lucknow; American; 45.	1,200 copies.
5	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji ...	3,000 „
6	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	38 „
7	Muslim Review	Allahabad ...	Do. ...	Mirza Abul Hasan; 30	200 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 40.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 „
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 50.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; Arya; 30 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 46. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 46.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	1,375 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 27 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar ...	300 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 35 ...	475 „
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 40... ...	1,000 „
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-us-Zaman Asar; Muhammadan; 44.	125 „
22	Al Kwárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 27.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 43.	300 „
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán Khán; Muhammadan, Pathán; 40.	625 „
27	An Nasir	Lucknow ...	Do. ...	Shakháwat Ali.	
28	An Najm	Lucknow ...	Do. ...	Abdus Shakur; 34	900 copies.
29	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 32	725 „
30	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 42...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Lal Nigam.	
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 23.	600 copies.
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 33 ...	500 „
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 39.	300 „
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 35.	450 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 „
†38	Kshattriya	Meerut ...	Do. ...	Shádi Rám; 36...	500 „

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3	Jain Gazette	Allahabad ...	Do. ...	Jagmander Lal, Jaini, M.A., Barrister-at-law.	
†4	Lucknow Collegian ...	Lucknow ...	Do. ...	Rev. T. T. Badley, of Lucknow; American; 45.	1,200 copies.
5	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji ...	3,000 „
6	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	38 „
7	Muslim Review	Allahabad ...	Do. ...	Mirza Abul Hasan; 30	200 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,700 „
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10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 „
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 50.	5,500 „
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13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 46. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 46.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	1,375 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 27 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar ...	800 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 35 ...	475 „
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 40... ...	1,000 „
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 44.	125 „
22	Al Kwárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 27.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 43.	300 „
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán Khán; Muhammadan, Pathán; 40.	625 „
27	An Nasir	Lucknow ...	Do. ...	Shakháwat Ali.	
28	An Najm	Lucknow ...	Do. ...	Abdus Shakur; 34	900 copies.
29	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 32	725 „
30	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 42...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Lal Nigam.	
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 23.	600 copies.
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 33 ...	500 „
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 39.	300 „
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 35.	450 „
*37	Khurshid-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 „
†38	Kshattriya	Meerut ...	Do. ...	Shádi Rám; 36...	500 „

*Irregular.

†Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Kul Bháskar	Allahabad ...	Monthly ...	Shridhar Prasád; Kayasth; 30 ...	200 copies.
40	Old Boy	Benares ...	Do. ...	Itrat Husain, B.A.; 38	1,000 ,,
41	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,
42	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 ,,
43	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,600 ,,
44	Tabsira	Lucknow ...	Do. ...	Muhammad Taki Ali.	
45	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	300 copies.
46	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
47	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 33.	600 copies.
48	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 35 ...	650 ,,
49	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 29.	1,400 ,,
50	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 40.	400 ,,
51	Zíá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 37.	550 ,,
52	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 70.	200 ,,
53	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 55.	200 ,,
54	All India Shia Gazette ...	Lucknow ...	Do. ...	Saiyid Mubárak Ali; 32	600 ,,
55	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	
56	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 28	1,000 copies.
57	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
58	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 40 ...	150 ,,
59	Vyápári-wa-Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	350 ,,
60	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
61	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 53.	1,050 ,,
62	Al Mushir	Moradabad ...	Do.		
63	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 31 ...	700 copies.
64	Anwar Alam	Dehra Dun ...	Do.		
65	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 30 ...	300 copies.
66	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 57 ...	500 ,,
67	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
68	Darbar	Agra	Do. ...	Dr. Khwaja Muhammad	223 ,,
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 ,,
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 ,,
71	Independent	Allahabad ...	Do. ...	Shyám Kishore Varmá; Kayasth; 40...	500 ,,
72	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
*73	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 42	200 ,,
74	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	40 ,,
75	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
76	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
77	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 ,,
78	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 ,,
79	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 25 ...	2,000 ,,
80	Muslim Gazette	Lucknow ...	Do.		

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Naiyar-i-Ázam	Moradabad ...	Weekly ...	Saiyad-Ibn-Ali; Muhammadan; 48 ...	650 copies.
82	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52.	
83	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	225 copies.
84	Rahbar	Moradabad ...	Do. ...	Bábu Banwárí Lál; Vaishya; 30 ...	400 ,,
85	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 46	700 ,,
86	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 28.	850 ,,
87	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 25.	800 ,,
88	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 ,,
89	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
90	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 40	72 ,,
91	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 32 ...	400 ,,
92	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 31.	800 ,,
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 42.	800 ,,
94	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,700 ,,
95	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 58.	800 ,,
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 51 ...	800 ,,
	Arabic-Urdu.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	800 copies.
	Hindi.				
98	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Brahman; 55	About 100 ,,
100	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 36	700 ,,
101	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	500 ,,
102	Bháskar	Meerut ...	Do.		
103	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	404 copies.
104	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 54	700 ,,
105	Dehátí	Benares ...	Do. ...	Gulab Chand Shrivástava; Kayasth ...	300 ,,
†106	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 57	400 ,,
107	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.	
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt; Brahman; 35 ...	600 copies.
109	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 39 ...	700 ,,
110	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	Bálmakund Sharmá.	... ...
111	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 28	1,000 copies.
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 44	300 ,,
113	Indu	Benares ...	Do. ...	Ambika Prasád Gupta.	
114	Jiwan	Cawnpore ...	Do. ...	Rám Prasád.	
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 36 ...	450 copies.
116	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra ...	1,500 ,,
*117	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	800 ,,
118	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 ,,
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 26 ...	1,500 ,,
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 27 ...	400 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Náráyani or The Vedánta Patriká	Fyzabad ...	Monthly ...	Rám Nandan Sahái.	
122	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri	800 copies.
123	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande ; 27... ...	5,000 „
*124	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá ; 25 ...	30 „
125	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman ; 35 ...	500 „
126	Sanádhyopkárak	Agra	Do. ...	...	750 „
127	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp ; Brahman ; 40 ...	1,350 „
128	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi ; Brahman.	2,200 „
129	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru ; Kashmiri ; 30.	1,000 „
130	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi ; 31	1,200 „
131	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla ; 45	500 „
132	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh ; Rájput ; 44	550 „
133	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi ; Brahman	
134	Vaishya	Allahabad ...	Do. ...	Sangam Lal ; Agarwal	200 copies.
*135	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád ; Máthur Brahman ; 37.	1,000 „
136	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám ; Brahman, Arya ; 40	850 „
137	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri.	
†138	Kám Dhenu	Hardwar ...	Do. ...	Bábá Bhagwán Dás Udási ; 45 ...	500 copies.
139	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A. ; Kshattriya ; 43.	1,000 „
140	Rájpút	Agra	Do. ...	Thakur Hanumant Singh ...	1,550 „
141	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád ; Khatri ; 45 ...	775 „
142	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth ; Brahman ; 40 ...	200 „
143	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt ; Brahman ; 57 ...	1,500 „
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá ; Khatri ; 34	1,500 „
145	Jain Gazette	Jalesar (Etah) ...	Do. ...	Babu Banársi Das Jain, B.A. ...	1,000 „
146	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar ; 45	500 „
†147	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 „
148	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám ; Khatri ; 55 ...	3,000 „
149	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal ; Khatri ; 55 ...	1,000 „
150	Abhyudaya	Allahabad ...	Twice a week	Krishna Kant Malviya	2,000 „
	ANGLO-BENGALI.				
151	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Muslim Review* (Allahabad), for January 1912 (received on the 14th February), publishes an article entitled "A retrospective view of the international situation," contributed by Mr. Siraj-ul-Islam, in which the writer says that recent international events have shown that the European Powers neglect all the ordinary standards of ethics and morality. He asserts that in theory much is heard of the right and justice of the weak, but that in practice it is not applied to weak Powers like Turkey. He says that if only Italy or France had been guilty of violating international laws it would not have been so bad, but that the whole of Europe maintains the same standard of international morality. He ridicules the proposition that the French occupied Fez in response to the urgent appeal of the Sultan of Morocco and that the Spaniards despatched five hundred troops on the following day for Allazar for the "maintenance of the Sultan's authority and the protection of the town," and expresses regret that these measures should have had the approval of the civilized world and the cordial sympathy of Russia and Great Britain. The writer denounces the Italian occupation of Tripoli as an act of brigandage, effected without regard for any consideration of justice or morality, but says that it is a consolation to know that the European, and especially the English press, have condemned the action of Italy. He thanks the journalists concerned for their sense of justice and fair play. Mr. Siraj-ul-Islam appeals to England as the greatest Muhammadan Power to show special consideration for Muhammadan feelings, and urges it to be sympathetic in all its dealings with Turkey.

MUSLIM REVIEW, January 1912.

The international situation.

2. The *Musáfir* (Agra), of the 22nd March 1912 (received on the 25th March), refers to the attempt on the life of the King of Italy by an anarchist, and remarks that the escape of the King of Italy is fortunate also from a religious point of view, seeing that if he had fallen a victim to the shot of the anarchist the Muhammadans would have been more impressed than ever with the misleading idea that Islam was a divine religion, and they would have asserted that God himself avenged the wrongs of the Muhammadans.

MUSAFIR, 22nd March 1912.

The attempt on the life of the King of Italy.

3. The *Naiyar-i-Azam* (Moradabad), of the 26th March 1912, refers to the proposal made by some of the European Powers to intervene in the Italian-Turkish war, and remarks that at the beginning of the war, when Turkey appealed to the Powers for intervention, no heed was paid to the appeal, probably because they thought that Tripoli would be easily conquered.

NAIYAR-I-AZAM, 26th March 1912.

The Italian-Turkish war.

The editor suggests that it is only now when the European Powers have seen the Arabs and Turks making common cause in protecting their country, and that the Italians have been sustaining reverses, that they have expressed their desire to bring about a settlement between the two countries.

He remarks that the European Powers do not like to see Italy being defeated by a Muhammadan Power, and that is why they wish to give up their neutrality and to combine for the purpose of humiliating Turkey. He urges that Turkey should never consent to cede Tripoli, as such a step would probably be the first of a series of concessions of territory which would result in her eclipse as a nation.

In conclusion the editor expresses agreement with the view expressed in the *Tanin* (Constantinople) that Turkey should not dispose of Tripoli, no matter what inducement was offered, even if she be asked to do so by all the Powers, and also that now that the Italians have not been able to make any impression after such a prolonged compaign, the Powers should allow the war to be carried on to the bitter end.

4. The *Naiyar-i-Azam* (Moradabad), of the 26th March 1912, expresses regret at the lack of sympathy on the part of Indian Muhammadans with their co-religionists in other countries, and remarks that those persons who try to impress upon Government that they have no connection with the Muhammadans of Tripoli and Persia, and

NAIYAR-I-AZAM, 26th March 1912.

Pan-Islamism.

who try to conceal the natural Pan-Islamic sympathies of Indian Muhammadans, are only attempting to mislead Government. The editor deplores the downfall of Muslim kingdoms all over the world, and concludes with the remark that their salvation lies in unity alone.

OUDH AKHBAR, 27th March 1912.

The situation in Persia.

5. The *Oudh Akhbar* (Lucknow), of the 27th March 1912, discusses the joint loan to Persia, and observes that the difficulty of spending it usefully is almost as great as that of devising means for its repayment. Referring to the proposal to devote the greater part of the loan to the organization of a new military police and the replacement of the irregulars by a body of trained soldiers, the editor expresses regret that Persia should have so long neglected to develop her military strength.

He deplores the existence of internal dissensions in Persia, and complains of the onerous conditions of the loan, which he recognizes must be accepted as a matter of necessity. He expresses doubt as to whether the foreign troops will evacuate Persia after the transaction of the loan, and says that it remains to be seen what policy the Powers will adopt after the loan is given.

Discussing the form of government suitable for Persia, the editor points out that the country has fared worse under constitutional government than under the old régime, and expresses the hope that the Persians, after what they have suffered, will realise that the new form of government has proved to be the bane of the country.

(b)—Home.

LEADER, 24th March 1912.

Lord Crewe and the Anglo-Indian papers at Calcutta.

6. Referring to the protest of the Calcutta Anglo-Indian papers against the Secretary of State's reference to the English newspapers in Calcutta in the House of Lords in connection with the debate on Indian affairs, the *Leader* (Allahabad), of the 24th March 1912, remarks that, if the Press Act had been applied only to those papers which were opposed to British rule itself, the number of such papers, if there be any at all, would have been quite insignificant, and the Government could easily have put an end to them without the Press Act. The editor observes that the Act has been a means of discouraging the free expression of opinion, or at any rate of making such expression somewhat dangerous to the publicists concerned, no matter how loyal they may be known to be. He says that the Anglo-Indian papers knew full well that in actual operation the Act would be as good as non-existent so far as they were concerned, and it was for this reason that they extended their support to it, but that they are now remonstrating when they find they have now to reckon with a fair-minded Secretary of State and with a strong Governor General who is not disposed to tolerate the excesses of the Anglo-Indian press.

ADVOCATE, 28th March 1912.

Lord Crewe and the Anglo-Indian papers at Calcutta.

7. The *Advocate* (Lucknow), of the 28th March 1912, refers to the indignant protests of the Anglo-Indian journalists in Calcutta about Lord Crewe's remark as to the possibility of the application of the provisions of the Press Act to some of the English papers in Calcutta in consequence of their attitude with regard to the administrative changes, and remarks that the Anglo-Indian press were unanimous in their support of the Press Act, but that now when the Secretary of State has hinted at the application of the provisions of that very measure in the case of Anglo-Indian journals, they have lashed themselves into a state of fury, and have appealed for support to the Council of the Institute of Journalists in London. The editor observes that the Anglo-Indian journalists, who lost no opportunity to cast reckless and malicious aspersions on the loyalty and good faith of their Indian fellow-subjects, should be able now to realise why the latter protested against the passing of a measure which was calculated to interfere with the liberty of the press and to stifle honest expression of opinion.

MUSLIM GAZETTE, 27th March 1912.

The working of the Press Act in the Punjab.

8. The *Muslim Gazette* (Lucknow), of the 27th March 1912, refers to the fact that security has been demanded by the District Magistrate of Lahore under the Indian Press Act from the *Zamindar* (Lahore), and remarks that the authorities, being ignorant of the niceties of the Urdu language, are often led away by mischief-mongers to misinterpret the writings of Urdu journals.

The editor contends that the articles that have appeared in the *Zamindar* cannot be regarded in any way as seditious, or as opposed to Government, and that, on the contrary, the paper has always advocated loyalty to Government.

He expresses regret that the editor of the *Zamindar* should have been charged by one of his Lahore contemporaries with preaching sedition and with preparing a body of men antagonistic to the interests of British government in India, and observes that the charge is preferred not only against the editor of the *Zamindar*, but against the whole Muhammadan community.

He deplores that a Muhammadan paper of Lahore should have called the *Muslim Gazette* also a seditious journal, and he urges that both the *Muslim Gazette* and the *Zamindar* have always assured their readers that the British government in India was a blessing for the Muhammadans, and that at the same time they were convinced that Government was constituted of human beings who were not infallible.

He says that the *Zamindar* and the *Muslim Gazette* have endeavoured to lay before Government the real sentiments of their community in an independent and vigorous tone, and that their writings cannot be called by the Muhammadan public in any way as favouring the views of the extremists.

9. Referring to the fact that security has been demanded from the *Zamindar* (Lahore), the editor of the *Zul Qarnain* (Budaun), in the issues of the 21st and 28th March 1912 (received on the 29th March), remarks that the paper has always been straightforward and loyal in expressing its views. He points out that in other similar cases the security has been demanded by the Punjab government, and that the articles on account of which action has been taken were specified; while in the case of the *Zamindar* the security was demanded by the District Magistrate and no objectionable articles were specified.

The working of the Press Act in the Punjab.

ZUL QARNAIN, 21st and 28th March 1912.

He contends that under the Press Act a District Magistrate can only demand security on the institution of a paper, and argues that when once a paper has been started the Local Government alone is authorized to take action.

Referring to similar action taken with regard to the daily edition of the *Zamindar*, he suggests that the Punjab government should decide definitely whether a District Magistrate is entitled to demand security, when a weekly newspaper is converted into a bi-weekly or a daily. In conclusion he advises the editor of the *Zamindar* to discontinue the daily edition, and to revive the monthly *Punjab Review* instead.

The *Agra Akhbar* of the 28th March 1912, expresses agreement with the views of the editor of the *Zul Qarnain* on the subject.

AGRA AKHBAR, 28th March 1912.

10. Nawab Haji Ismail Khan contributes an article to the *Oudh Akhbar* (Lucknow), of the 24th March 1912, in which he refers to the criticism of his suggestion that appeared in the *Oudh Akhbar* of the 12th instant (vide Selections No. 11 of 1912, paragraph 21), and observes that the election of *ulmas* as members of legislative councils is both necessary and desirable, on the ground that they will be better able to discuss the legislative measures in councils affecting their religion.

***Ulmas* in legislative councils.**

OUDH AKHBAR, 24th March 1912.

He goes on to say that *ulmas* and learned men always used to exercise great influence in the councils of Muhammadan kings, and urges in support of his contention that the post of *Shaikh-ul-Islam* in Muhammadan kingdoms is still given to the greatest *alim* (learned person) in the country, and that the approval by this functionary of all regulations is essential before they are passed into law for the guidance of the people.

He expresses the hope that his suggestion will be given a practical shape by the people on the occasion of the next election.

11. The *Leader* (Allahabad), of the 27th March 1912, refers to the fact that a question by the Hon'ble Lala Sukhbir Singh was disallowed at the last meeting of the Council and that there were two questions similarly disallowed at the previous meeting, and suggests that the questions should be published for general information so that those of the public who take an intelligent interest in such matters might form their own opinion as to the propriety of the question.

The Provincial Legislative Council.

LEADER, 27th March 1912.

ADVOCATE, 28th March 1912.

The recent Provincial Council election.

12. The *Advocate* (Lucknow), of the 28th March 1912, has the following:—

"RECENT COUNCIL ELECTION.

A correspondent draws attention to the following extract from the manifesto issued in support of Mr. Saiyid Nabi-ullah in his candidature in the recent Council election.

'Shaikh Shahid Husain is Joint Secretary of the British Indian Association hence to expect that he will be able to raise his voice in the Council against the Hindus is a sad mistake. The following facts will bear witness to this :—

(1) In his opinion separate electorate is not beneficial to the country and nation.

(2) He holds that cow-killing is responsible for the ruin of the country.

(3) He cannot sympathize with Turks or Persians because he is under apprehension that his estate might be confiscated.

'Brother, what right has he who feels in this way got to be your representative in the Council? In my opinion it is a matter of shame that he should seek the help of separate electorates for his honour to which he is opposed, and it is a greater matter of shame and humiliation for you electors that you should vote for a person who declares your electorate as one which clogs the progress of the country.

'Sir, in this election there is a great mystery which should no more be allowed to remain shrouded. It is this, that from the time that the Hon'ble Mr. Jenkins made a declaration to the effect that separate electorates will continue to exist till such time that the Muhammadans do not themselves cease to demand them our fellow-countrymen *(biradran vatan)* are on the look out for securing a majority of such Muhammadans in the Council, who might tell Government that they do not need separate electorates. Gentlemen, do not forget the fact that Mr. Shahid Husain will be a member of this party, and that is the reason why the old friend of Muhammadans, Babu Ganga Prasad Varma, and his senior Khalifa, Shaikh Muhammad Yusuf Husain Khan, are strong canvassers of Mr. Shahid Husain. There was no reason why Mr. Shahid Husain should have stood for this electorate.'

Any comments on the above are superfluous. Let it be carefully noted what disgraceful tactics friends of separate electorates use to discredit rival candidates and how the feelings of religious bitterness against Hindus are fanned by unfounded statements in order to establish the claim for sectarian electorate. When in Council elections one finds such expressions of bitterness one need not prophesy what will happen if the principle of separatism were extended to local bodies."

LEADER, 27th March 1912.

The Supreme Legislative Council.

13. Reviewing the work of the Supreme Legislative Council during the last session the *Leader* (Allahabad), of the 27th March 1912, remarks that the session this year was unusually short and suggests that it would be a decided advantage if the session were spread over a longer time, and the editor expresses the hope that this may be found possible in future years. He refers to the important legislative measures dealt with during the session and remarks that the Co-operative Societies, the Life Assurance Societies and the Provident Fund Societies Acts were necessary and beneficial measures for which the people should be grateful to Government. He describes the deletion of clause 34 of the second of these measures, the withdrawal of the White Phosphorous Matches Prohibition Bill and the virtual withdrawal of the General Delegation Bill as concessions to public opinion for which the government of Lord Hardinge is entitled to their gratitude.

He notes that the two non-official measures gave rise to some contention, and expresses satisfaction that the progressive section of the Indian community extended its cordial support to both measures. He expresses the hope that if the Indian reform party be energetic and watchful the ultimate triumph of both the bills will be assured.

With regard to the resolutions on general administrative matters and finance moved by the non-official members during the session he remarks that the discussions on them served a useful purpose, as was testified to by His Excellency the Viceroy in his speech when bringing the business of the session to a close. He describes Sir Fleetwood Wilson's budget as a popular one, and endorses on

behalf of the Indian community the tribute to his admirable work paid by His Excellency the Viceroy and by the Hon'ble Mr. Gokhale.

He notes that of the members the first place must as usual be given to the Hon'ble Mr. Gokhale, who has developed into the ablest parliamentarian in the country and who, the editor says, might well compare with Mr. Asquith in the House of Commons itself. Of the other members he commends the work of Mr. Mudholkar, Mr. Basu, Sir Vithaldas Thakersey, Mr. Mazhar-ul-Haq and Mr. Subba Rao.

Of the official members he states that Sir Guy Fleetwood Wilson and Sir James Meston continued to enjoy their well-merited reputation as the best speakers and debaters, and remarks that the Law Member's speeches were disappointing and were marred by his intemperate language. The editor says that His Excellency's speeches gave evidence of his lofty ideals of his genuine sympathy, and of his ability as a statesman.

The editor, in the course of another note in the same issue of the paper about a proposal by the Hon'ble Mr. Gokhale for the appointment of a Royal Commission to investigate the possibility of broadening the basis of taxation in India, remarks that the poverty of the Indian people is reflected in the poverty of the Government's resources. He suggests that there should be a readjustment of taxation and that the import duties, including that on cotton, should be generally increased. He says that the administration and the condition of the people cannot be improved without more revenue being placed at the disposal of Government.

14. The *Almora Akhbar* of the 29th February 1912 (received on the 26th March), observes that His Majesty the King-Emperor's visit to India has strengthened the bonds of the British Empire. ALMORA AKHBAR, 29th February 1912.

The Royal visit.

The editor refers to the composition of the Kumaun battalion, which used to be composed of Brahmans and Kshattriyas of Kumaun and Garhwal, and which he said served Government faithfully during the mutiny of 1857, and complains that its title has now been changed to that of the 3rd Gurkhas, and that only Gurkhas are recruited. He says that the people of the Kumaun division are brave, have fewer religious scruples than their ancestors, and are desirous of being recruited for the Army, and he therefore expresses the hope that Government will give the matter its attention.

15. The *Zul Qarnain* (Budaun), of the 21st March 1912 (received on the 29th March), refers to the grant of an annual pension of Rs. 100 to the present holders and future recipients of the titles of *Shams-ul-Ulma* and *Mahamahopadhyaya* in connection with the announcement made at the coronation darbar by His Excellency the Governor General, and remarks that the amount of pension, which comes to Rs. 8-5-4 per mensem, is so small that it would not be enough even for a man of the lower middle class to maintain himself, and suggests that the amount should be raised to Rs. 100 per month. ZUL QURNAIN, 21st March 1912.

The Royal boons.

The *Tohfa-i-Hind* (Bijnor), of the 25th instant, says that though the amount of pension is trifling it nevertheless is evidence of the generosity of Government. TOHFA-I-HIND, 25th March 1912.

The editor suggests that if it be the intention of Government that the holders of the titles of *Shams-ul-Ulma* and *Mahamahopadhyaya* should engage themselves exclusively in literary work, it should raise the amount of pension from Rs. 100 to Rs. 500 per year, in order that they may be freed from all cares and anxiety in the matter of earning their livelihood.

Al Bashir (Etawah), of the 26th instant, remarks that the sum granted is not even sufficient to enable the title-holders to maintain a respectable position. The editor suggests that the amount of the pension should be raised to Rs. 1,200 per year, and observes that, in case Government do not find it possible, it would be better that no pension at all be given to them. AL BASHIR, 26th March 1912.

The *Muslim Gazette* (Lucknow), of the 27th instant, suggests that at least Rs. 50 per month should be granted to the recipients of the titles of *Shams-ul-Ulma* and *Mahamahopadhyaya*, and that in case this be not possible it would be better that no pension whatever be given to them. MUSLIM GAZETTE, 27th March 1912.

ROHILKHAND GAZETTE, 24th March 1912.

16. The *Rohilkhand Gazette* (Bareilly), of the 24th March 1912, refers to a rumour that the area containing Muhammadan shrines and historical buildings is to be included within the proposed site for new Delhi, and enquires whether it is intended to demolish them in order to make room for the new buildings for the new Imperial city.

The change of Capital.

The editor invites the attention of Government to the matter, and expresses the hope that any Islamic monuments will be preserved.

He altogether disapproves of the suggestion to change the name of Delhi.

LEADER, 30th March 1912.

17. The *Leader* (Allahabad), of the 30th March 1912, has the following :—

The Imperial Crown.

"Mr. Montague's statement on the decision to keep the Indian Darbar Crown in the Tower of London is not convincing. The mere fact of its retention in India will not surely mean that the King of England crowned at Westminster is not *ipso facto* the crowned Emperor of India. If the Crown worn at the Coronation in London had been brought and worn at the Delhi Darbar, nobody would have been so foolish as to urge its retention in India. But our gracious Emperor thought it fit to have a separate Crown made to wear at the Darbar, and it stands to reason that no unwelcome significance would attach to that Crown being kept in India, as the greatest and worthiest memento of that solemn and unique occasion. There is some sentiment in the affair, and we are sorry that the advisers of the Sovereign have not been able to gratify Indian sentiment in this matter."

MARYADA, *Chaitra* 1969 (March 1912).

18. The editor of the *Maryada* (Allahabad), for *Chaitra* 1969 (March 1912) (received on the 27th March), observes that the appearance of anarchists in India has made government officials to look for sedition even in most of the religious observations of the Hindus. He says that during the trial of sedition cases in Bengal the public prosecutors alleged on several occasions that the study of the *Gita*, which is held in high respect by the Hindus, was objectionable. He expresses regret that some of the Local Governments have proscribed Austrian-made matchboxes which had a portrait of *Ashtabhuja* (a goddess with eight hands going to kill *Rakshas Mahisasur*) on them, on the ground that it tended to inspire hatred and animosity against cow-killers. He contends that there is no ground for the suspicion, and that such action on the part of Government is calculated to wound the religious susceptibilities of the Hindus. He invites the attention of the Government of India to the matter.

Sedition in religion.

ADVOCATE, 24th March 1912.

19. The *Advocate* (Lucknow), of the 24th March 1912, refers to the speech delivered by Khwaja Ghulam-us-Saqlain at Lucknow, in which he gave an interesting account of his tour in the Muhammadan countries of Persia, Arabia, Turkey and Egypt. He is said to have told his co-religionists that at no distant date the whole world would be ruled on democratic principles and to have exhorted them to so organize their forces that they may influence the Government of the country and have their fair share in it. He concluded by saying that wherever he went he was told that Indian Muhammadans were following a mistaken policy, and that they should try to ensure that Hindus and Muhammadans live in peace, that everybody should promote the interests of his religion through peaceful means and not by quarrelling with one another.

Relations between Hindus and Muhammadans.

In this connection the editor makes the following remarks :—

"Let us see how far attention is paid by our Muhammadan brethren to this message from their co-religionists in other countries, where they are engaged in the struggle for maintaining their independence."

ADVOCATE, 28th March 1912.

20. The *Advocate* (Lucknow), of the 28th March 1912, commends Mr. Montague's speech at Cambridge in which he discussed Indian affairs generally and dwelt at length on the criticism of the darbar announcements by Lord Curzon, and remarks that the views expressed by him show that he genuinely desires to see good relations established between all sections of the community. The editor says that any deviation from impartiality to all creeds and classes entrusted to the charge of England will result in much harm being done, and he expresses the hope that

Liberalism and India.

India will continue to have liberal ministers who will not hesitate to apply their liberal principles to Indian as well as to home politics.

Public life in the country.

21. In a leading article entitled "Our public life," the *Leader* (Allahabad), of the 28th March 1912, refers to the complaints in some of the Bombay, Madras and the Punjab papers about the lack of public activity in those provinces, the want of capable leaders as well as loyal followers, the absence of organization, or of any of the other essentials to success, and remarks that the complaint is equally true with regard to the other provinces also. The editor says that public life in India cannot be compared with the activity and the organized corporate life which is a feature of even the least advanced tracts of Europe and America. LEADER, 28th March 1912.

The editor remarks that even the Indian National Congress, which is the greatest of their national organizations, is not in a very satisfactory state, particularly during its more recent sessions. He notes that the Indian Industrial Conference continues to be held yearly, although the enthusiasm for industrial development generated by the political upheaval in Bengal seems to have nearly died out.

He goes on to say that the activity or its opposite of the political bodies in these and other provinces in recent years can be judged from the number of times they held meetings and from the record of the work done by them, particularly in these provinces. He concludes with the remark that the position can be hardly worse, and that it is for the leading members of the community to concert measures to improve it, and he expresses the hope that they will give their best attention to this matter at the ensuing Provincial Conference at Cawnpore.

A proposal to make Agra the head quarters of the United Provinces.

22. Nawab Haji Muhammad Ismail Khan of Agra contributes an article to the *Agra Akhbar* of the 28th March 1912, in which he urges the advisability of the transfer of the Capital of these provinces from Allahabad to Agra and of the location of some of the Imperial offices at Agra instead of at Delhi. AGRA AKHBAR, 28th March 1912.

He suggests that the University and the High Court be allowed to remain at Allahabad, and the offices at present at Lucknow should also remain there, but the Government House and the Secretariat should be removed to Agra, in order to revive its past traditions and will raise the status of the city and help to remove the poverty of the people.

The editor of the *Agra Akhbar* expresses agreement with the views of the writer, invites the attention of the Local and Imperial Governments to the matter, and expresses the hope that the suggestion will meet with their approval and that it will lead to practical results.

The Provincial Conferences.

23. The *Leader* (Allahabad), of the 30th March 1912, says that no information has been communicated to the press regarding the election of delegates to the Provincial Conference, though there is less than a week to the first sitting of the Conference. LEADER, 30th March 1912.

The editor complains that the Provincial Congress Committee have not published for general information the draft resolutions, which are to be brought before the Conference.

He expresses surprise that no president has yet been selected for the Industrial Conference and that the general public are altogether ignorant of the subjects to be considered in the Conference.

He expresses surprise that there should have been no reference in any of the draft resolutions of the social Conference to the Special Marriage Bill lately thrown out by the Viceroy's Council on account of the attitude of the Government of India.

He reminds the people of Cawnpore that the Conference is not a Cawnpore Conference but the Cawnpore session of the United Provinces Social Conference.

Indians in the colonies.

24. The *Oudh Akhbar* (Lucknow), of the 30th March 1912, deplores the disabilities imposed upon Asiatics in different colonies. The editor refers to a speech delivered by Miss Grace Watts, a member of the South Australian Emigration League, in which she said that no Asiatic, domiciled European or Eurasian, was allowed to settle in Australia. He condemns the racial prejudice of European colonists. OUDH AKHBAR, 30th March 1912.

and states that the acquisition of most of the colonies was the result of the enterprise of the Asiatics, and that it was Asiatics of all classes who made many of the colonies prosperous. He complains of the selfishness and arrogance of the European colonists, and of the way in which Asiatics are treated whether in matters affecting politics or commerce.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Nil.

(b)—Police.

Nil.

(c)—Finance and Taxation.

ROHILKHAND GAZETTE, 24th March 1912.

Ecclesiastical expenditure of British India.

25. The *Rohilkhand Gazette* (Bareilly), of the 24th March 1912, refers to government grant to the churches of Kohat and other places in the Punjab, sanctioned by the Secretary of State for India, and expresses doubt as to the propriety of such a grant for the exclusive benefit of Christians by a Government which has declared itself neutral in matters concerning religion.

The editor says that every class of subjects are entitled to enjoy equal rights, and that in case grants be made to Christian churches, Muhammadan mosques and Hindu temples have equal claims on Government.

(d)—Municipal and Cantonment Affairs.

LEADER, 28th March 1912.

The abolition of octroi duty.

26. The *Leader* (Allahabad), of the 28th March 1912, refers to the general opinion in these provinces against octroi as a form of municipal taxation, which is supported by His Honour the Lieutenant Governor also, and says that when Sir G. M. Chitnavis expressed himself warmly against the abolition of octroi in the Central Provinces, the opinion was received here with a certain amount of surprise. The editor adds that the surprise will be the greater when it comes to be known that the Hon'ble Mr. Gokhale is so far reconciled to octroi that he would actually introduce it where it did not exist, and remarks that the question as to how the revenue now derived from octroi can be adequately made good to local bodies requires careful consideration.

LEADER, 29th March 1912.

Non-official chairman for the Mirzapur Municipality.

27. The *Leader* (Allahabad), of the 29th March 1912, has the following:—

"A correspondent from Mirzapur writes to urge that Pandit Ramavatar Pande will make an admirable chairman of that municipality just as Pandit Rama Shankar Misra will do in Benares. We agree with our correspondent and shall be highly pleased if the Government of Sir John Hewett will allow these two distinguished men to be made the chairmen of their respective municipalities in the place of the present collectors-magistrates-chairmen."

(e)—Education.

ALMORA AKHBAR, 29th February 1912.

The Government High School, Almora.

28. The *Almora Akhbar* of the 29th February 1912 (received on the 26th March), observes that by abolishing the matriculation class from the Government High School, Almora, the authorities will gain nothing, while, on the other hand, it will inflict much hardship on the students seeing that there is no room for matriculation students in other schools. The editor asks Government to allow both the matriculation and the school-leaving classes in the government high school.

VEDIC MAGAZINE, *Chait* 1969 (March 1912).

29. The *Vedic Magazine* (Hardwar), for the month of *Chait* 1969 (March 1912), contains an article entitled "The ancient and modern educational system of India" by Mr. Myron Phelps, B.A., LL.B., of New York, in the course of which the writer asserts that the complaint is made that Government is not open with the *gurukul*, and that, while officials assure the management that no fault is found with it and that there is nothing against it, that men high in authority speak of the institution "as a breeder of anarchy and a source of danger to the State."

The ancient and modern educational system of India.

Mr. Phelps suggests that the Government is prejudiced against the *gurukul* owing to misrepresentations made by both Muhammadan and Christian missionaries.

He says that the latter particularly have easy access to those in authority, and that he has known of Christian missionary statements being quoted as authority by a government official against both the *gurukul* and the *Arya Samaj*, which he is satisfied were outrageous slanders.

He notes that there are many Muhammadans in the detective service whose reports would naturally be biassed. He suggests that the character of such reports was displayed by a district official who visited the *gurukul* some little time ago and talked freely with the staff. "He said he had been told that the school was only a blind and that more of the time was spent there on physical exercises and military drill, but he only said this after examining the muscles of some of the boys and so satisfying himself that their development was not abnormal."

Mr. Phelps says that an English official had told him that Ajit Singh had been allowed to make repeated visits to the *gurukul*, which allegations he had since learned from the *gurukul* authorities and from government officials to be untrue.

He suggests that the reason for the mistrust of the *gurukul* methods may be that the practical men of the West find it difficult to believe that rational men should introduce and insist upon asceticism of life and should devote their energies to spiritual and ideal ends.

MARYADA, *Chaitra* 1969 (March 1912).

30. The *Maryada* (Allahabad), for *Chaitra* 1969 (March 1912) (received on the 27th March 1912), in an article entitled "The need for education," observes that education is the root of all progress and happiness in this world. The editor asks those who object to the education of the labouring classes, on the ground that they will give up their occupations, to look at the prosperous condition of the labouring classes in Japan or in any Western country, where the masses are educated, and says that they would find that the labourers there on being educated become more skillful in their trade, and earn more money. He quotes figures to contrast the amounts spent on mass education in India and in England, America and other civilised countries and expresses regret that British government should spend only one anna per student, when the Baroda State spends Re. 0-6-6 per head. He extends his warm support to the Hon'ble Mr. Gokhale's bill for free and compulsory primary education, in the assurance that it will prove a panacea for poverty, disease, superstition and evil customs, and urges the Indians to remove the wrong impression which has got abroad as to the evil effects of compulsion in education.

Education in India.

Referring to the rejection of the bill in the Viceregal Legislative Council, the editor says that there need be no cause for disappointment, and he asks the people to keep the agitation alive in order that Government may be compelled to accept the bill.

MUSLIM GAZETTE, 27th March 1912.

31. The *Muslim Gazette* (Lucknow), of the 27th March 1912, expresses appreciation of the increased interest which the Government of India have been showing in the advancement of education since the announcement of the grant of Rs. 50 lakhs on the occasion of the Delhi darbar. The editor refers to the various recurring and non-recurring grants announced by the Viceroy at the convocation of the Calcutta University, and congratulates the Government of India on its new policy of encouraging education in all its branches.

The educational policy of the Government of India.

Referring to the proposal to impart religious education in State schools, he points out that it would supply a long-felt want, and observes that it would constitute a new feature of the educational policy of the Government of India

RAHBAR, 21st March 1912.

Education among Vaishyas.

32. A correspondent, who signs himself as "UMRAO SINGH OF UMBALLA," contributes an article to the *Rahbar* (Moradabad), of the 21st March 1912 (received on the 26th March), in which he says that Muhammadans have made great progress in education within a short space of time, and have acquired great political importance in the estimation of Government. The writer contends that this progress was due to their being impelled by a common enthusiasm, their natural desire for advancement and their unswerving loyalty to their leaders, while the Hindus, on the other hand, are lacking in these qualities and distrust their leaders. He goes on to say that, while Muhammadans help their national institutions, Hindus contribute to government colleges and schools in order to gain a few titles.

The writer dwells at some length on the lack of education in the *Vaishya* community in particular, and observes that without education it is difficult for the *Vaishyas* to make any progress either in business or in service. He complains of the deplorable indifference shown by rich parents towards the education and bringing up of their children, and appeals to them for funds and furniture for the Agarwal Ashram, Lahore, and says that contributions should be sent to Lala Lajpat Rai.

ADVOCATE, 24th March 1912.

The postponement of University examinations.

33. The *Advocate* (Lucknow), of the 24th March 1912, says that some recent deaths from plague in the Civil Lines, Allahabad, have alarmed the students and intensified the feeling of insecurity. The editor asks His Honour the Chancellor to have the examinations postponed, at any rate for a few weeks. He says that, if nothing be done in the matter, there is likely to be a large number of failures and not a few absentees from the examination hall. He expresses the hope that health camps, as suggested by the *Pioneer* (Allahabad), will be established for the students and a sufficient number of menial servants will also be maintained, seeing that several examinees have complained that they find it difficult to pursuade their cooks and servants to go with them to Allahabad.

LEADER, 29th March 1912.

Remuneration to invigilators at the Allahabad University examinations.

34. The *Leader* (Allahabad), of the 29th March 1912, says that gentlemen who are at present engaged as invigilators at the Allahabad University examinations are not paid (?) any remuneration for their labours, and that in the case of teachers their school work also suffers in consequence of their absence. The editor says that when in other universities the invigilators are remunerated, there is no reason why an exception should be made in the case of those who are engaged by the Allahabad University for this work.

LEADER, 24th March 1912.

The matriculation examination.

35. The *Leader* (Allahabad), of the 24th March 1912, publishes a lengthy article on the matriculation examination, in which the writer makes certain suggestions regarding the proposal to reduce the number of days of examinations in order to lessen the chances of danger to which candidates are exposed owing to the prevalence of plague. He suggests the limiting of the number of subjects, and he proposes that any optional subject can with advantage be taken up and made compulsory; and that all educationists were agreed that the study of the mother-tongue should be made compulsory.

He gives a table to show the number of papers assigned to each subject at present and the number suggested by him, which would permit of the University reducing the number of papers from a maximum of thirteen to one of seven without detriment to the true interests of education, and says that it would also lessen the cost of conducting the examination and the amount of fees allowed to examiners.

LEADER, 29th March 1912.

The School-leaving certificate and the Law School.

36. A correspondent writes to the *Leader* (Allahabad), of the 29th March 1912, and refers to the concessions given by Government to those who have obtained the School-leaving certificate of this province in the matter of government appointments and with regard to admission into the Civil Engineering class of the Roorkee College, and suggests that the right of admission to the Law School in the pleadership class should be also extended to the holders of the School-leaving certificates.

37. Commenting on Lord Hardinge's convocation speech as Chancellor of the Calcutta University, the *Advocate* (Lucknow), of the 24th March 1912, remarks that it clearly shows His Excellency's sincere interest in the progress of education in India, and observes that nothing could be more encouraging than his assurance that the Government of India have in view an educational policy which embraces every branch of education. The editor expresses satisfaction that in pursuance of the notable declaration made by His Majesty the King-Emperor on the subject of education, the Government of India have decided to make a solid advance in the direction of teaching and residential universities. He also expresses gratification at the announcement made by His Excellency in the course of his speech regarding the establishment of an Oriental Research Institute at Delhi, and entertains the hope that if properly staffed and managed the proposed institute will be of great service to the country by fostering in the rising generation the spirit of research in the various fields of oriental learning.

ADVOCATE, 24th March 1912.

The Calcutta University convocation.

(f)—Agriculture and questions affecting the land.

38. The *Almora Akhbar* of the 29th February 1912 (received on the 26th March), refers to the forest re-settlement rules in the Almora district, and asks Government to consider whether the inclusion of the land in close vicinity of the forests which had been measured and for which the people paid the prescribed revenue according to the old settlement, within the forest area, will be productive of any good on the new settlement.

ALMORA AKHBAR, 29th February 1912.

Forest re-settlement in the Almora district.

(g)—General.

39. The *Leader* (Allahabad), of the 28th March 1912, refers to Mr. Montague's statement about the decision of the Secretary of State to appoint a Sanitary Commissioner with the Government of India, and remarks that the post is a superfluous one which might without any disadvantage be abolished. The editor observes that it cannot be contended that the cause of sanitation in India has benefited materially by the existence of that highly-paid officer for nearly seven years, or that it had suffered since the time when the post became vacant.

LEADER, 28th March 1912.

The appointment of Sanitary Commissioner with the Government of India.

40. The *Oudh Akhbar* (Lucknow), of the 30th March 1912, deplores the backward condition of India in the matter of sanitary improvements, and points out that, while for every thousand people fifteen persons die in the British Isles no less than thirty-eight die in India.

The editor observes that health depends on the use of nourishing food, which is becoming dearer every day in India, and which is beyond the reach of the ordinary people owing to its high price.

He says that the efforts to bring down the high prices of foodstuffs is useless, and suggests that Indians should be given industrial education in order that they may be able to raise their income to meet the increased expenditure of living.

OUDH AKHBAR, 30th March 1912.

Sanitary work in India.

41. The *Maryada* (Allahabad), for *Chaitra* 1968 (March 1912) (received on the 27th March 1912), contains an article entitled "The duties of young men" jointly contributed by Saiyid Amir Ali Mir and Shankar Prasad Misra, in which the writers observe that the duties of young men are to look after the well-being of their community, and they exhort them to reform their country, protect the poor, spread education and industries, give up evil customs, and to assimilate the good qualities of others. They also observe that a country which contains a large number of such young men is honoured and respected everywhere.

MARYADA, *Chaitra* 1968 (March 1912).

The duties of young men.

42. A correspondent, who signs himself as "SHARAFAT ALI KHAN OF ISLAMNAGAR, DISTRICT BUDAUN," contributes an article to the *Zul Qarnain* (Budaun), of the 21st March 1912 (received on the 29th March), in which he refers to an order by the Sub-Divisional Officer restraining the Muhammadan hawkers of Islamnagar from selling meat by going round from house to house.

ZUL QARNAIN, 21st March 1912.

Sale of meat by Muhammadan hawkers in Islamnagar.

The writer states that when the Deputy Magistrate directed the police to enforce the order it was discovered that the representation, on the strength of which the order was passed, was a false one, and the alleged signatories of the application filed in the Deputy Magistrate's court declined ever having signed it. He goes on to say that in these circumstances the Deputy Magistrate referred the matter to a *panchayat*, the deliberations of which is not yet known.

The editor of the *Zul Qarnain*, commenting on this, invites the attention of the higher authorities to the strange action of the Deputy Magistrate in thus passing an order without instituting an enquiry into the matter and without verifying the signatures of the applicants. He points out that the custom of hawking meat has been prevalent in that town from a long time, and any restriction would cause great inconvenience to Muhammadans who constitute about half the population of the town.

OUDH AKHBAR. 24th March 1912.

43. The *Oudh Akhbar* (Lucknow), of the 24th March 1912, expresses regret at the apathy of the Indians in the matter of the development of their industries and trade, and remarks that the development of indigenous industries is calculated to do more good to the people than the spreading of education among the masses.

The need for the development of indigenous industries.

ADVOCATE, 24th March 1912.

44. The *Advocate* (Lucknow), of the 24th March 1912, complains of the action of the Punjab government in not appointing Dewan Narendra Nath again as a Commissioner who is much esteemed by all classes of his countrymen and is a highly deserving Indian officer. The editor notes that there are several officiating vacancies in the rank of Commissioner of divisions and that he is being superseded by junior officers. The editor expresses agreement with the complaint of the Punjab papers that the claims of an Indian officer of recognized ability and admitted integrity like Dewan Narendra Nath should have been passed over, when the visit of Their Imperial Majesties had raised hopes that the claims of Indians for appointments to high offices would receive more liberal recognition than in the past.

Supersession of a deserving Indian officer.

OUDH PUNCH, 28th March 1912.

45. A correspndent, who signs himself as "SHER SINGH GAURVI," contributes an article to the *Oudh Punch* (Lucknow), of the 28th March 1912, in which he complains of the inconvenience caused to the public by the refusal of certain departments of the public service and of the railways to accept the rupees of 1835 and 1840 coinage.

The coinage of 1835 and 1840.

The writer suggests that either the coins should be clearly declared to be free legal tender or that their withdrawal from circulation should be notified, and a certain period fixed for the deposit of these coins in government treasuries.

V.—LEGISLATION.

ADVOCATE, 24th March 1912.

46. The editor of the *Advocate* (Lucknow), in the issue of the 24th March 1912, says that there was no reason to feel despondent either at the failure of the great efforts made by the Hon'ble Mr. Gokhale in the direction of having universal education in the country or to consider all sacrifice made on behalf of the measure as sheer waste, seeing that the agitation started on the subject about four years ago has done much good. He expresses surprise at the denial of Sir Harcourt Butler that the mass of non-official opinion was in favour of the measure, and fails to understand why greater weight should be attached to the opinions of particular non-official members who opposed the bill, than to all the public bodies in the country which have given their support to the measure. He remarks that no amount of manipulation of figures will discredit Mr. Gokhale's work, and Government will soon have to yield to the public demand for free education. He asks the people to agitate for it and to make large sacrifices in the cause of education, in order that by the time the question next comes up before the Imperial Council they may be able to demonstrate their own earnestness in the matter.

The Elementary Education Bill.

AL BASHIR, 26th March 1912.

47. *Al Bashir* (Etawah), of the 26th March 1912, refers to the rejection of the Hon'ble Mr. Gokhale's Elementary Education Bill in the Imperial Legislative Council, and remarks that the bill was not calculated to do any good to the Muhammadans,

The Elementary Education Bill.

seeing that the present system of education obtaining in the country does not afford them ample opportunities for deriving educational benefits. The editor suggests that the old form of *maktab* education should be revived, and that along with the teaching of the *Qoran* some elementary education should also be given in Urdu and in arithmetic. He dwells on the necessity for opening free municipal schools in every *muhalla* for the benefit of Muhammadans, and on the need for securing a number of Muhammadans who would be prepared to accept the post of teachers in village schools.

He also suggests that a school with a hostel attached to it should be opened in every province, where provisions should be made for the free education, lodging and boarding of poor Muhammadan students.

He asks the Muhammadan supporters of Mr. Gokhale's bill to give some practical help in spreading elementary education amongst the Muhammadans, in order to prove that their support of the bill was not merely theoretical.

48. The *Oudh Akhbar* (Lucknow), of the 27th March 1912, discusses the rejection of the Elementary Education Bill, and expresses regret that the Council should have thought fit to throw out such an eminently reasonable and moderate piece of legislation which had been supported by both Hindus and Muhammadans. OUDH AKHBAR, 27th March 1912.

The Elementary Education Bill.

The editor contends that the proposed legislation would have considerably helped to reform and improve the educational condition of the country, and points out that the mover of the bill had very carefully provided for all difficulties that could have possibly arisen in its application.

The editor dwells at some length on the provisions of the bill, and invites attention to the gradual and cautious way in which the sphere of education was proposed to be enlarged and the wide discretionary powers which had been reserved for the Local Governments. He next refers to the provisos which granted exemption from compulsory attendance, and observes that the penal provisions of the Hon'ble Mr. Gokhale's bill were very lenient compared with those of similar laws obtaining in other countries.

In conclusion the editor deplores the rejection of such an useful and necessary measure, even when so many safeguards had been provided for the exclusion of sects and communities from the operation of the bill on religious and social grounds, and expresses regret that such an opportunity will not be again available for some time to come.

49. The *Muslim Gazette* (Lucknow), of the 27th March 1912, expresses regret at the rejection of the Hon'ble Mr. Gokhale's Elementary Education Bill, and endorses the view expressed by the editor of the *Zamindar* (Lahore), that the rejection of such a beneficent measure, which was supported by both Hindus and Muhammadans, establishes that either the non-official members cannot perform their duties properly or that the Council stands in need of reform. MUSLIM GAZETTE, 27th March 1912.

The Elementary Education Bill.

The editor of the *Muslim Gazette* remarks that the rejection by the Council of such a popular measure as the Elementary Education Bill should be seriously considered by Indian leaders, and suggests that they should devise means for the reform of the Council.

50. The *Leader* (Allahabad), of the 28th March 1912, has the following:— LEADER, 28th March 1912.

The Elementary Education Bill.

"We are convinced that Mr. Gokhale's defeat is destined to be Mr. Gokhale's triumph. The country has impressively demonstrated its steadfast loyalty to its foremost spokesman. But Mr. Dadabhoy owes an explanation to his countrymen. Mr. Dadabhoy represents the people of the Central Provinces and they have warmly supported Mr. Gokhale's bill. This apart, Mr. Gokhale has very aptly pointed out that Mr. Dadabhoy accorded his cordial support to his resolution two years ago and also to his bill last year. Nay, more—Mr. Dadabhoy but ten days before the motion to refer the bill to the Select Committee went up to Mr. Gokhale and promised that he would *support it strongly*. Well may the country pray to be saved from Mr. Dadabhoy's *strong support*. Experience is the best teacher and it would not be surprising if she were to learn to appreciate Mr. Dadabhoy's blandishments from a distance! Excess of affection

very often does produce such a result. To Mr. Gokhale's congratulations we will humbly add ours and present to Mr. Dadabhoy the following lines of his own from his presidential address at the Industrial Conference three months ago :—

We must have primary education all over the Continent . . . Primary education is as mordant or grounding. It helps the better artistic finish. And *in a country like India* such education, to be effective, should be *free and gradually compulsory*. The emphasis in the expression 'in a country like India' can have no other meaning than that in India the voluntary system has failed. Mr. Dadabhoy wants *gradual* compulsion; he never could contend and never did that Mr. Gokhale's bill contemplated anything else. Again, Mr. Dadabhoy says:

I have lively hopes that *free and compulsory primary education* will improve the character of the masses and will instil in them a healthy sense of duty and ambition.

Verily, he has discovered a singular method of realising his 'lively hopes'—by killing them. One may say that three months or rather ten days is too short a period for an intellectual somersault; but, for one who apparently intends becoming an expert acrobat, it should not be so. There you have an instance and in India Unhappily such instances are not rare."

LEADER, 29th March 1912.

The Elementary Education Bill.

51. Under the heading "Random notes (by X. Y. Z.)," the *Leader* (Allahabad), of the 29th March 1912, contains a contributed article in which the writer refers to the official opposition to the Elementary Education Bill, and remarks that the extracts published in the *Leader* from the official opinion of these provinces, show what sympathy and solicitude the officials have for the people whose affairs they are paid to administer. He says that the gist of the official opinion is that the masses, though ignorant, are happy, and for this reason they do not wish to educate them and make them unhappy and discontented.

Referring to the distinction made between the low castes and high castes in India and the strictures passed by a district officer on the character of the people of India, the writer enquires whether His Majesty the King-Emperor in speaking of his Indian subjects meant only the higher castes and by education meant only higher education.

ADVOCATE, 28th March 1912.

The Indian Companies Bill.

52. The *Advocate* (Lucknow), of the 28th March 1912, says that the Indian Companies Bill introduced in the Supreme Legislative Council is a comprehensive measure which embodies almost in its entirety the most important provisions of the English Act, and asks public bodies and others, whose interests are likely to be affected by the adoption of the measure, to examine its details minutely and carefully in order to see how its provisions would affect commerce and business in India and protect the interests of the investors. The editor refers to the Hon'ble Mr. Clarke's remarks that Government had not undertaken this legislation owing to there being any widespread canker in Indian commercial circles, and observes that the assurance, coming from such a high authority as the Member for Commerce and Industry, that things in India are not after all as unsatisfactory as some people describe them to be, should silence those people who lose no opportunity to traduce the people of the country. He expresses approval of the provision regarding the auditing of companies' accounts by persons recognized by Local Governments.

VI.—Railway.

LEADER, 29th March 1912.

The Oudh and Rohilkhand Railway.

53. The *Leader* (Allahabad), of the 29th March 1912, has a contributed article in which the writer refers to the rumoured amalgamation of the Oudh and Rohilkhand with the East Indian Railway, which he describes as the best-managed railway in India, and remarks that Indians are very badly treated on all railways managed by State. He says that the Rohilkhand and Kumaun Railway is another administration which does not care at all for the comforts of the Indian passengers generally and of the third class passengers in particular, and that the only concern of the management is to run the railway at a minimum of expense, and to get the maximum of profit in order to pay the largest dividend to its shareholders, most of whom are retired European officials.

VII.—Post Office.

54. The January number of the *Postal Magazine* (Agra) (received on the 29th March 1912), contains a contributed article in which the writer suggests the revival of the defunct Mussoorie Postal Memorial Association under the management of the editor of the *Postal Magazine*, and proposes the establishment of a postal weekly in English, Hindi and Urdu, with an annual subscription of Rs. 5 to replace the present monthly *Postal Magazine*.

POSTAL MAGAZINE, January 1912.

A suggestion for the revival of the Mussoorie Postal Memorial Association.

He says that the funds of the defunct Association, which are with the Bank of Upper India can be utilised, and also that the records of the Association are with him.

He suggests that the Association should urge that no employé be required to perform duty more than once in twenty-four hours, and that only for seven hours; that all employés be granted two full holidays in each month to attend to their domestic affairs; that no employé be required to stay after his hours of duty to finish the day's work, but that a separate set be employed for such extra work; that all employés be freely granted all leave to which they be entitled under the rules, and that an adequate relieving staff be maintained for the purpose; that the management of the existing funds of the defunct Guarantee Fund be entrusted to a representative committee of postal employés to be utilised for the benefit of postal men, also that the Guarantee Fund be revived but that it be used only for the good of employés and in no case for the re-imbursement of government losses, and that Government should be asked to open schools for the education of the children of postal employés.

Among other desirable objects which the proposed Association should seek to accomplish he mentions the promotion of better relations between subordinates and officials and the discussion of postal subjects in order to promote the interests of the department, the public and the employés.

In conclusion he makes an appeal to the postal staff to make earnest efforts to better their position.

VIII.—Native societies and religious and social matters.

55. The *Muslim Review* (Allahabad), for January 1912 (received on the 14th February), publishes an article entitled "The revival of Islam" by Mr. Sundara Raja, in the course of which the writer asserts that it is the map of Asia and not that of Europe which is of most interest to students of modern history.

MUSLIM REVIEW, January 1912.

The revival of Islam.

He says that there are three principal forces in Asia, the Japanese, the Mongolian and the Islamic, and of these he describes the last as the most formidable. He expresses the opinion that Japan has reached its zenith, and that it is not likely to acquire more territory in Asia than it now holds. The Mongolian crisis he regards as of interest, but he suggests that it will require four or five decades before China attains a position of security, and thus for many years to come she will be liable to foreign depredations and aggression, on account of the natural resources of her vast country. He speaks of the revival of Islam as suggesting possibilities not merely of a self-dependent nation, but also of an expanding Empire. He says that the nation comprises every Muhammadan throughout the world, and that the idea of nationality is based on religion and politics which are indissolubly bound together. He refers to the troubles in Persia which resulted in the deposition of the Shah and the establishment of a democratic government. The writer shows how the Turkish nation also realised that Abdul Hamid was an enemy to all progress, and so they decided to depose him and to instal his brother Muhammad in his place, who was an enlightened man and who observed the precepts of Islam. He says that these were instances of Islamic democracy, which refused to recognize racial or religious superiority when spiritual laws were violated.

The Amir of Afghanistan was described as having appreciated the trend of events and the fates of the two rulers who failed to embody the principles of Islam in their administration, and he anticipated any trouble in his kingdom by introducing a system of education and by modifying his form of government.

India is said to be the scene of a similar Islamic revival, of which one of the outward signs is the All-India Muslim League, which voices the thoughts and ideals of modern Islam.

In this connection the following passages occur :—

"The cry has gone forth, 'Paradise is under the shadow of swords.' On the platform are ranged the Islamic nation, the amalgamation of all Muhammadans, over 150 millions, against the aggressor or aggressors. This feeling is smouldering in the heart of every Muhammadan, and the flame might catch at any time. The material is no doubt inflammable, and the application of the spark will set a huge conflagration. The combination of all Muhammadans in the world means more than what it is understood by the words. The Islamic federation re-organized and based on the old model means a serious menace to European trade. It means again the monopoly of trade absolute in the western side of Asia. It means the loss of hold on two important naval bases of western Asia to England. Again, it means complications in India owing to the existence of a majority (?) of Muhammadans in that country. An armed neutrality among the Muhammadan countries is more terror-striking than the 'Yellow Peril.'

Every drop of blood that is shed at Tripoli clings the Muhammadans of different countries closer and closer, regenerates the realm of Islam more and more, bridges all gulfs arising from different environments, and one Muhammadan embraces the other in fraternal love and affection. Not a holy war, but a holy alliance will follow in quick succession and the words of the Sultan of Turkey are enough for such an organization . . . And in conclusion a common cause, a common ideal, and a common purpose animate the very nerves of the nation. Its geographical position is splendid, and such a union, the union of Islam in Asia, will be the most striking event in the annals of the world. When that event will take place depends on the instruction from the chief. The Islamite is ready, joining with Shakespeare—

A power I have—
I am not yet instructed."

VEDIC MAGAZINE, *Chait* 1969 (March 1912).

The vindication of the *Arya Samaj*.

56. The *Vedic Magazine* (Hardwar), for the month of *Chait* 1969 (March 1912), has an article in its editorial notes entitled "The *Arya Samaj* vindicated once again," in which the editor writes that the latest recruit to the ranks of the friends of the *Arya Samaj* is Mr. J. A. Spender, editor of the *Westminster Gazette*.

He makes the following quotations from articles in the *Westminster Gazette* in which Mr. Spender gave his impressions of India as a result of his visit for the coronation darbar :—

"Numerous societies, *and chief among them the Arya Samaj, are at work with the professed and, I believe, quite sincere purpose of purifying Hinduism and mitigating the divisions of caste.* In all parts of India sages and preachers are making their appearance, who find a ready hearing for a simple doctrine *not far removed from that of the Sermon on the Mount.* The Government of India is worried about these, much as Herod was worried about John the Baptist. It suspects them of being preachers of sedition under the guise of religion ; it scents danger in any movement which threatens to change what it has assumed to be unalterable in the native character. *And yet I find a general agreement among careful observers that a real revivalist spirit is at work which, if rightly handled, should be a great aid to good government.*"

The editor proceeds to give the following opinion about this pronouncement, and about the attitude of Government towards the *Arya Samaj* :—

"We think there are signs of returning sanity—at least this is what English friends who move in the highest circles assure us. We have the highest authority for stating that the misconceptions of those who are at the helm of affairs have been removed, and even district officials are now realising that the revivalist movement is a world-movement which has come to stay, and that the wisest course would be not to alienate the sympathy of the leaders of this movement, but to utilize this dynamic force for the good of the government and the promotion of the genuine well-being of the governed. Let us hope that calumny, backbiting, and audacious malignity will cease to be treated as reliable information, and that the rulers of the land will establish close personal relations with

the real leaders of public opinion, who are sometimes different from the kow-towing jo-hozurs with whose genuflexions the lord of the district is so familiar. Then an era of peace will dawn upon the country, the roots of British connection will go deep down into the soil, and the combined efforts of the English officials and Indian leaders will lead to the broadening of the bases of law and order and to the advancement of the prosperity and happiness of a grateful nation. The shades of the East and the West will blend into a harmonious whole and succeeding generations of grateful Indians will speak in terms of warm and cordial affection untraceble to the 'praiseworthy' endeavours of the C.I.D. of a liberty-loving nation of the West, which found India a hotbed of intrigue, misrule, anarchy and discontent, and gradually raised it to the pinnacles of autonomy and glory, and restored it to the heights to which it had attained in an age lost in the mists of antiquity. This is a consummation devoutly to be wished for."

MUSAFIR, 22nd March 1912.

The *Bharat Shuddhi Sabha* and the *Nau-Muslims*.

57. The Secretary of the *Bharat Shuddhi Sabha* contributes an article to the *Musáfir* (Agra), of the 22nd March 1912 (received on the 25th March), in which he appeals for funds for the *Bharat Shuddhi Sabha*, which has been started for reclaiming the *Nau-Muslims* to the Arya faith.

He refers to the appeal made by Maulana Shibli Nomani of Lucknow to the Muhammadans which appeared in the *Muslim Gazette* (Lucknow), of the 11th instant (vide Selections No. 11 of 1912, paragraph 71), to save the *Nau-Muslims* from being reclaimed by the Hindus, and urges the Arya Samajists to collect Rs. 10,000 for the *sabha* to enable it to send preachers among the *Nau-Muslims* before they are made staunch *Muslims* by the members of the *Anjuman Hidayat-ul-Islam* or other such societies.

LEADER, 26th March 1912.

Pilgrimage to Mecca.

58. The *Leader* (Allahabad), of the 26th March 1912, quotes facts and figures from the annual report of the Sanitary Commissioner with the Government of India to show the terrible sufferings and appalling risks to life involved in a pilgrimage to Mecca, and remarks that they disclose a very discreditable state of affairs. The editor says that the enormity of the situation can be realised from the fact that during the homeward voyage there were 363 deaths as against 206 during the voyage to Mecca and that small-pox occurred on fourteen of the ships. He asks the Turkish government to pay greater attention to sanitation, which it should learn from the Western countries in its close proximity.

IX.—Miscellaneous.

Nil.

C. E. W. SANDS,

Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:
The 30th March 1912.

PRINTED BY F. LUKER, SUPERINTENDENT, GOVERNMENT PRESS, UNITED PROVINCES.

CONFIDENTIAL.] No. 14 OF 1912.

SELECTIONS

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	9,000 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,600 „
3	Jain Gazette	Allahabad ...	Do. ...	Jagmander Lal, Jaini, M.A., Barrister-at-law.	
†4	Lucknow Collegian ...	Lucknow ...	Do. ...	Rev. T. T. Badley, of Lucknow; American; 45.	1,200 copies.
5	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji ...	3,000 „
6	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	38 „
7	Muslim Review	Allahabad ...	Do. ...	Mirza Abul Hasan; 30	200 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 40.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 „
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 50.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; Arya; 30 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 46. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 46.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	1,375 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 27 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar ...	800 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 35 ...	475 „
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 40... ...	1,000 „
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 44.	125 „
22	Al Kwárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 „
23	Al Azis	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 27.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 43.	300 „
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Noméni; Muhammadan; 56. Maulvi Habib-ur-Rahmán Khán; Muhammadan, Pathán; 40.	625 „
27	An Nasir	Lucknow ...	Do. ...	Shakháwat Ali.	
28	An Najm	Lucknow ...	Do. ...	Abdus Shakur; 34	900 copies.
29	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 32	725 „
30	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 42...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Lal Nigam.	
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 23.	600 copies.
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 33 ...	500 „
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 39.	300 „
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 35.	450 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 „
†38	Kshattriya	Meerut ...	Do. ...	Shádi Rám; 36...	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Kul Bháskar	Allahabad ...	Monthly ...	Shridhar Prasád; Kayasth; 30 ...	200 copies.
40	Old Boy	Benares ...	Do. ...	Itrat Husain, B.A.; 38	1,000 ,,
41	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,
42	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 ,,
43	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,600 ,,
44	Tabsira	Lucknow ...	Do. ...	Muhammad Taki Ali.	
45	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	300 copies.
46	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
47	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 33.	600 copies.
48	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 35 ...	650 ,,
49	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 29.	1,400 ,,
50	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 40.	400 ,,
51	Zíá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 37.	550 ,,
52	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 70.	200 ,,
53	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 55.	200 ,,
54	All India Shia Gazette ...	Lucknow ...	Do. ...	Saiyid Mubárak Ali; 32	600 ,,
55	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	
56	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 28	1,000 copies.
57	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
58	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 40 ...	150 ,,
59	Vyápári-wa-Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 45 ...	350 ,,
60	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
61	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 53.	1,050 ,,
62	Al Mushir	Moradabad ...	Do.		
63	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 31 ...	700 copies.
64	Anwar Alam	Dehra Dun ...	Do.		
65	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 30 ...	300 copies.
66	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 57 ...	500 ,,
67	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
68	Darbar	Agra	Do. ...	Dr. Khwaja Muhammad	223 ,,
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	300 ,,
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 ,,
71	Independent	Allahabad ...	Do. ...	Shyám Kishore Varmá; Kayasth; 40...	500 ,,
72	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
*73	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 42	200 ,,
74	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	40 ,,
75	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
76	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
77	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 47.	800 ,,
78	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 ,,
79	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 25 ...	2,000 ,,
80	Muslim Gazette	Lucknow ...	Do.		

* Irregular.

† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
91	Naiyar-i-Azam	Moradabad ...	Weekly ...	Saiyad-Ibn-Ali; Muhammadan; 48 ...	350 copies.
92	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52.	
93	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	225 copies.
94	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 ,,
95	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 46	700 ,,
96	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 28.	350 ,,
97	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 25.	300 ,,
98	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 ,,
99	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
90	Tájir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 40	72 ,,
91	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 32 ...	400 ,,
92	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 31.	300 ,,
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 42.	500 ,,
94	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 51.	1,700 ,,
95	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 58.	300 ,,
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 51 ...	300 ,,
	Arabic-Urdu.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
98	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Brahman; 55	About 100 ,,
100	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 36	700 ,,
101	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	500 ,,
102	Bháskar	Meerut ...	Do.		
103	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	404 copies.
104	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 54	700 ,,
105	Dehátí	Benares ...	Do. ...	Gulób Chand Shrivástava; Kayasth ...	300 ,,
†106	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 57	400 ,,
107	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád-Purna, B.A.	
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt; Brahman; 35 ...	600 copies.
109	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 39 ...	700 ,,
110	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	Bálmakund Sharmá.	
111	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 28	1,000 copies.
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 44	300 ,,
113	Indu	Benares ...	Do. ...	Ambika Prasád Gupta.	
114	Jiwan	Cawnpore ...	Do. ...	Rám Prasád.	
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 36 ...	450 copies.
116	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra ...	1,500 ,,
*117	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	300 ,,
118	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 ,,
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 26 ...	1,500 ,,
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 27 ...	400 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Náráyani or The Vedánta Patriká	Fyzabad ...	Monthly ...	Rám Nandan Sahái.	
122	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri	800 copies.
123	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande ; 27... ...	5,000 „
*124	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá ; 25 ...	30 „
125	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál ; Brahman ; 35 ...	500 „
126	Sanádhyopkárak	Agra	Do. ...	...	750 „
127	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp ; Brahman ; 40 ...	1,350 „
128	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi ; Brahman.	2,200 „
129	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru ; Kashmiri ; 30.	1,000 „
130	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi ; 31	1,200 „
131	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla ; 45	500 „
132	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh ; Rájput ; 44	550 „
133	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi ; Brahman.	
134	Vaishya	Allahabad ...	Do. ...	Sangam Lal ; Agarwal	200 copies.
*135	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád ; Máthur Brahman ; 37.	1,000 „
136	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám ; Brahman, Arya ; 40	350 „
137	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri.	
†138	Kám Dhenu	Hardwar ...	Do. ...	Bábá Bhagwán Dás Udási ; 45 ...	500 copies.
139	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A. ; Kshattriya ; 43.	1,000 „
140	Rájpút	Agra	Do. ...	Thakur Hanumant Singh ...	1,550 „
141	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád ; Khatri ; 45 ...	775 „
142	Knand	Lucknow ...	Weekly ...	Pandit Shiva Náth ; Brahman ; 40 ...	200 „
143	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt ; Brahman ; 57 ...	1,500 „
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá ; Khatri ; 34	1,500 „
145	Jain Gazette	Jalesar (Etah) ...	Do. ...	Babu Banársi Das Jain, B.A. ...	1,000 „
146	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar ; 45	500 „
†147	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 „
148	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám ; Khatri ; 55 ...	3,000 „
149	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal ; Khatri ; 55 ...	1,000 „
150	Abhyudaya	Allahabad ...	Twice a week	Krishna Kant Malviya	2,000 „
	ANGLO-BENGALI.				
151	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The editor of the *Zamana* (Cawnpore), in the issue for February 1912 (received on the 2nd April), expresses gratification at the establishment of the republican form of government in China, and the rapid progress which Asia is now making, and remarks that signs are visible on all sides of an awakening from the slothful slumber of centuries. He reminds his readers that the rights for which Europe had to fight for centuries, and the reforms which have taken generations to carry out, have fallen to the lot of Asia within a comparatively short time and without any extraordinary efforts.

ZAMANA, February 1912.

The situation in China.

He discusses the reforms outlined in the proclamation of Dr. Sun-Yat-Sen, and expresses the hope that the cherished ambitions of China will be satisfied, especially as the fortunes of other Asiatic countries depend upon the success of the experiment in China.

In conclusion he states that the path of progress in China is without doubt still beset with great difficulties, and trusts that no foreign Power will intentionally put any obstacle in the way of the regeneration of China.

2. The editor of the *Zamana* (Cawnpore), in the issue for February 1912 (received on the 2nd April), refers to the legislation ratifying the annexation of Tripoli by Italy, and remarks that it was only after this measure was passed that the Powers of Europe expressed their intention to mediate for peace between Italy and Turkey. He objects to their making it a condition of peace that Italy be given sovereignty over Tripoli, and says that it would be most derogatory to the prestige of Turkey to accept peace on this condition. The editor expresses the hope that the Turks will not rest until they have gained the victory in Tripoli.

ZAMANA, February 1912.

The Italian-Turkish war.

3. The *Oudh Akhbar* (Lucknow), of the 31st March 1912, takes exception to the criticism by the Hindu press of the views expressed by some of the Muhammadan journals on the attitude of the European Powers with regard to the Italian-Turkish war, and urges Hindus and Muhammadans to avoid all controversy on the subject, as it is calculated to aggravate the present tension of feeling between them.

OUDH AKHBAR, 31st March 1912.

The Italian-Turkish war.

The editor, however, says that no blame should be attached to the attitude of the European Powers with regard to the war, seeing that they have been strictly neutral in spite of repeated requests being made to them to intervene.

4. *Al Bashir* (Etawah), of the 2nd April 1912, refers to the absence of news from Tripoli during the last week, and remarks that the Italians have suppressed all news of their reverses in Tripoli. The editor points out that the Italians having failed to make any headway in Tripoli have carried out the threat, which they made some time ago of bombarding the Turkish sea-coast, and he therefore urges Indian Muhammadans to vigorously boycott Italian goods.

AL BASHIR, 2nd April 1912.

The Italian-Turkish war.

5. The *Oudh Akhbar* (Lucknow), of the 5th April 1912, objects to Russia making any proposals for terminating the war between Turkey and Italy at the present time when Italy has been sustaining reverses, and remarks that, if she had broached the subject at the commencement of hostilities and when Turkey was repeatedly appealing for intervention, it would have saved much blood-shed, and Russia would have been praised for her efforts on behalf of peace.

OUDH AKHBAR, 5th April 1912.

The Italian-Turkish war.

The editor urges the Turks to continue the war to the bitter end, and advises them if they desire to remain an independent nation and to maintain the Caliphate, to sacrifice the last drop of their blood in the present war with Italy, and in no circumstances to accept any monetary compensation for Tripoli.

6. *Al Bashir* (Etawah), of the 2nd April 1912, refers to the veneration and respect with which the Sultan of Turkey is regarded by the Muhammadans of the world. and asserts that it is not, as is popularly supposed, due to his position as guardian of the holy places of Islam. In support of this assertion the editor remarks that in the event of some local chief or of any European Power exercising sovereignty over

AL BASHIR, 2nd April 1912.

Muhammadans and the Sultan of Turkey.

Mecca and Medina, that chief or power would be hated instead of being respected by the Muhammadans.

He says that the reason why Muhammadans take so much interest in Turkey is that it is now the only Muhammadan power in the world, and that if it were to lose its independence, the Muhammadans would find themselves in the same position as the Jews. He remarks that the disturbances which have been taking place in Arabia were brought about owing to the desire of some European powers to possess themselves of the holy places of Islam, and he reminds his co-religionists that it is their duty to try to remove the mistaken impression that the possession of the holy places carries with it any special prestige in the eyes of the Muslim world.

ZAMANA, February 1912.

7. The editor of the *Zamana* (Cawnpore), in the issue for February 1912 (received on the 2nd April). refers to the deplorable situation in Persia, and remarks that both England and Russia originally agreed that Muhammad Ali Shah had forfeited his claim to a pension by raising a rebellion in Persia, but that now they were urging Persia to grant such a pension to Muhammad Ali Shah and a general amnesty to his followers.

The situation in Persia.

He refers to the conditions of the Anglo-Russian loan and says that they are extremely onerous and calculated to prove highly detrimental to the interests of Persia.

LUCKNOW GAZETTE, 1st April 1912.

8. The *Lucknow Gazette* of the 1st April 1912 expresses regret at Russian aggression in Persia, but remarks that the Persians themselves are responsible for all the troubles in which they have been recently involved.

The situation in Persia.

The editor says that if the Persian government had organized an efficient army, and had not neglected to govern the country constitutionally, the Russians would never have dared to cross their borders.

He expresses apprehension that the Russian troops may before long invade Persian territory again and he advises the Persians to organize their military resources so as to ensure against any future Russian aggression.

(b)—Home.

ADVOCATE, 31st March 1912.

9. The *Advocate* (Lucknow), of the 31st March 1912, commends the speech of His Excellency the Viceroy at the last meeting of the Supreme Legislative Council, and expresses gratification at the authoritative declaration that it was the intention of the Government to devote all its energy to improving the conditions of the lives of the people. The editor expresses the hope that there will be no turning back from this course and that His Excellency's pronouncement will silence once for all those critics who declared that nothing but evil would result from the administrative changes announced on the occasion of the Delhi darbar.

Lord Hardinge's speech in the Imperial Council.

ALIGARH INSTITUTE GAZETTE, 3rd April 1912.

10. The *Aligarh Institute Gazette* of the 3rd April 1912 expresses appreciation of the speech of His Excellency the Viceroy in closing the budget debate at the last meeting of the Imperial Legislative Council.

Lord Hardinge's speech in the Imperial Council.

The editor refers to that portion of His Excellency's speech in which he referred to the good relations existing between England and Turkey, and remarks that the utterance of His Excellency on the situation was most sympathetic and statesmanlike, that it showed consideration for the feelings of Muhammadans in India, and that it deserved the gratitude of that community. He takes exception to the proposal of Government to make direct arrangements for the protection of the roads in South Persia with the co-operation of the tribes, and remarks that such a step is calculated to handicap any efforts that are being made to establish better government in Persia.

He condemns the policy of Sir Edward Grey with regard to Persian affairs, and advises the appointment of another Secretary of State for Foreign Affairs who would be able to prevent Russian atrocities and aggression in Persia, and who would give no cause to the Muhammadan world to complain against England.

ADVOCATE, 4th April 1912.

11. The *Advocate* (Lucknow), of the 4th April 1912, discusses the conduct of business in some of the provincial legislative councils, and complains of the way in which the

The treatment of non-official members of councils.

interpellations of non-official members are treated. He refers particularly to the treatment of the Hon'ble Mr. Harchandrai Vishindas and of the Hon'ble Mr. Ghulam Muhammad Bhurgri by His Excellency the Governor of Bombay. The editor asserts that non-official members are powerless to offer any effective criticism in respect of any matter of importance, if amendments like those proposed by the Hon'ble Mr. Shadi Lal in connection with the Punjab Land Revenue Act are to be ruled out of order, if resolutions brought forward by non-official members and adopted by a majority of votes are not to be given effect to, as has happened in Madras in the case of Mr. Sheshagiri Iyer's resolution to increase the grant made by the Government of Madras in aid of secondary schools, and if non-official members are not allowed facilities for discussing the details which go to make up any particular item in the budget grant.

The editor says that it is a matter which should engage the serious consideration of the people, and that vigorous protests should be made against these attempts to modify the effects of the reform scheme.

He concludes with the remark that if the non-official members of legislative councils are to co-operate with Government, their suggestions and criticisms should receive better treatment at the hands of the Government.

OLD BOY, February 1912.

The policy of Indian Muhammadans.

12. The *Old Boy* (Benares), for February 1912 (received on the 1st April), expresses gratification that Muhammadans have now begun to love their country and community, and that they are taking more interest in their religion.

The editor expresses appreciation of the readiness to abandon self-interest on the part of the members of the Hindu community, and asks his co-religionists to give up comfort and luxury and to make efforts for improving the condition of their community.

MASHRIQ, 2nd April 1912.

The policy of Indian Muhammadans.

13. The *Mashriq* (Gorakhpur), of the 2nd April 1912, discusses at considerable length the present policy of Indian Muhammadans, and deplores the rebellious attitude exhibited by Muhammadans against their leaders. The editor complains of the irreligious spirit prevailing among the educated and well-to-do classes, and remarks that it was for this reason that eminent and able religious men would not become political leaders of the Muhammadan community. He deprecates the mutual recriminations of the Muhammadan papers, and expresses regret at the disrespectful manner in which the leaders are being treated by their followers.

He warns his co-religionists against developing pro-Congress tendencies, and cautions them not to attempt to imitate the example of the Bengali agitators.

He asserts that the Indian National Congress is as much a sectarian organization as the All-India Muslim League, and that it is national only in name. He points out that there can be no genuine political life in India unless Hindus and Muhammadans are able to discard all racial prejudice. He urges that no community should try to monopolize seats for itself in the councils and on district and municipal boards, and assures his readers that if Hindus give equal rights to their Muhammadan brethren, the latter will faithfully support them, with the result that within a period of five years Hindus and Muhammadans will be welded into one nation.

In conclusion he expresses the opinion that the materialistic politics of the West cannot thrive on Indian soil so long as Hindus and Muhammadans are impelled by the force of religion which affects them more than that of politics, and says that in India unlike Europe religion can never be separated from politics, though there were some persons who discarded all religion and who successfully exhibited a mimicry of Western politics.

ZAMANA, February 1912.

The All-India Muslim League.

14. The editor of the *Zamana* (Cawnpore), in the issue for February 1912 (received on the 2nd April), refers to the speech delivered by the Nawab of Dacca as president of the All-India Muslim League, and remarks that the Nawab could not be congratulated on the manner in which he criticised the annulment of the partition of Bengal. He points out that the Nawab was in no way justified in characterizing the anti-partition agitation as seditious, when the Government itself had declared it to be perfectly constitutional.

In conclusion he observes that the last session of the League failed to represent the views of the Muhammadan community, and he expresses agreement with the views of the *Muslim Gazette* (Lucknow), that the present Muhammadan leaders were untrustworthy and incapable. He suggests that as most of the Muhammadans favoured self-government within the Empire, they should join the Congress.

MUSLIM GAZETTE, 3rd April 1912.

The All-India Muslim League.

15. The *Muslim Gazette* (Lucknow), of the 3rd April 1912, refers to a passage in the letter of Maulana Shibli Nomani which was published in the *Zamindar* (Lahore), to the effect that liberal Muhammadans should separate themselves from the conservatives, and remarks that the Maulana never meant by using the Arabic synonym for liberal to suggest that Muhammadans should become extremists. The editor assures his readers that liberal Muhammadans are not antagonistic to the continuance of British government in India, but that, on the contrary, they believe it to be a blessing for them. He expresses regret at the lack of courage in the members of the Muslim League in expressing the views of their community and observes that a separation between the liberal and conservative members was necessary in order to raise the ideals of the League to a higher level, to give a political training to the community and to carry on a constitutional agitation for securing its rights.

In conclusion he urges the necessity for a speedy reform in the constitution of the League, and observes that if this be not done the liberal Muhammadans will be compelled to organize a political institution of their own, which will be moderate in its views and constitutional in its efforts.

MASHRIQ. 2nd April 1912.

The Royal boons.

16. The *Mashriq* (Gorakhpur), of the 2nd April 1912, while expressing gratitude to the Government for the grant of an annual pension to the recipients of the titles of *Shams-ul-Ulma* and *Mahamahopadhyaya*, remarks that the sum of Rs. 8-5-4 per mensem was quite inadequate, and that such a pittance could not be expected to help persons in the advancement of oriental learning and research. The editor expresses the opinion that there may be some cogent reason for fixing such a low amount, and suggests that some hon'ble member should try to find out by asking a question on the subject in the council.

LEADER, 3rd April 1912.

The Province of Behar and Orissa.

17. The *Leader* (Allahabad), of the 3rd April 1912, enquires why the first issue of the Behar and Orissa Government Gazette should be issued from Ranchi and not from Patna, when the gazettes of no other provincial government was issued from the summer head quarters. The editor says that the gazette might have been published at Patna without much inconvenience. He complains that of the high appointments made by the Lieutenant Governor, only three have been given to Indians, and he says that it would have been more satisfactory if a more liberal commencement had been made by a proper recognition of Indian worth and Indian claims.

LEADER, 4th April 1912.

The redistribution of Bengal.

18. The *Leader* (Allahabad), of the 4th April 1912, refers to the proceedings of the public meeting held in the Calcutta Town Hall to consider the questions of territorial redistribution and the Dacca University, and remarks that His Excellency rightly held that the scheme of territorial redistribution as regards provinces should not be complicated by the boundaries of districts being altered, on the ground that once such a district redistribution were attempted, it could not stop with the changes suggested and pressed for by Bengal. The editor adds that any attempt at a scientific division of provinces and districts was sure to create an all-India agitation of opposing interests and cross purposes. While fully sympathizing with the demand of Bengal for all Bengali-speaking people to be under one Government he expresses agreement with the decision of the Government of India, and says that the natives of those sub-provinces which were hitherto a part of Bengal might well object, as in fact they do, to slices of their provinces at one end or another being cut off in order to gratify the sentiment of the people of Bengal. He expresses the hope that after the lapse of a reasonable interval the Government of India will possibly consider whether it cannot give effect to

Bengali wishes and that meanwhile there should not be any repetition of the agitation that followed the partition.

With regard to the establishment of a University at Dacca he expresses disagreement with the hostile views expressed at the meeting, and lends his support to the policy adopted by Government in this respect.

LEADER, 5th April 1912.

19. The *Leader* (Allahabad), of the 5th April 1912, has a leading article referring to the demonstration held in the Albert Hall in favour of women suffrage, which concludes with the following words :—

Public work in India.

"How does this compare with Indian Congress-men's response to Sir William Wedderburn and with the fulfilment of their promises to him? And yet our countrymen wonder that they do not make rapid progress! They may equally wonder that bricks cannot be made without straw. For the exertions and sacrifices they have made, do they honestly think that they have deserved even the concessions that have so far been made to them? How insignificant is the public work done in India, how lamentable the paucity of workers, how reluctant educated Indians are to make sacrifices! They want the harvest but will not sow. They will get it 'at doomsday in the afternoon'."

LEADER, 6th April 1912.

20. The *Leader* (Allahabad), of the 6th April 1912, says that journalism in India is still an uphill task, though it is slowly progressing in the direction of greater and more widespread popularity. It gives some promise, at any rate in the province of Bengal, that newspaper reading is becoming more popular. The editor quotes the figure of circulation of the *Hitabadi*, *Basumati*, *Statesman* and the *Bangbasi*, and remarks that the United Provinces stand nowhere in comparison to the figures. He observes that the growth of journalism is bound up with the spread of education, and there can be no surer index of the educational advancement of Bengal and backwardness of the United Provinces than the number of periodicals and the figures of their circulation in the two provinces. He says that so long as some people scent political danger in the spread of education the state of affairs cannot be otherwise than it is.

Journalism in India.

LEADER, 6th April 1912.

21. The *Leader* (Allahabad), of the 6th April 1912, reviewing the presidential address of the Hon'ble Mr. S. Sinha at the United Provinces Conference at Cawnpore remarks that it is an able and a faithful presentment of the needs and aspirations of the people of the United Provinces, and that few members of the Indian reform party will find in it anything to dissent from. Adverting to Mr. Sinha's view of the administrative achievements of Sir John Hewett, the editor remarks that it will always remain a matter for regret that so eminent an administrator as Sir John Hewett should have felt it his duty to oppose himself to the establishment of the executive council in these provinces, and welcomes the assurance given by the president that Sir James Meston will lose no time after his assumption of office in the formation of an executive council in the province.

The Provincial Conference.

With regard to the council regulations discussed by Mr. Sinha in his speech, the editor remarks that the intention of Government to continue the separate electorates so long as those for whose benefit they are intended do not wish to do without them, is a striking recognition of the force of public opinion, and he says that the Hindu community will be grateful if its opinion too be similarly considered by Government. If it be said that it is merely a matter of arranging a minority representation it is pertinent to enquire why the Hindu minority in the Punjab is not conceded the rights accorded to the Muhammadan minority in the United Provinces. He goes on to say that the Indian commercial community of the province has no elected representative in the council, nor has the division of Kumaun, and that men totally unacquainted with the language in which the proceedings of the council are conducted, are held qualified to take part in their deliberations. He asks the members of the reform party to set on foot a vigorous and an organized constitutional agitation to secure redress before the next elections are held. The editor expresses agreement with the views expressed by the president on other important matters

such as the provincial financial settlement, the inadequate expenditure on education and sanitation, the excessive outlay on the police, and the importance of industrial development on sound business lines.

MUSLIM GAZETTE, 3rd April 1912.

Relations between Hindus and Muhammadans.

22. A correspondent, who signs himself "SAIYID ZAFR-UL-HASAN ALAVI," contributes an article to the *Muslim Gazette* (Lucknow), of the 3rd April 1912, in which he refers to the article contributed by M. Firdousi of Lucknow (vide Selections No. 12 of 1912, paragraph 35), and says that the subject of reviving the indigenous industries in India as dealt by M. Firdousi should be seriously considered by the Muhammadans of India. He says that when the *swadeshi* movement was started the Muhammadans did not take any active part in it owing to the fact that the organizers of the movement were Bengalis, who resented the partition of Bengal which was calculated to be beneficial to the Muhammadans. He discusses the necessity for patronizing the indigenous articles, and urges his co-religionists to extend their sympathy to the *swadeshi* movement which was in no way opposed to the wishes of Government.

In conclusion he says that Muhammadans have never given any cause for resentment to their Hindu brethren, and that the latter alone were responsible for the tension of feeling between the two communities.

NAIYAR-I-AZAM, 5th April 1912.

Relations between Hindus and Muhammadans.

23. A correspondent, who signs himself "MUNSHI ABDUSSHAKUR OF ETAWAH," contributes an article to the *Naiyar-i-Azam* (Moradabad), of the 5th April 1912, in which he dwells at length on the necessity for the establishment of harmonious relations between Hindus and Muhammadans for the good of the country, and suggests the formation of provincial Hindu-Muhammadan union committees under the control of an All-India Hindu-Muhammadan organization to cultivate amicable relations between the two communities. He also suggests that the number of Muhammadan teachers should be made equal to those of Hindus, and that textbooks on Indian history, which exaggerate the objectionable treatment of Hindu subjects by the Muhammadan rulers, should be removed from the curriculum for schools.

He asks the religious preachers of both the communities to be moderate in their expressions, and to refrain from making indecent attacks on each other's religion. He says that the members of one community should not take advantage of the depressed state of the other, and asks the Hindus and Muhammadans to help one another in the path of progress and in their efforts to regenerate India.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a)—Judicial and Revenue.

NASIM-I-AGRA, 31st March 1912.

Cantonment Magistrates and cases instituted by Cantonment Committees.

24. The *Nasim-i-Agra* of the 31st March 1912 remarks that in the interests of justice it is necessary that Cantonment Magistrates should not be authorized to try cases instituted by themselves in their capacity as secretaries of cantonment committees, and suggests that such cases should be tried by some other magistrate, and that section 556 of the Criminal Procedure Code should be amended accordingly. The editor asks some member of the Imperial Legislative Council to invite the attention of the Government of India to his suggestion.

LEADER, 5th April 1912.

Recruitment of the judicial service.

25. The *Leader* (Allahabad), of the 5th April 1912, contains a contributed article on the subject of recruitment for the judicial service in India, in which the writer compares the two theories that the members of the Civil Service are the only proper persons to be District and High Court Judges, and that none but trained and practising lawyers should be made Judges not only of the High Courts but also in the district courts. Before entering into the merits and demerits of

the views held by the two parties he discusses the training received by the Indian Civil servants, and remarks that in five cases out of ten the civilian is a product of the factory worked by Messrs. Wren and Guerney, and that all subjects in the competitive examination being optional none of the candidates for obvious reasons took law. He says that during the year of probation successful candidates are required to read some law, but the period is too short to master the science of law and the various systems of law laid down in the Indian Codes. He adds that the legal attainments required in the departmental examinations in India are mostly elementary, and proceeds to describe the methods in which the new civilian is trained for revenue and executive work, and illustrates by giving a story of a new arrival put under a joint magistrate to learn work. He also points out that no facilities are afforded for training in law, and that under the present system no junior civilian gets any time to prepare himself for judicial work. The writer goes on to say that the choice of the judicial service is not a free choice, seeing that many members of the Civil Service who are barristers are seldom appointed judges, and that at any rate only the best men of the service willinglyselected the judicial branch, with the result that only the duller members of the service, who have no chance of promotion in the executive branch, select the judicial line.

With regard to civil work he says that in no other country would it be tolerated that a civilian judge should hear and dispose of appeals in civil cases from the judgments of experinced munsifs and subordinate judges, and involving intricate questions of civil law or of Hindu or Muhammadan law.

(b)—Police.

Nil.

(c)—Finance and Taxation.

ADVOCATE, 4th April 1912.

The United Provinces budget debate.

26. The *Advocate* (Lucknow), of the 4th April 1912, refers to the debate on the United Provinces budget, and expresses satisfaction that the non-official members in their speeches dwelt on those subjects which were at the time engaging the attention of the people. The editor says that it is interesting to note that the taluqdars of Oudh have withdrawn from their opposition to canal irrigation, and expresses the hope that the Government of India will find it yet possible to serve the districts of Oudh by the Sarda Canal or to open a canal from the Ghogra river, and thus protect Oudh from famines.

He expresses doubts as to the view expressed by the Hon'ble Mr. L. Stuart, that it was not feasible to construct rat-proof houses, and welcomes the institution of a provincial sanitary service which will afford good openings for the people of these provinces.

Referring to that part of His Honour's speech in which he dwelt upon the subject of provincial finance, he points out that the one characteristic feature of Sir John Hewett's administration has been his anxiety to see that the people entrusted to his care do not drop behind those of other provinces, and urges that if after the weighty appeal of His Honour for full financial justice to the provinces, the Government of India should take into consideration the financial condition of these provinces. He expresses the hope that the first thing which Sir James Meston will do on assuming charge of these provinces will be to examine this great question in all its bearings and use all his influence to bring about a financial settlement on a more satisfactory basis.

With regard to the material condition of the people he observes that Indian opinion is unanimous that there has been a deterioration in the physique of the people, which accounted for so many of them falling victims to malaria and fever, and suggests an enquiry in this direction.

In connection with the relations between Hindus and Muhammadans, referred to by His Honour in the concluding portion of his speech, the editor observes that, if the feeling of separatism be discouraged and that of genuine patriotism be encouraged, and both Hindus and Muhammadans be told that they cannot make any progress as Hindus and Muhammadans but as Indians, and if every effort to create barriers between the two communities be given up the present strained relations will cease.

(d)—Municipal and Cantonment Affairs.

NASIM-I-AGRA, 31st March 1912.

The Agra Municipality.

27. The *Nasim-i-Agra* of the 31st March 1912 complains of the defective and insufficient lighting arrangements in Agra, and quotes figures to show that the expenditure on lighting in Agra is very low. The editor points out that the expenditure under this head in Agra is less than one-fourth of the standard fixed by Government, and remarks that it is a waste of public money to spend it on lights which are so dim that they cannot serve any real purpose.

LEADER, 3rd April 1912.

Sanitary service in municipalities.

28. The *Leader* (Allahabad), of the 3rd April 1912, commends the two resolutions on the improvement of sanitary services in municipalities that appeared in the last issue of the *United Provinces Government Gazette*, and remarks that the people should be grateful to Government for the laudable scheme of improving sanitary services in municipalities, and for instituting a provincial service for health officers, of whom the members of the first class will be eligible for promotion to the new class of Deputy Sanitary Commissioner, if otherwise qualified.

ADVOCATE, 4th April 1912.

Sanitary service in municipalities.

29. The *Advocate* (Lucknow), of the 4th April 1912, expresses gratification at the institution of the new sanitary services in municipalities, and says that they will attract a better class of men.

(e)—Education.

STRI DHARM SHIKSHAK, *Chaitra* 1969 (March 1912).

Female education.

30. The *Stri Dharm Shikshak* (Allahabad), for *Chaitra* 1969 (March 1912) (received on the 5th April 1912), contains an article entitled "*Nari Kartabya*" (duties of women) contributed by Saroda Devi in which the writer describes the influence which a mother has on her son, and remarks that women should be well educated and made to observe religious principles, at any rate for the sake of the welfare of their children.

GRIHA LAKSHMI, *Chaitra* 1969 (March 1912).

Female education.

31. The *Griha Lakshmi* (Allahabad), for *Chaitra* 1969 (March 1912) (received on the 5th April 1912), contains an article contributed by Omvati Seth in which he remarks that want of religious training and sound education is the cause of the present degeneration of Indian women. The writer expresses gratification that even in this degenerated state they have a firm faith in God and love for their religion, which their sisters in the civilized nations of the West do not possess. He expresses regret that the aim of those who have received Western education is to Westernize India, and he remarks that unless effort is made to build up character, merely passing examinations or learning languages or knowing how to read and write will not make a person perfect. He observes that there can be no progress in education which is devoid of religion.

KSHATTRIYA MITRA, 1st March 1912.

Female education.

32. The *Kshattriya Mitra* (Benares), of the 1st March 1912 (received on the 5th April), contains an article on female education contributed by Jhinku Singh, a student of the *Hewett Kshattriya Pradhan Pathshala*, Benares, in which he remarks that without female education there can be no progress in the country. He expresses gratification that the educated people have begun to realise the importance of the subject, and that Government too has been trying to spread female education. He says that female education has chiefly contributed to the progress of Japan, Germany, America, England and other countries, and asks those who earnestly desire to better the condition of their homes and country to educate their women first, and afford them opportunity of reading accounts of noble, religious and brave women, which will make them mothers of noble sons.

BHARATODAYA, *Phalgun* and *Chaitra* (February and March 1912).

The *gurukul*.

33. The *Bharatodaya* (Moradabad), for *Phalgun* and *Chaitra* (February and March 1912) (received on the 4th April 1912), refers to the speeches delivered at a meeting held at Calcutta by two students of the *gurukul* who had completed their education, and expresses regret that one of them, in the course of his speech, said that the more a person was dependent on rules the worse he became, and strongly condemned subservience to rules. The editor objects to the sentment and

observes that it would indicate that the money spent on the *gurukul* was useless. He deplores that students of such an ideal institution as the *gurukul*, which is considered to be the centre for the propagation of the *Vedic* religion and the teaching of the *Vedas* should rebel against the idea of obeying rules. He asks the Aryas whether all their hard-earned money, which has been devoted to the *gurukul*, has been usefully spent, whether the ideals of the *gurukul* have been realised, and how many students have been prepared at the institution who are in a position to propagate the *Vedic* religion.

RAJPUT, 31st March 1912.

34. The *Rajput* (Agra), of the 31st March 1912 (received on the 4th April), expresses appreciation of the action of the Rani of Majhauli in establishing the Mary Boarding House for the Kshattriyas at Deoria in the Gorakhpur district, and asks other rajas and maharajas to follow her example and to improve the condition of their respective communities.

The Kshattriya boarding-house.

Referring to the observation made by the Commissioner in his reply to the Maharani's address that the condition of the Kshattriya community was not so degraded as had been described in the address, the editor remarks that the Commissioner was perhaps not aware of the facts.

AL BASHIR, 2nd April 1912.

35. *Al Bashir* (Etawah), of the 2nd April 1912, commends the suggestions made in the Hon'ble Sahibzada Aftab Ahmad Khan's speech on Muhammadan education in the Provincial Council in the course of the budget debate, and expresses disappointment at the reply of the Director of Public Instruction. The editor says that there seems no reason why a separate chapter should not be allotted to Muhammadan education in the Director's report, and he enquires why Muhammadans should not receive special educational allotments when the Anglo-Indians and Eurasians have been treated with special consideration. He expresses regret that Government should have thought fit to ignore the recommendations of the Education Commission regarding Muhammadan education, and complains that it is only in the United Provinces that no Muhammadan institution, except the Aligarh College, is given a grant-in-aid by Government, with the result that owing to the rigidity of the rules only two Muhammadan schools are recognized. He invites attention to the suggestion of the Hon'ble Mr. Shahid Husain that Mubammadan teachers should be employed to teach Muhammadan boys, and in conclusion suggests that agitation should be kept alive by the Muhammadan members in both the Provincial and Imperial Councils until Government practically recognizes the special claims of their community in the matter of education.

Muhammadan education.

LEADER, 5th April 1912.

36. The *Leader* (Allahabad), of the 5th April 1912, expresses gratitude to the Director of Public Instruction for the assurance given by him in the Provincial Council that in future more Indians would be appointed to the cadre of provincial inspectors and head masters. The editor points out that with the exception of those appointments which require special qualifications all posts in the provincial service should, as a matter of right and not as a matter of favour, be held by Indians, just as they are in the Revenue and Judicial Departments, and he expresses the hope that unnecessary extensions will not be granted to the present Anglo-Indian incumbents, and that in the interests of the Department their places will be filled by younger and better qualified Indians as soon as possible. He protests against the statement of the Director that Anglo-Indians as statutory natives of India had their claims on the public service of the country, and remarks that such claims should bear some proportion to their numbers and their capacity.

The appointment of Indians in the Provincial Educational Service.

LEADER, 6th April 1912.

37. The *Leader* (Allahabad), of the 6th April 1912, expresses sympathy with the *Ceylon Patriot* in its plea for a University for Ceylon, and says that when Hong Kong, which holds a minor place in point of general importance is provided with a University, there was no reason why places like Burma and Ceylon should not be given one. The editor urges that the greater the number of universities in a country the greater prospect of its advancement.

A University for Ceylon.

(f)—Agriculture and question affecting the land.

Nil.

(g)—General.

VAISHYA HITKARI, March 1912.

The propagation of Hindi.

38. The *Vaishya Hitkari* (Meerut), for the month of March 1912 (received on the 2nd April), urges the propagation of the Hindi language, and expresses regret that nothing practical has yet been done to accomplish the object. The editor suggests that free schools should be started, that scholarships should be awarded to school and college students, that technical schools should be opened for Hindi-knowing persons, that free Hindi writers should be provided with posts in law courts at the expense of the *Nagri Pracharak Fund*, and that every possible assistance should be rendered to authors and newspaper writers.

He expresses the opinion that when the people become used to reading and writing Hindi as easily and freely as English and Urdu, the two latter languages will drop out of use. He takes exception to the free use of Persian and English words in writings in the Nagri character, and deplores the discontinuance of certain Hindi papers representing the *Vaishya* community.

KSHATTRIYA MITRA, 1st March 1912.

The propagation of Hindi.

39. A correspondent, who signs himself "RANDHIR SINGH," writing in the *Kshattriya Mitra* (Benares), of the 1st March 1912 (received on the 5th April), announces that Raja Vindheshwari Prasad Singh of Payagpur estate has made Hindi the court language of his estate, and expresses the hope that other *rajas* and *raises* will follow his example.

KSHATTRIYA MITRA, 16th March 1912.

The new coin and Hindi.

40. A correspondent, who signs himself "MADHAV SINGH VARMA OF ETAWAH" contributes an article in the *Kshattriya Mitra* (Benares), of the 16th March 1912 (received on the 30th March), in which he urges Hindu chiefs and Hindu newspapers to ask Government to have the inscription of the value of the new coin entered on it in Hindi character. He expresses the hope that Government will accede to the wishes of the Hindus.

LEADER, 4th April 1912.

Indecent processions in public streets.

41. The *Leader* (Allahabad), of the 4th April 1912, refers to the protest of a tourist which appeared in the *Indian Daily Telegraph* (Lucknow) against the authorities in Benares permitting indecent processions in the public streets in the name of religion, and expresses agreement with the writer's suggestion that for the sake of common decency and good morals such processions should never be allowed in the streets of any city, and that the scandal should be put a stop to.

LEADER, 6th April 1912.

The Royal Commission on the trade of the Empire.

42. The *Leader* (Allahabad), of the 6th April 1912, says that India is totally ignored so far as the *personnel* of the Royal Commission on the trade of the Empire is concerned, and expresses doubts as to whether Lord Inchcape's presence on the Commission will at all represent the large and various interests of India.

LEADER. 6th April 1912.

Anti-vaccination literature.

43. The *Leader* (Allahabad), of the 6th April 1912, publishes the following :—

"TO WHAT EXTENT IS VACCINATION RESPONSIBLE FOR DEATHS AND DISEASES OF CHILDREN IN INDIA.

SIR,—In Bombay, while on the one hand, vaccination is vigorously pushed on, on the other 'the increase of mortality is almost wholly among children, first because illness, particularly colds and chills, is unusually prevalent among them, and secondly because the number of infants in the city is much larger than usual.'—(*Times of India*, January 18, 1912.)

I now beg to draw your attention to the following facts :—

1.—DIED OF VACCINATION.

'The Maharaja of Bikanir has lost his third son from complications following on vaccination.'—(*Times of India*, April 3, 1911.)

2.—PRIMARY CAUSE SUPPRESSED IN DEATH CERTIFICATES.

(1) 'Clauses 191 to 199 of the Minority Report of the Royal Commission on Vaccination give details of numerous cases of fatal erysipelas following upon

vaccination in which all reference to vaccination was suppressed in the certificate of death.'—(*Vaccination Inquirer*, June 1910.)

(2) Mr. Henry May, Medical Officer of Health, candidly states as follows:—'In certificates given by us voluntarily, and to which the public have access it is scarcely to be expected that a medical man will give opinions which may tell against or reflect upon himself in any way. In such cases he will most likely tell the truth, but not the whole truth, and asign some prominent symptom of the disease as the cause of death. As instances of cases which may tell against the medical man himself, I will mention erysipelas from vaccination and puerperal fever. A death from the first cause occurred not long ago in my practice; and although I had not vaccinated the child, yet, in my desire to preserve vaccination from reproach, I omitted all mention of it from my certificate of death.'—(See *Birmingham Medical Review*, volume III, pages 34 and 35—*Vaccination, A Delusion*, by Alfred Russel Wallace, LL.D. (Dubl.) D.C.L. (Oxon), F.R.S., &c.

3.—Medical interest.

(1) 'Compulsory vaccination [is] a source of large revenue to many doctors.'—(*The Church and Food Reform*, by the Rev. A. M. Mitchell.)

(2) 'Vaccination takes the hard-earned money out of the pockets of the people—

(a) in fees for public vaccination, paid from the poor rates, and bonuses for good work;

(b) in fees and medicine in trying to cure vaccinal diseases;

(c) in fees for attendance upon children whose health has been permanently enfeebled by the vaccine poison.'—(*What Vaccination Does*, leaflet published by the National Anti-Vaccination League, London.)

A prayer.

I pray that you may kindly invite an English doctor selected by the Secretary of the National Anti-Vaccination League, 27, Southampton Street, Strand, London, W. C., hear from him the other side of the vaccination question, and the reasons why the British Parliament has become opposed to the compulsory vaccination, why many thousands of Englishmen decline to get their children vaccinated, and appoint a commission to enquire as to what extent vaccination is directly as well as indirectly responsible for deaths and diseases of children in India, with a view to taking such steps as may be deemed advisable in the interests of human health.

Junagad:
18*th January*. } Labhshankar Laxmidas."

V.—Legislation.

The Elementary Education Bill.

JADU, 12th and 19th March 1912.

44. The *Jadu* (Jaunpur), in the combined issue of the 12th and 19th March 1912 (received on the 4th April), publishes a contributed article in which the writer expresses regret at the rejection of the Elementary Education Bill in the Imperial Legislative Council. He deplores the official opposition to the bill, and remarks that it was due to the fact that government officers mostly consulted illiterate zamindars on the question, and that the latter, owing to lack of education, could not realise the need for popular education. He denies the correctnes of the objection raised against making elementary education free and compulsory in India that an educational cess would be resented by the public, and he says that if Government really desired to introduce popular education in the country it could easily find means for it, and that the public would not grudge the imposition of a small educational cess.

As regards the removal of caste distinction he says that no distinction has been made by Government in the matter of employment of public servants, and that it is unfair and unreasonable to deny the common rights to every man by closing the door of knowledge against him, which God meant human beings to share equally.

MUSLIM GAZETTE, 3rd April 1912.

The *Waqf* Validation Bill.

45. A correspondent, who signs himself "SAIYID ZAFR-UL-HASAN ALAVI," contributes an article to the *Muslim Gazette* (Lucknow), of the 3rd April 1912, in which he refers to the resolution passed at the last conference of the All-India Muslim League held at Calcutta requesting Government to have an enquiry made into the management of *waqf* properties, and the way in which their profit was employed by the trustees, remarks that it was the duty of the members themselves to collect information about the number of *waqf* properties in India and the purposes for which they were created. He says that if the Muslim League, after securing information about the different *waqfs* in the country, had approached Government with a request to compel the trustees to discharge their duties properly, some good might have resulted, and that the mere passing of resolutions in a conference is useless, unless practical efforts be made to gain the desired object.

VI.—RAILWAY.

RAHBAR, 28th March 1912.

Outrages on Indian females.

46. The *Rahbar* (Moradabad), of the 28th March 1912 (received on the 1st April), published an account of an outrage alleged to have been committed by a railway guard named Gomas, on a girl whom, along with her mother, he had accommodated in his brakevan at Hajiganj. The editor also refers to the Ludhiana railway station outrage, to the disappearance of a Kahar girl at Benares and to the Amritsar case (vide Selections No. 12, paragraph 62), and remarks that the position of Indian women is daily becoming more dangerous. He concludes the article with the following words :—

"Hindu brethren! If you wish to preserve your existence, you must make an effort to prove to your oppressors that you are a morsel that would stick to their throats. If you show yourselves soft like mercury, you cannot possibly continue your existence in such times."

ROHILKHAND GAZETTE, 1st April 1912.

The Rohilkhand and Kumaun Railway.

47. The *Rohilkhand Gazette* (Bareilly), of the 1st April 1912, publishes the case of one Hardeo Sahai, parcel clerk at the Pilibhit station of the Rohilkhand and Kumaun Railway, who is described as having sent three applications and three telegrams to the Traffic Superintendent praying for one month's leave without pay in order to see his father who was dangerously ill. It was said that on receiving no reply he decided to make over charge to the station master and go home only to find that his father had died.

The editor notes that on his return to duty Hardeo Sahai was informed that he was dismissed, and that no heed was paid to his appeals, in spite of the fact that he had clearly stated in his applications that if the leave were not granted he would suffer pecuniary loss. The editor invites the attention of the authorities to the case in order that justice may be done to the clerk, and suggests that the Railway Board should issue a circular that applications for leave wilhout pay should be granted immediately.

MASHRIQ, 2nd April 1912.

The Bengal and North-Western Railway.

48. A correspondent, who signs himself "SAIYID QAMAR-UD-DIN," contributes an article to the *Mashriq* (Gorakhpur), of the 2nd April 1912, in which he complains of the irregularity of trains on sections of the Bengal and North-Western Railway connecting Chapra, Benares and Bhatni, and describes the inconvenience caused to passengers in consequence of trains missing connection.

He further complains that no arrangements have been made for the supply of water and refreshments at Phephna junction to passengers, and asks the railway authorities to remove these grievances.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

RAHBAR, 28th March 1912.

Hindus and their conversion to other religions.

49. The *Rahbar* (Moradabad), of the 28th March 1912 (received on the 1st April), discusses the defection of large bodies of Hindus from their religion, and ascribes them as

the result of the disabilities under which they labour in accordance with the customs of Hindu society.

The editor urges the importance of female education with a view to removing these disabilities, and says that organized efforts should be made in famine times to save Hindu boys from becoming Christians. He asks the educated young men to help the *shuddhi* movement.

50. The *Brahman Samáchár* (Meerut), for March 1912 (received on the 1st April), contains an article entitled "The true way of advancement in the world," in which the writer, Indu Sharma, concludes with the remark that the only means of regenerating the country is to propagate the *Vedic* religion.

BRAHHMAN SAMACHAR, March 1912.

The propagation of the *Vedic* faith.

51. The *Musáfir* (Agra), of the 29th March 1912 (received on the 1st April), reproduces extracts from several Arya papers describing the proselytizing zeal of the *Anjuman-i-Islam*, Lucknow and Delhi, and also refers to the appeal of Maulana Shibli Nomani (vide Selections No. 11, paragraph 71). The editor exhorts Hindus of all sects to make united efforts to reclaim *Nau-Muslims*, and deplores their apathy in the matter. He points out that the Muhammadans have subscribed cheerfully to the Turkish relief fund, while his Hindu brethren, in spite of the fact that a large number of them were being converted to Islam or Christianity, did not bestir themselves to prevent them. He appeals for ten thousand rupees for the funds of the *Bharat Shuddhi Sabha* at Agra to enable it to engage preachers and to push on its work vigorously and earnestly.

MUSAFIR, 29th March 1912.

The *Bharat Shuddhi Sabha*.

52. The *Oudh Akhbar* (Lucknow), of the 2nd April 1912, reports that the deputation headed by Mr. Jassawalla, which went to England to give the English public some information about the question of cow-slaughter in India, has made some progress. The editor says that the cow-protection movement is to be commended both on religious and utilitarian grounds, and that it should be supported by both Hindus and non-Hindus. He lays stress on the utilitarian aspect of the question, and observes that men of all religions and creeds can help the movement on this ground. He says that Mr. Jassawalla has expressed the opinion that persistent agitation will lead Government to accede to their prayer, and suggests that contributions should be sent to Mr. Jassawalla in England to enable him to keep alive the cow-protection agitation.

OUDH AKHBAR, 2nd April 1912.

The cow-protection movement.

53. The *Leader* (Allahabad), of the 3rd April 1912, contains a contributed article on *Bhakti* or devotion by Mr. D. P. Saksena, Professor of the Maharaja College, Jaipur, in which he discusses at length the various forms and aspects of devotion.

LEADER, 3rd April 1912.

Devotion.

Commencing with devotion to love the writer describes how in days of old knights went forth on perilous enterprises inspired by a power that lent them strength and kept their hearts from drooping in the midst of the most hazardous enterprises and he points out that some of the noblest deeds which the history of the world records were prompted by love and accomplished by devotion to a virtuous cause.

He says that patriotism is another aspect of *bhakti*, and that it manifests itself in the desire to safeguard the place of one's birth and the home of one's childhood and to protect it from an invading foe. The patriot was thus induced to sacrifice all his worldly possessions and his life too in defence of his native land.

He says that another form in which this noble spirit of *bhakti* manifests itself is in love and devotion to the Government which promotes their peace, prosperity and welfare, and he observes that hearty devotion to a kind, wise and benignant rule happily, set over a people by a merciful Providence, was the most admirable form of *bhakti*.

54. The *Leader* (Allahabad), of the 6th April 1912, discusses the constitution of Hindu society of the present-day and says that its two most important factors are the divisions and sub-divisions of castes, and the ignorance and want of freedom of women.

LEADER, 6th April 1912.

The Social Conference.

The editor enquires whether the existing ramifications of caste can be rationally defended or whether they serve any useful purpose and he says that it is the obvious duty of those Hindus, whose minds have been illumined by the light of knowledge and culture, to earnestly endeavour to put down the serious and manifold evils of caste and sect separatism.

IX.—Miscellaneous.

Nil.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD :
The 6th April 1912.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian ...	Lucknow ...	Quarterly...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 37 ...	300 ,,
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	8,000 ,,
4	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 ,,
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M A., Barrister-at-law.	1,000 ,,
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 ,,
7	Muslim Review	Allahabad ...	Do. ...	Gulam Muhammad	700 ,,
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 ,,
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 ,,
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 ,,
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 51.	5,500 ,,
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; B.A. Arya; 31...	600 ,,
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 ,,
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 ,,
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 31 ...	2,100 ,,
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	1,500 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 36 ...	200 ,,
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 41... ...	1,000 ,,
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zama Asar; Muhammadan; 45.	400 ,,
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 ,,
23	Al Aziz	Agra ...	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 ,,
†24	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 ,,
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 ,,
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Noméni; Muhammadan; 56. Maulvi Abid-ur-Rahmán; Muhammadan; 40.	625 ,,
27	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.... ... Zafar-ul-Mulk Ulvi	400 ,,
28	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34 ...	900 ,,
29	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 33	850 ,,
30	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 ,,
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 43...	70 ,,
32	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam. —	200 ,,
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 24.	600 ,,
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 ,,
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 40.	400 ,,
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 36.	500 ,,
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 ,,
38	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 ,,

* Irregular.

† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Old Boy	Benares ...	Monthly ...	Itrat Husain, B.A.; 39	1,000 copies.
40	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,
41	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 ,,
42	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
*43	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 ,,
44	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	500 ,,
45	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
47	Vaishya Hitkári	Meerut ...	Do. ...	Ram Dayal Vidyarthi; 35... ...	709 ,,
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
49	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	400 ,,
50	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 ,,
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 ,,
†52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 ,,
53	Guldasta-i-Anwár-i-Álam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
54	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 ,,
55	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
56	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 35 ...	125 ,,
57	Vyápári and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 ,,
58	All India Shia Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubárak Ali; 32	600 ,,
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din Kamboh Muhammadan; 54.	1,050 ,,
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 ,,
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 32 ...	800 ,,
63	Anwar Alam	Dehra Dun ...	Do. ...	Muhammad Yasuf Khan.	
64	Kwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 ,,
66	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 ,,
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 ,,
71	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
*72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
74	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 ,,
76	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 ,,
77	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 26 ...	1,800 ,,
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-uddin.	
79	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyad-Ibn-Ali; Muhammadan; 47 ...	450 copies.
80	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 54.	400 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 ,,
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 ,,
84	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 ,,
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahúr Ahmad; Muhammadan; 26.	300 ,,
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 ,,
87	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
88	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 ,,
89	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 33 ...	400 ,,
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 ,,
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 ,,
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 ,,
93	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 ,,
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 ,,
	Arabic-Urdu.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
96	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan Chaudhari; Brahman; 56.	100 ,,
98	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 ,,
99	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	450 ,,
100	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 ,,
101	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	405 ,,
102	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 55	700 ,,
103	Deháti	Benares ...	Do. ...	Gulab Chand Shrivástava; Kayasth ...	600 ,,
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 ,,
*105	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.; 40 ...	1,000 ,,
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt Naithani; Brahman; 36.	600 ,,
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 ,,
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 ,,
109	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26. ...	650 ,,
†110	Jain Nári Hitkári	Deoband (Sabaranpur).	Do. ...	Jyoti Prasád; Jain; 29	1,000 ,,
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 ,,
*112	Jiwan	Cawnpore ...	Do. ...	Rám Prasád Misra; 22	1,000 ,,
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 37 ...	450 ,,
114	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra; 46 ...	1,500 ,,
*115	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	400 ,,
*116	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 ,,
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 27 ...	1,600 ,,
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 ,,
†119	Náráyani or Vedánta Patriká ...	Fyzabad ...	Do. ...	Munshi Rám Nandan, Kayasth; 32 ...	325 ,,
120	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri; 37	1,000 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nigamágam Chandriká ...	Benares ...	Monthly ...	Rúp Naráyan Pande; 27	4,500 copies.
*122	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 ,,
123	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
124	Sanádhyopkárak	Agra	Do. ...	Lakshmi Naryan Dube	700 ,,
125	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 ,,
126	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; 46...	4,000 ,,
127	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 ,,
128	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	3,000 ,,
*129	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla Vaidya; 36.	500 ,,
130	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 45	600 ,,
131	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35	1,000 ,,
132	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 ,,
*133	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 ,,
134	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 41	1,030 ,,
135	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri; 26 ...	500 ,,
†136	Kám Dhenu	Hardwar ...	Do. ...	Bábá Bhagwán Dás Udási; 46 ...	500 ,,
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 ,,
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 ,,
139	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 ,,
140	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 ,,
141	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 ,,
142	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 ,,
143	Jain Gazette	Jalesar (Etah) ...	Do. ...	Babu Banársi Das Jain, B.A.; 35 ... / Babu Bansi Dhar	1,000 ,,
144	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 ,,
†145	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 ,,
146	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 ,,
147	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 ,,
148	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 ,,
	ANGLO-BENGALI.				
149	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Abhyudaya* (Allahabad), of the 7th April 1912, has an article discussing the condition of affairs in the principal countries of the world. With regard to England he observes that she is suffering under a very terrible affliction, seeing that nearly all of her interests are bound up with the coal industry, and he, expresses the hope that the employers and the employés will soon come to terms.

ABHYUDAYA, 7th April 1912.

The international situation.

With regard to Germany, the editor refers to the progress that the Socialist party have been recently making and says that signs are not wanting that imperialism will soon have to give place to socialism. He notes that Russia is apparently reorganizing her army and navy in order to avenge herself for the humiliation which she received at the hands of Japan.

He expresses the opinion that the Italian-Turkish war would never have taken place but for the disregard in which morality and religion are held in the politics of Europe.

(b)—Home.

2. The *Abhyudaya* (Allahabad), of the 7th April 1912, remarks that the 1st April will be regarded as a memorable day in the history of Bengal, seeing that the wound inflicted by Lord Curzon was healed on that day. The editor says that, though it is not an easy task to please the Bengalis, it may be confidently expected that Lord Carmichael with Sir W. Duke, Mr. Lyon and Maulvi Saiyid Shams-ul-Huda as his councillors, will do all that is possible to please the people of Bengal.

ABHYUDAYA, 7th April 1912.

The administrative changes.

With regard to the new province of Behar and Orissa, the editor expresses the hope that Sir Charles Bayley will endeavour to secure the establishment of a university as well as of a separate High Court in the province.

3. The *Aligarh Institute Gazette* of the 10th April 1912 refers to the meeting recently held in the Town Hall at Calcutta to discuss the territorial redistribution of Bengal and the formation of the new province of Behar and Orissa, the promise of a university at Dacca and the proposal for a separate High Court at Patna.

ALIGARH INSTITUTE GAZETTE, 10th April 1912.

The administrative changes.

The editor expresses regret that the Bengalis, who were so pleased immediately after the darbar announcements, should now be expressing dissatisfaction at the carrying into effect of the administrative changes announced at Delhi. He notes that no declaration has yet been made by Government of the lines on which the proposed Dacca University would be conducted, and he enquires whether Government has favourably considered the proposals made by the Muhammadans which would enable their community to reap most benefit from the proposed university. With regard to its promise that the Governor of Bengal would spend a part of the year at Dacca, he asks Government to announce a particular time of the year for the Governor's yearly stay at Dacca.

4. The *Advocate* (Lucknow), of the 7th April 1912, expresses dissatisfaction at the poor attendance at the conference, though it was held at a central place like Cawnpore, and suggests as reasons for it anxiety which is prevailing on account of plague, the fact that there are several other meetings in different parts of the province during the same week, and also that the people do not take much interest in such movements. The editor urges the necessity for organizing provincial, and if possible divisional conferences, in order that their representatives in the Councils may acquire first-hand information about the wants and requirements of the people and make them known to Government.

ADVOCATE, 7th April 1912.

The Provincial Conference.

The editor says that he has not time to do more than refer to the Hon'ble Mr. Sinha's presidential address, but he expresses the hope that his remarks about the Council regulations will receive earnest attention.

He states that the indentured labourers were mostly recruited from these provinces, and he advises the conference to urge Government to abolish the system as being distructive of all sense of self-respect. He urges that with large railways

and irrigation projects on which every labourer who could be spared, would be able to find employment, it would be a pity indeed if the Government of India did not pay heed to the reasonable request made by non-official members of the Supreme Legislative Council for the abolition of the system.

LEADER, 10th April 1912.

The Provincial Conference.

5. The *Leader* (Allahabad), of the 10th April 1912, says that only one ex-president, the Hon'ble Mr. Ganga Prasad Varma, was able to be present at the Provincial Conference held at Cawnpore, and he enquires what kept away the Hon'ble Pandit Moti Lal Nehru, the Hon'ble Pandit Madan Mohan Malaviya and Hafiz Abdur Rahim. He states that a large number of districts, including Agra and Bareilly, were unrepresented, while Allahabad sent only four delegates including the President. Benares sent two and Meerut one and there were a few from Sitapur, Unao, Rae Bareli and Fyzabad, and suggests that this indicates the extent of the public spirit of the educated people of the United Provinces.

He expresses surprise at the rapidity with which the proceedings of the conference on Sunday were finished as well as the proceedings of the subjects committee on Friday evening.

ADVOCATE, 11th April 1912.

The Provincial Conference.

6. The *Advocate* (Lucknow), of the 11th April 1912, writes that, though the attendance was poor at the Provincial Conference held at Cawnpore, it did not affect the quality of the work done at the meetings, and that there was not one word in the Hon'ble Mr. Sinha's presidential address which could be described as unnecessary. The editor says that Mr. Sinha made a complete survey of the needs of the province, and, as was expected, laid particular stress on the establishment of an executive council in these provinces, and on the extension of the principle of separate electorate in the lower rungs of the administration. He remarks that Mr. Sinha's view on the question of separate electorates for the Muhammadans could not be acceptable to the public, on the ground that there was no guarantee that fresh agitation would not be started by the Muslim League if the Muhammadans failed to secure more seats in the Councils from joint electorates.

With regard to the amount of work done in the Provincial Council, he says that the fault was as much that of the Councillors as of their constituents, seeing that the latter did not urge members to do more solid work, and he knew that if the constituents elected the proper sort of men to represent popular interests the work would improve considerably.

OUDH AKHBAR, 12th April 1912.

Government and the people.

7. The *Oudh Akhbar* (Lucknow), of the 12th April 1912, says that people have been accustomed from time immemorial to express their agreement with the views held by the reigning Sovereigns, and objects that the persons who vote on the side of Government when some public measure is discussed in the Legislative Councils, should be accused of being sycophants. The editor agrees that it is to the interest of the public that the representatives of the people should give expression to their opinions in a straightforward manner and in moderate tone but with due regard for the goodwill of their rulers.

He concedes that it is essential for the welfare of a country that there should be moderates and extremists, as without them no reforms would ever be introduced but he describes disloyal opposition to Government as a misfortune to the country.

OUDH AKHBAR, 13th April 1912.

Government and the people.

8. The *Oudh Akhbar* (Lucknow), of the 13th April 1912, says that the progress and welfare of a state depend on the continuance of mutual goodwill between the rulers and the ruled, in the same way that the well-being of society depends on the existence of sympathy amongst its members.

The editor advises the Muhammadans not to concern themselves with the foreign politics of Government, and asks Government to show consideration for the reasonable requests and wishes of its subjects.

ANAND, 4th April 1912.

Relations between Hindus and Muhammadans.

9. The *Anand* (Lucknow), of the 4th April 1912 (received on the 8th April), remarks that after the modification of the partition of Bengal the Hindus and Muhammadans have begun to realise the advantages of united action, and the editor refers to a recent meeting of Hindus and Muhammadans at Calcutta under the

presidentship of Dr. Rash Behari Ghosh at which sympathy was expressed with Persia, and Government was urged to use its influence to persuade Russia to desist from provoking Persia. He suggests that those who advocate separate representation in these provinces should notice the good results which follow when Hindus and Muhammadans unite.

ANAND, 4th April 1912.

Relations between Hindus and Muhammadans.

10. The *Anand* (Lucknow), of the 4th April 1912 (received on the 8th April), says that the Muhammadan papers are urging for separate representation on municipal boards, on the ground that no Muhammadan was returned at the election of the Allahabad Municipality on account of the majority of Hindu voters. The editor observes that the same cannot be said of all municipalities in the province, seeing that Muhammadans have been elected in those wards of Lucknow where the majority of voters are Hindus.

He states that the present difference of opinion between the Hindus and Muhammadans is due to the separatist tendency of the latter, who, after the partition of Bengal, had formed the idea that their hope of success lay in opposing the Hindus. The editor says that Lord Minto granted some important privileges to the Muhammadan community, because he saw that they were so backward but that the Muhammadans, instead of receiving them as an act of favour, began to consider them as a reward for opposing the Hindus. He suggests that when the Muhammadans are enlarging on the harm which the Hindus are trying to inflict on them, the Hindu voters are not to be blamed if they vote for a Hindu and not for a Muhammadan.

He refers to the insinuations expressed by the partisans of Saiyid Nabi-Ullah against Shaikh Shahid Husain and the Hindu community in the course of the recent election of a Muhammadan member for the Provincial Council at Lucknon, and he reminds those who complain of the Hindus not voting for Muhammadans at Allahabad, that among their own community there are people, and educated men too, who make spiteful and unjust attacks on their political opponents.

ITTIHAD, 8th April 1912.

Relations between Hindus and Muhammadans.

11. The *Ittihad* (Moradabad), of the 8th April 1912, dwells at length on the necessity for the promotion of goodwill between Hindus and Muhammadans, and expresses regret that the Hindu leaders do not cordially reciprocate the efforts made by the Muhammadans to bring about a *rapprochement* between the two communities. The editor asks his co-religionists to show less enthusiasm in their attempts to gain the friendship of Hindus, seeing that their overtures to win the goodwill of the Hindus are not reciprocated, and observes that the Muhammadans should not desire the friendship of the Hindus if the latter do not want them as friends.

DARBAR, 9th April 1912.

Relations between Hindus and Muhammadans.

12. The *Darbar* (Agra), of the 9th April 1912, makes an appeal for unity between Hindus and Muhammadans, on the ground that such unity is absolutely necessary for the progress of the country. The editor deprecates the attitude of a certain section of the vernacular press which would seem to aim at widening the gulf between the two communities, and he says that popular feeling on the subject is so perverse that either community has nothing but praise for any of its members who distinguishes himself by attacking the rival community.

He deprecates the objectionable language used on both sides, and remarks that these mutual recriminations in the name of religion are now assuming a dangerous aspect, and are likely to lead to undesirable consequences. He asks his countrymen to take a lesson from Christian missionaries of different denominations, who, when they preach, never demean themselves by making scurillous attacks on the religions of other people.

He states that the separatist tendency of the Indian Muhammadans is condemned as ill-advised by their co-religionists all over the world, and in conclusion he advises his countrymen to work in harmony, not for any political purpose, but for their moral and intellectual advancement.

KAISER-I-HIND, 4th April 1912.

The All-India Muslim League and Maulana Shibli Nomani.

13. The *Kaiser-i-Hind* (Fyzabad), of the 4th April 1912 (received on the 8th April), complains that Shams-ul-Ulma Maulana Shibli Nomani should have spoken against the Muslim

League, and that he should have attacked the Agha Khan and other Muhammadan leaders in the columns of the *Muslim Gazette*.

The editor says that Maulana Shibli cannot possibly perform all the duties that he has imposed upon himself, nor can the *Nadwah* be expected to bear the weight of the manifold responsibilities thrust upon it.

He remarks that Maulana Shibli has got his hands already so full with various public schemes as to have no time to spare for politics.

The editor insists on some division of labour and expresses the opinion that Maulana Shibli should give up his opposition to the Muslim League, and confine his energies to the completion of his various half-finished schemes. He urges the Muhammadans not to be ungrateful to their patriotic leaders, but to rally under them.

With regard to his proposal to form a committee to discuss measures for the exposition of the modern and scientific system of theology, the editor remarks that Maulana Shibli will merely impede the progress of the *Nadwah* by trying to thrust upon it so many religious and political responsibilities.

In conclusion he states that it was only a short time back that the very existence of the *Nadwah* was in danger, and that the only strength of the *Nadwah* lies in Maulana Shibli and that without his guiding hand it would quickly collapse.

MASHRIQ, 9th April 1912.

The native press.

14. The *Mashriq* (Gorakhpur), of the 9th April 1912, publishes a contributed article in which the writer deplores the mutual recriminations indulged in by a certain section of the Urdu press and expresses regret that some papers should have made it their special business to call each other disloyal, to foment racial dissensions and to excite religious hatred. He points out that the Italian-Turkish war and the situation in Persia have supplied the Muhammadans with materials on account of which to accuse each other of sedition and disloyalty, though it is a matter of common knowledge that England is well disposed towards both Turkey and Persia. He goes on to say that the Congress party has also been made the subject of ridicule and abuse, though as a matter of fact the Government of India has expressed sympathy with many of the proposals of the Congress, and although Sir Saiyid never opposed the Congress in the sense in which his opposition has been interpreted by his present-day followers. He expresses the opinion that this mistaken course has been adopted by certain papers to further their selfish aims, and to gain an increase in the circulation of the paper by achieving cheap notoriety.

In conclusion the writer warns such papers against the consequences of their misguided policy.

LEADER, 10th April 1912.

Indians in South Africa.

15. The following is published in the *Leader* (Allahabad), of the 10th April 1912 :—

"SIR,—In the absence of the full text of the White Paper on South African Indian affairs, it is not easy to criticise the publication at all adequately, but the brief cabled summary reveals and conceals sufficient to make some words of comment at this stage advisable ; and first of all, we ought to clear the ground. Though the Imperial and Indian Governments are alive to the fact, quite a number of people appear to have failed to realise that the provisional settlement of last May, which has not yet been legalized as promised, dealt with two Transvaal matters only : an undertaking was given, first, to repeal the Registration Law of 1907, a more or less obsolete measure, and secondly, to remove the racial bar from the statute book as to immigration. The settlement did not affect any other Transvaal questions and none at all in the other provinces of South Africa. And the Imperial Government have laid it down as their policy, that in disposing of these two matters, which alone were the subject of passive resistance, they would not be consenting parties to the diminution of rights enjoyed by Indian residents in the Cape Colony or Natal, and presumably in the Transvaal itself.

All these outstanding questions have to be dealt with independently of the settlement, and some are of long standing. The White Paper seems to indicate that the Union authorities are indulging in their old practice of endeavouring to make the public believe that the Transvaal Indians are trying to go behind the terms of that settlement by demanding something new and

impossible; in fact, that they are attempting a breach of faith. I will endeavour, as shortly and concisely as the somewhat complicated facts will permit, to place the situation before your readers, so that they may judge for themselves.

The new Transvaal trouble is as old as the controversy in that territory itself. The Republican Anti-Asiatic Law of 1885 laid it down that no Asiatic could own fixed property, nor could he reside anywhere outside a location for sanitary reasons. These two prohibitions still obtain, and their history is a peculiar one. Though Indians could not get land registered in their own names, either for business, residential or farming purposes, European friends undertook to accept registration in private trust for them. That these agreements, though evasive of the deliberate purpose of the law, were not illegal, was laid down in an *obiter dictum* of the Transvaal Supreme Court in 1905. Moreover, they have received Government authority. Before the law of 1885 came into force, a certain firm of Indians in Klerksdorp bought certain building plots at public auction, subject to payment of monthly licence fees as ground rent. They built substantial business premises thereon. It became customary for all purchasers to pay the licences half-yearly instead of monthly. The Indian firm's European trade-rivals commenced an agitation against them, and the Republican Government thereupon ordered the confiscation of the property on the ground of irregular payment of licences. The Indian firm strenuously protested and after some time the Government agreed to accept the licences and to re-invest them with the property, provided it was registered in the name of some European, and this was done. Another such case of official acceptance of the situation is one in which I was personally concerned. The late Mr. Aboobaker Amod, the pioneer Indian trader in South Africa, bought a certain property in Pretoria before Law III of 1895 came into force, but it was not registered in his name until after that date, and as a result, his heirs were debarred from taking transfer. Years passed, and the property was transferred to me as nominal owner, and as the case was one creating great hardship in the special circumstances, a clause was inserted in the Asiatic Act of 1908 enabling the heirs to take transfer from me, the Government thus recognizing the practice of private landtrusts.

In 1908 and 1909, however, the situation altered entirely without the knowledge of the Transvaal Indian community and the imperial authorities. Certain Townships Acts were passed, enabling leaseholders in townships to obtain freehold title on certain conditions, which were to be laid down subsequently by the Governor. These laws were drawn in general terms, and were therefore not subject to suspension pending examination by the Colonial Office. The conditions of the grant, however, never came before the Parliament for debate or before the Imperial Government for review, and they contained a clause prohibiting the guarantee from permitting any coloured person to occupy or reside on the property, except as a domestic servant, on penalty of its confiscation without compensation. In effect, a customary right enjoyed by the Indian community, hitherto recognized by the Government and by the courts, was annulled, not by statute, but by regulations that had never come under imperial scrutiny, and it is only recently that the new provisions have come into operation. Last year, in order partly to extend his business and partly to test the validity of these regulations, Mr. Amod Moosa Bhyat purchased a certain freehold in the township of Boksburg, and Mr. L. W. Ritch, lately the Secretary of the London Committee presided over by Lord Ampthill, took transfer in his own name. Mr. Bhyat built substantial business premises thereon, and opened an up-to-date business. But Mr. Bhyat has committed the unpardonable offence of being the first Indian to open a business outside of the Boksburg location, and Boksburg has always considered itself to be a white township. In other words, hitherto, the inhabitants of Boksburg have endeavoured to prevent any Indian getting a footing there though the law permits the issue of a trading-licence anywhere in the Transvaal to an Indian. Accordingly, the Union Government have commenced proceedings against Messrs. Bhyat and Ritch with the object of procuring the cancellation of the title-deeds of the property without compensation to Mr. Bhyat, who finds himself faced, on the one hand, with costly litigation, and, on the other, with ruin. Now, this prohibition of the direct ownership of land has never been accepted by the Indian community, and the Imperial Government

League, and that he should have attacked the Agha Khan and other Muhammadan leaders in the columns of the *Muslim Gazette*.

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In conclusion he states that it was only a short time back that the very existence of the *Nadwah* was in danger, and that the only strength of the *Nadwah* lies in Maulana Shibli and that without his guiding hand it would quickly collapse.

MASHRIQ, 9th April 1912.

14. The *Mashriq* (Gorakhpur), of the 9th April 1912, publishes a contributed article in which the writer deplores the mutual recriminations indulged in by a certain section of the Urdu press and expresses regret that some papers should have made it their special business to call each other disloyal, to foment racial dissensions and to excite religious hatred. He points out that the Italian-Turkish war and the situation in Persia have supplied the Muhammadans with materials on account of which to accuse each other of sedition and disloyalty, though it is a matter of common knowledge that England is well disposed towards both Turkey and Persia. He goes on to say that the Congress party has also been made the subject of ridicule and abuse, though as a matter of fact the Government of India has expressed sympathy with many of the proposals of the Congress, and although Sir Saiyid never opposed the Congress in the sense in which his opposition has been interpreted by his present-day followers. He expresses the opinion that this mistaken course has been adopted by certain papers to further their selfish aims, and to gain an increase in the circulation of the paper by achieving cheap notoriety.

The native press.

In conclusion the writer warns such papers against the consequences of their misguided policy.

LEADER, 10th April 1912.

Indians in South Africa.

15. The following is published in the *Leader* (Allahabad), of the 10th April 1912:—

"Sir,—In the absence of the full text of the White Paper on South African Indian affairs, it is not easy to criticise the publication at all adequately, but the brief cabled summary reveals and conceals sufficient to make some words of comment at this stage advisable; and first of all, we ought to clear the ground. Though the Imperial and Indian Governments are alive to the fact, quite a number of people appear to have failed to realise that the provisional settlement of last May, which has not yet been legalized as promised, dealt with two Transvaal matters only: an undertaking was given, first, to repeal the Registration Law of 1907, a more or less obsolete measure, and secondly, to remove the racial bar from the statute book as to immigration. The settlement did not affect any other Transvaal questions and none at all in the other provinces of South Africa. And the Imperial Government have laid it down as their policy, that in disposing of these two matters, which alone were the subject of passive resistance, they would not be consenting parties to the diminution of rights enjoyed by Indian residents in the Cape Colony or Natal, and presumably in the Transvaal itself.

All these outstanding questions have to be dealt with independently of the settlement, and some are of long standing. The White Paper seems to indicate that the Union authorities are indulging in their old practice of endeavouring to make the public believe that the Transvaal Indians are trying to go behind the terms of that settlement by demanding something new and

impossible; in fact, that they are attempting a breach of faith. I will endeavour, as shortly and concisely as the somewhat complicated facts will permit, to place the situation before your readers, so that they may judge for themselves.

The new Transvaal trouble is as old as the controversy in that territory itself. The Republican Anti-Asiatic Law of 1885 laid it down that no Asiatic could own fixed property, nor could he reside anywhere outside a location for sanitary reasons. These two prohibitions still obtain, and their history is a peculiar one. Though Indians could not get land registered in their own names, either for business, residential or farming purposes, European friends undertook to accept registration in private trust for them. That these agreements, though evasive of the deliberate purpose of the law, were not illegal, was laid down in an *obiter dictum* of the Transvaal Supreme Court in 1905. Moreover, they have received Government authority. Before the law of 1885 came into force, a certain firm of Indians in Klerksdorp bought certain building plots at public auction, subject to payment of monthly licence fees as ground rent. They built substantial business premises thereon. It became customary for all purchasers to pay the licences half-yearly instead of monthly. The Indian firm's European trade-rivals commenced an agitation against them, and the Republican Government thereupon ordered the confiscation of the property on the ground of irregular payment of licences. The Indian firm strenuously protested and after some time the Government agreed to accept the licences and to re-invest them with the property, provided it was registered in the name of some European, and this was done. Another such case of official acceptance of the situation is one in which I was personally concerned. The late Mr. Aboobaker Amod, the pioneer Indian trader in South Africa, bought a certain property in Pretoria before Law III of 1895 came into force, but it was not registered in his name until after that date, and as a result, his heirs were debarred from taking transfer. Years passed, and the property was transferred to me as nominal owner, and as the case was one creating great hardship in the special circumstances, a clause was inserted in the Asiatic Act of 1908 enabling the heirs to take transfer from me, the Government thus recognizing the practice of private landtrusts.

In 1908 and 1909, however, the situation altered entirely without the knowledge of the Transvaal Indian community and the imperial authorities. Certain Townships Acts were passed, enabling leaseholders in townships to obtain freehold title on certain conditions, which were to be laid down subsequently by the Governor. These laws were drawn in general terms, and were therefore not subject to suspension pending examination by the Colonial Office. The conditions of the grant, however, never came before the Parliament for debate or before the Imperial Government for review, and they contained a clause prohibiting the guarantee from permitting any coloured person to occupy or reside on the property, except as a domestic servant, on penalty of its confiscation without compensation. In effect, a customary right enjoyed by the Indian community, hitherto recognized by the Government and by the courts, was annulled, not by statute, but by regulations that had never come under imperial scrutiny, and it is only recently that the new provisions have come into operation. Last year, in order partly to extend his business and partly to test the validity of these regulations, Mr. Amod Moosa Bhyat purchased a certain freehold in the township of Boksburg, and Mr. L. W. Ritch, lately the Secretary of the London Committee presided over by Lord Ampthill, took transfer in his own name. Mr. Bhyat built substantial business premises thereon, and opened an up-to-date business. But Mr. Bhyat has committed the unpardonable offence of being the first Indian to open a business outside of the Boksburg location, and Boksburg has always considered itself to be a white township. In other words, hitherto, the inhabitants of Boksburg have endeavoured to prevent any Indian getting a footing there though the law permits the issue of a trading-licence anywhere in the Transvaal to an Indian. Accordingly, the Union Government have commenced proceedings against Messrs. Bhyat and Ritch with the object of procuring the cancellation of the title-deeds of the property without compensation to Mr. Bhyat, who finds himself faced, on the one hand, with costly litigation, and, on the other, with ruin. Now, this prohibition of the direct ownership of land has never been accepted by the Indian community, and the Imperial Government

have repeatedly urged upon the Transvaal authorities the reasonableness of the amendment of the law giving Indians the right of direct ownership of their own places of residence and business premises. For the Transvaal Government then, in the face of this attitude, to rob the Indian community of an indirect right by apparently innocent measures, whose secretly hostile purpose lies concealed in regulations that did not receive publicity at the time, is a piece of oblique diplomacy on a par with all Transvaal precedents.

The history of the location grievance is somewhat different. The Republican Government attempted to give the expression 'residence in locations' the extended meaning of 'trade in locations.' As the matter was one of life and death to the Indian community, they appealed to the Imperial Government, who, after lengthy negotiations, induced the Republican authorities to agree to arbitration. The award left the interpretation of the law to the courts, which in 1898 gave judgment against the Indians by a majority. Mr. Chamberlain reserved the right to approach the Republican Government, who were induced to stay their hand, but when later on they endeavoured to force all Indians, regardless of status, to reside and trade in locations, their action became one of the avowed causes of the war. At its conclusion, the Indians found that the new Government were enforcing the very legislation against which they had protested in Republican days, and they were obliged to seek the protection of the Supreme Court, which reversed the old High Court's judgment, and sternly rebuked the British authorities for their inconsistency. Undismayed, an attempt was made to over-rule the Supreme Court's decision by fresh legislation, but this was prevented by a despatch of Mr. Lyttleton, the then Colonial Secretary, on the late Sir Charles Dilke's intervention. The Imperial Government then laid down the policy that they would not accept legislation taking away rights that had been declared by the Supreme Court. In 1908, however, against the protests of the Indian community they reversed this policy by sanctioning the old law which prohibited all coloured persons on mining areas from residing on or occupying for any purpose any land situated in such an area on penalty of criminal prosecution. The courts have held that the rights possessed when the Act came into operation are local and personal, and are current so long as the holder remains in the same place but are not transmissible. The effect of the law is to take away an existing actual or potential right, and, sooner or later, to drive the Indian population into locations for purposes of residence and trade, resulting in their eventual ruin and virtual expulsion from the province.

These, then, are the main causes of the present trouble in the Transvaal, apart from those giving rise to the recent passive resistance agitation. It is plain that, immoral as is the 'freezing out' policy of the Union Government, the Indian population, who had no voice in its making and who will be ruined by its enforcement, are no party to it at all and have always protested against its underlying principles, in which they have, on various occasions, been upheld by the Imperial Government and the Transvaal courts. I venture to think that they have a claim upon the active sympathies of the people and Government of this country in their effort to expose a wrong and to procure its removal.

BOMBAY:
April 4. } H. S. L. POLAK."

TOHFA-I-HIND, 11th April 1912.

Mr. Montague's speech at Cambridge.

16. The *Tohfa-i-Hind* (Bijnor), of the 11th April 1912, refers to the speech recently delivered by Mr. Montague at Cambridge, and remarks that the frank and impressive speech of the Under Secretary for India was bound to be appreciated by the Indians and to create in them a feeling of greater attachment to the Throne. The editor says that it is the duty of the State to act according to the wishes of the people and not to place obstacles in the way of the advancement of its subjects.

He refers to the intention of Government to confer Home Rule on Ireland, and expresses the hope that India also will get Home Rule some day. He goes on to say that before Indians ask for self-government they should prove themselves equally capable with the Irish, and that if Indians become united success is sure to attend them.

17. The *Advocate* (Lucknow), of the 11th April 1912, expresses the hope that the expectations raised in the minds of the Indian public by Lord Carmichael's brief administration in the Madras Presidency will be successfully accomplished in Bengal, and that his real statesmanship and genuine sympathy for the aspirations of the people under his charge will result in Bengal making steady progress in all directions. The editor observes that His Excellency's success in Bengal will depend up on his ability to secure the confidence and co-operation of the people as well as of the officials, and that his powers of persuasion, conciliation and tact will stand him in good stead. He notes that his replies to the addresses of welcome fully sustain the reputation that he possesses of being a straightforward and sincere administrator. The editor approves of his replies to the Mnhammadan and Anglo-Indian Defence Association addresses in which he frankly told them that it was his duty to hold the scales evenly between all sections of the people and that he would administer justice to all alike.

ADVOCATE, 11th April 1912.

The new Governor of Bengal.

18. Shiva Prasad Gupta from Benares writes along letter to the *Leader* (Allahabad), of the 12th April 1912, in which he draws attention to the fact that, though Delhi is to be the seat of the Government of India, there is no public life there worth the name nor any means of building it up in the near future. In these circumstances he urges all public-spirited people to take active measures to remedy the defect, chief among which he recommends the establishment at Delhi of influential newspapers both in English and in the vernacular.

LEADER, 12th April 1912.

Public opinion at Delhi.

In the same letter he refers to the lack of organization among the non-official members of the Supreme Legislative Council, and suggests that it is owing to the fact that they get very little chance of meeting one another. He suggests that this dis advantage could be avoided to a great extent if arrangements were made to provide accommodation for as many members as possible in one place so that they would come more into contact with one another than was possible at Calcutta. He says that if they were to meet in a club daily and settle unofficially about their work in the council, the business would be done more methodically, and the weakness and divisions among themselves would be removed, and he suggests the building of a club house at Delhi with accommodation for all the non-official members of the Imperial Council and a good political library and reading room. This building, he says, should contain a whole-time office of the Indian National Congress and a large hall for holding the session of the Congress there whenever it may be desirable to do so. He remarks that from the funds raised for the building a portion should be allowted for starting daily papers in Hindi, Urdu and English. He expresses the opinion that the entire scheme could be accompublished at a cost of five lakhs of rupees, and that it should not be very difficult to raise that sum from the eight major provinces.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

19. The *Musáfir* (Agra), of the 5th April 1912, expresses disapproval of the action of Government in obtaining, through the Resident at Kashmir, the release of one Hayat Ali and some other Muhammahans who had been convicted and sentenced to death by the highest tribunal in the Kashmir State for robbery and murder.

MUSAFIR, 5th April 1912.

British interference in Kashmir.

The editor remarks that Government was wrong to have interfered in the internal affairs of Kashmir, and he suggests that, now that it has unfortunately intervened on behalf of the culprits, Government should appoint a Commission to hold a regular trial and punish the offenders for the heinous crime committed by them.

IV.—Administration.

(a)—Judicial and Revenue.

Nil.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

SHUBH CHINTAK, 3rd April 1912.

The Allahabad Municipality.

20. The editor of the *Shubh Chintak* (Allahabad), in the issue of the 3rd April 1912 (received on the 8th April), complains of the inconvenience caused by the *halwais* collecting leaves for their stoves on the pavement of the road near the Gudri bazaar in the Chowk and by the congregation of hawkers in the neighbourhood of the new clock tower. He asks the police to make arrangements to keep the road clear for traffic.

LEADER, 11th April 1912.

The proposed Garhi-ki-Sarai park at Allahabad.

21. The *Leader* (Allahabad), of the 11th April 1912, publishes a letter from the Secretary of the Allahabad Trades' Association stating that the minority who voted against the proposed Garhi-ki-Sarai park were not opposed to the park itself but only to the site alone. The editor expresses the hope that the proposal will be approved by the Commissioner.

ZUL QARNAIN, 7th April 1912.

Sale of meat by Muhammadan hawkers in Islamnagar.

22. The *Zul Qarnain* (Budaun), of the 7th April 1912, expresses satisfaction at the order passed by the sub-divisional officer on the 4th April, permitting the sale of meat by Muhammadan hawkers in Islamnagar, and observes that Muhammadans will now have no cause for complaint.

Referring to the *Zul Qarnain's* comments on the action of the sub-divisional officer in passing an order without verifying the signatures of the applicants (vide Selections No. 13 of 1912, paragraph 42), the editor remarks that he did not mean to impugn the honesty or fair-mindedness of the officer, but that he had, with the best of intentions, simply criticised the procedure, which he considered to be wrong. He goes on to say that to err is human, but the person who does not cling obstinately to his mistakes is to be congratulated, and he concludes with the remark that an officer, who does justice without any consideration of caste or creed, is worthy of all praise.

RAHBAR, 7th April 1912.

Sanitary service in municipalities.

23. The *Rahbar* (Moradabad), of the 7th April 1912, expresses disapproval of the proposal for the institution of a provincial sanitary service for the municipalities of the United Provinces under government control, and remarks that the chief aim of Lord Ripon in introducing local self-government in India was to make it a training ground for self-government in the country. The editor expresses regret that officials of the present day should have persistently opposed the real object for which municipal boards were established, and in this way have prevented its accomplishment. He agrees that the proposal to institute a sanitary service was in itself commendable, but that in execution it will be most unfortunate, in that health officers will in future have to look to Government for orders. He states that even now most of the highly-paid municipal officials, who are wholely and solely subordinate to the municipal board, do not consider their responsibility to the municipal commissioners, and he expresses the opinion that when the health officers will be made directly responsible to Government, differences will be bound to arise, and those officers, instead of being of any use to the municipalities, will simply become a burden on their finances.

MASHRIQ, 9th April 1912.

Separate electorates.

24. The *Mashriq* (Gorakhpur), of the 9th April 1912, publishes a letter from the Secretary of the Ghazipur Muslim League in which the writer complains that no action has yet been taken, although representations were made to the Local Government that separate electorates should be granted and that the ward rolls should be prepared in such a way that the number of Hindu and Muhammadan voters should be equal, and that the Hindus and Muhammadans should get an equal number of seats on the municipal and district boards.

Referring to this letter the editor points out that the tension of feeling between the Hindus and Muhammadans has been growing owing to the competition for seats on municipal and district boards, and he says that it is eventually bound to lead to litigation and result in breaches of the peace. He urges that if Government be desirous of preserving amicable relations between the two communities it should introduce the system of separate electorates.

(c)—Education.

25. The *Jain Gazette* (Jalesar, Etah), of the 3rd April 1912 (received on the 8th April), refers to a collection made by one Murlidhar, Station Master of Ugarpur, in *muhalla* Dhuliaganj, Agra, for the Hindu University Fund, and remarks that it was not difficult for one man to collect as much as Rs. 100 when once the people had realized that the spreading of education was the noblest of all works. He urges the need for instructing the people that education is essential to progress and true life.

JAIN GAZETTE, 3rd April 1912.

The proposed Hindu University.

26. The *Abhyudaya* (Allahabad), of the 11th April 1912, contains an article contributed by S. P. Bharadwaj, in which the writer observes that defective education and want of character are the causes which have led to the degeneration of India. He remarks that there is a hope for the Hindus only if they reform their character and educate their countrymen properly. He asks them therefore to promote the proposed Hindu university scheme by liberally contributing towards its funds, and expresses regret at the apathy of the people of the Agra division who have not yet contributed anything to the fund. He urges Nathpal Singh *(sic)* and other leading men of the Agra division to do something for the good of their country by making some contribution.

ABHYUDAYA, 11th April 1912.

The proposed Hindu University.

27. The *Advocate* (Lucknow) of the 7th April 1912, refers to the letter addressed by Her Highness the Begam of Bhopal to the Indian public on the subject of female education in India, and the scheme for imparting it, and expresses the hope that the matter will receive the support of all patriotic Indians and Her Highness's appeal will receive a hearty response.

ADVOCATE, 7th April 1912.

Her Highness the Begam of Bhopal and female education.

28. The *Muslim Gazette* (Lucknow), of the 10th April 1912, commends Her Highness the Begam of Bhopal's proposal to establish a school for the education of Muhammadan girls, and says that the progress of the country is dependant on the advancement of female education.

MUSLIM GAZETTE, 10th April 1912.

Her Highness the Begam of Bhopal and female education.

The editor, however, expresses apprehension lest the abuses of the West should be introduced in the course of establishing such an instituion, which would tend to weaken the foundations of the Muslim religion and nationality, and he asks Her Highness to provide carefully against the possibility of such a danger in her scheme.

29. The *Rohilkhand Gazette* (Bareilly), of the 8th April 1912, refers to the meeting held at Bombay under the presidentship of Sir George Clarke to discuss the means for the education of the children of Europeans and Eurasians in India, and remarks that the speech of His Excellency the Governor of Bombay to the effect that education for Europeans and Eurasians must be free and compulsory can only be commended by the supporters of the principle of free and compulsory education in India when the same principle is extended to the Indians, who are comparatively poorer than Europeans and Eurasians, and who deserve to be treated with greater consideration in the matter.

ROHILKHAND GAZETTE, 8th April 1912.

Education of Europeans and Eurasians in India.

30. The *Abhyudaya* (Allahabad), of the 11th April 1912, contains a contributed article in which the writer criticises the language of the Hindi in the translation paper set in the last High School scholarship examination, and invites the attention of the educational authorities to the matter. He urges the importance of the examiner, who sets the paper for the examination, knowing the language thoroughly.

ABHYUDAYA, 11th April 1912.

The High School scholarship examination.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

ADVOCATE, 11th April 1912.

The Industrial Conference.

31. The *Advocate* (Lucknow), of the 11th April 1912, says that the most important resolution passed at the Industrial Conference at Cawnpore was that relating to the excise duties, and urges the abolition of the excise duty on the produce of Indian mills, in view of its injurious effect on the indigenous industry.

With regard to the resolution on the sugar industry the editor expresses doubt as to whether anything of read benefit can be done in the matter.

LEADER, 11th April 1912.

The Industrial Conference.

32. The *Leader* (Allahabad), of the 11th April 1912, commenting on the proceedings of the sixth session of the United Provinces Industrial Conference, remarks that, except in point of attendance, it was a great success, and that this was mainly due to the valued contribution made by several official and non-official Europeans. The editor observes that the problems of India's industrial development are so difficult and complex that they can only be solved by action of the Government and the people, both Europeans and Indians.

The editor commends Mr. Silver's presidential speech, and says that the views expressed by him were very sound. He refers particularly to Mr. Silver's condemnation of the imposition of the excise duty on all cotton cloth manufactured in India, and describes it as an indefensible impost levied at the bidding of influential manufacturers in England. He suggests that a measure of justice would be done to Indians if the impost were levied only on those descriptions of cloth which are also imported from Lancashire, and only on so much of this cloth as is actually sold in India, and if the proceeds of the duty were devoted to the education of mill hands or to the extension and improvement of cotton cultivation.

Referring to the resolution on the organization of industries and the *swadeshi* movement, the editor suggests that the people, instead of fighting shy of industrial enterprises, should study the causes of their failures, and try to avoid them in future by proceeding on well-considered lines, and he concludes by expressing approval of the way in which production, distribution and consumption were severally dealt with in the resolution.

ABHYUDAYA, 7th April 1912.

Plague mortality.

33. The *Abhyudaya* (Allahabad), of the 7th April 1912, challenges the accuracy of the figures in the statement of plague deaths for the week ending 30th March 1912, seeing that more than thirty-three deaths were reported to have occurred in Allahabad on each day during that week.

LEADER, 10th April 1912.

Anti-vaccination and vivisection.

34. The *Leader* (Allahabad), of the 10th April 1912, publishes the representation made to the president of the Bombay Corporation, under the heading "Against Medical Tyranny" sent by Labhshankar Laxmidas from Bombay, in which he referred to the proposals for school medical inspection in the city of Bombay and for the foundation of a school of Tropical Medicine, and asked that, before giving doctors powers to inspect school children, the Corporation should take care that such powers were not abused in the way of forcing the unfortunate children to be vaccinated or inoculated for plague, cholera, consumption or any other disease, or to be carried away to a sanatorium.

He quoted cases from several papers and magazines to show the extent to which medical tyranny was carried on in the West, and mentioned the special societies and periodicals which existed in England for dealing with cases of medical cruelty to men as well as animals.

He asked for a guarantee from the Corporation to the effect that no medical tyranny or vivisection of men or animals should be allowed under the proposed new schemes.

35. The *Leader* (Allahabad), of the 12th April 1912, refers to that portion of the Hon'ble Colonel Manifold's speech in the Provincial Council in which he opposed any expenditure of fund, on the *ayurvedic* and *unani* systems of medicine and expresses disapproval of Colonel Manifold's condemnation of the indigenous systems. The editor remarks that if the two systems are not progressive it is not because of their inherent inability to develop on sound lines, but because patronage is withheld from them, and he refuses to believe that they are equalled as yet by alopathic medicine, in their power to effect radical cures of chronic ailments. He contends that it would be no retrogression if Government were to encourage them, seeing that the mass of the people still have more faith in indigenous medicines than in the alopathic system. He considers that an annual expenditure of a lakh or half a lakh of the public revenues on the *ayurvedic* and *unani* systems of treatment would be much appreciated by the Hindu and Muhammadan communities, and would probably promote the public good, and he expresses the hope that Government may yet reconsider its decision on the matter.

LEADER, 12th April 1912.

The *ayurvedic* and *unani* systems of medicine.

36. The *Leader* (Allahabad), of the 12th April 1912, refers to the rate of mortality among all the communities during the year 1910-11, and says that the figures revealed an extremely unsatisfactory state of public health in the United Provinces. With regard to the Sanitary Commissioner's remarks that owing to the want of funds a large number of municipalities, which were anxious to execute sanitary works, could not give effect to their desire, the editor enquires whether in these circumstances it can be doubted that the expenditure on sanitation and medical relief in these provinces require to be considerably increased.

LEADER, 12th April 1912.

Public health in the United Provinces.

37. The *Rahbar* (Moradabad), of the 7th April 1912, condemns the *begar* system as well as that for the compulsory supply of *rasad*, and remarks that in the same way that *begar* serves no useful purpose to Government but simply helps to fill the pockets of some oppressive and iniquitious subordinate officials, so the system of forced supply of *rasad* is of no use except to satisfy the greed of some rapacious subordinates, specially when things can be had easily on payment of a reasonable price. The editor invites the attention of Government to the fact that all officials receive allowances when on tour, and have therefore no right to force zamindars to supply provisions, and he suggests that Government should make an example of one or two offenders in order to put a stop to the reprehensible practice.

RAHBAR, 7th April 1912.

The *begar* and supply of *rasad*.

38. In the course of a note on the increase in the excise revenue of the United Provinces for the year 1910-11, the *Leader* (Allahabad), of the 9th April 1912, invites attention to the considerable amount of illicit sale of cocaine carried on in the country by organized smuggling which eluded detection. The editor suggests that the drug being imported chiefly from Germany, the Government of Germany should be approached in order to restrict its import and to make it impossible for private individuals in India to purchase it from that country. In conclusion he remarks that the evil was daily growing more serious and he urges that something should be done to check it.

LEADER, 9th April 1912.

Cocaine smuggling in India.

39. The *Leader* (Allahabad), of the 9th April 1912, refers to the increase in the sea-borne trade of Bengal during the year 1910-11, and remarks that the exports of Bengal consist mainly of raw materials, from which it is obvious that, if foreign countries were shut out by a high tariff wall under the imperial preference scheme, the export trade of Bengal would considerably go down. The editor expresses the opinion that the diminution of the sea-borne trade of Bengal with countries outside the British Empire would be calculated to effect India injuriously for some time, in that it would lead to the dislocation of several existing trades by cheapening raw commodities, and that it might deprive other countries of facilities for obtaining raw products, but he doubts whether there would be any considerable increase in exports and imports between Great Britain and India. He says that it does not require much foresight to predict that the effect of an imperial preferential tariff on India would be a considerable reduction of exports, a fall

LEADER, 9th April 1912.

Bengal's Foreign Trade and Imperial preference.

in the value of raw products, and an appreciable decrease in the import trade throughout the country.

LEADER, 11th April 1912.

The *sikka* of King George.

40. The *Leader* (Allahabad), of the 11th April 1912, publishes a contributed article in which the writer invites attention to a *sikka* composed by Saiyid Ali Naqi Sahib of Lucknow on the occasion of the coronation, which, translated into English, reads as follows :—

"Struck coin our Darius on silver and gold,
George V, King of land and seas."

The writer says that it is a *sikka*, *saja* and *tarikh* all in one and as such stands unsurpassed and unrivalled. He describes that it is a *sikka*, in that it is an impression intended for a coin, a *saja* as it is a verse which contains the name of a person, and lastly it is a *tarikh* because the numerical values of the letters of the last verse, if added together, give the year 1911 (the year of the darbar).

ADVOCATE, 11th April 1912.

Muhammadans and Hindus in Oudh.

41. The *Advocate* (Lucknow), of the 11th April 1912, has the following :—

"MUHAMMADANS AND HINDUS IN OUDH.

The *Indian Daily Telegraph*, commenting on His Honour the Lieutenant Governor's remarks about the estrangement between the Hindus and Muhammadans, writes : 'In Oudh, emissaries of the *Arya Samaj* and agitators of more virulent sort have been known to visit leading Hindu landowners and order them—under dire penalties—to dispense with the services of their Muhammadan employés, a step few of the landed gentry cared to take. At elections too we have received reliable information of voters being threatened with loss of caste should they not support the Hindu candidate, procedure familar to the Irish peasantry, whose priests invoke the wrath of Mother Church on anybody daring to vote in accordance with his real inclinations and the merits of respective candidates, apart from their religious opinion.'

The only comment which one is tempted to make on the above statement is that all this is pure fiction. It is such wild and unfounded accusation that create friction more than anything else."

HINDUSTANI, 12th April 1912.

The proposed memorialto Sir John Hewett.

42. A correspondent who signs himself "THAKUR RANBIR SINGH OF DAHIAWAN" contributes an article to the *Hindustani* (Lucknow), of the 12th April 1912, in which he suggests that the proposed memorial to Sir John Hewett by the taluqdars of Oudh should take the form of an educational institution, and should consist of a *zamindar* school to be known as the Hewett School to be attached to the present Colvin School at Lucknow.

He says that it would not be advisable to introduce the *zamindari* course in the Colvin School, as many young men, who study at home or at other schools, would not be able to avail themselves of its benefits. He suggests that at the proposed Hewett School rent and revenue laws, agriculture and principles of *zamindari* management should be taught, and that the period of instruction should extend over one year. In the case of the students of the Colvin School he suggests that this special course should be finished in three years, in order that it may not interfere with the literary education of the students. In conclusion he says that the amount of money required for a boarding house to accommodate about twenty students at the beginning, and that the farm which will not be very expensive, should be met by contributions from the taluqdars, and that the deficit, if any, by the Taluqdars' Association.

LEADER, 13th April 1912.

The free use of arms in the Punjab.

43. The *Leader* (Allahabad), of the 13th April 1912, has the following :—

"As will be seen from the telegram in another column the Lieutenant Governor of the Punjab, having regard to the increase of violent crime in his province, proposed to the Government of India that he should be allowed to let the villagers be armed freely, but the higher authority disagreed with the proposal. We regret the decision of the Government of India. It is their policy under the Arms Act which has made the population incapable of self-protection. They are not in a position either to defend themselves against attack or even to

save their crops at times against the depredations of beasts and birds. The policy, inaugurated by Lord Lytton's government and continued till now, is a very unsound one and ought to be abrogated. Meanwhile we are glad to be told by Sir Louis Dane that His Honour has asked deputy commissioners to grant licenses for arms freely.

V.—Legislation.

Proposed amendment in Muhammadan law.

44. Referring to the Hon'ble Mr. Jinnah's proposal to introduce legislation in the Imperial Legislative Council to effect necessary changes in the existing Muhammadan law, the editor of the *Mashriq* (Gorakhpur), in the issue of the 9th April 1912, remarks that there would be no opposition to the measure, if the legislation be devised in order to include in the new Act all those legal precepts of the Muhammadan religion which had been previously left out by the original framers of the law. MASHRIQ, 9th April 1912.

He says that if however it be intended to tamper in any way with the legal principles of the Islamic faith, it will cause deep resentment among the Muhammadans, and concludes by expressing the hope that such legislation will be strongly opposed by the Hon'ble Mr. Saiyid Ali Iman and by other Muhammadan members of the Council.

Proposed amendment in Muhammadan law.

45. The *Muslim Gazette* (Lucknow), of the 10th April 1912, reproduces an article from the *Muslim* (Poona) which condemns the Hon'ble Mr. Jinnah's proposals to amend the Muhammadan law, and urges that the Hon'ble member had no right to inflict his personal views upon the Imperial Council. The editor remarks that Mr. Jinnah is a representative of the Muhammadans of the Bombay Presidency in the Council and that he is in no way entitled to put forward a proposal which he knew was opposed to the religious belief and national feeling of his electors. He says that Mr. Jinnah should have realized his position in the Council as the representative of a community before expressing his private opinions. In conclusion the editor suggests that a public meeting be convened to censure the conduct of Mr. Jinnah, and to put on record that his electors have now no confidence in him and that he does not represent their views. MUSLIM GAZETTE, 10th April 1912.

The Elementary Education Bill.

46. The *Mashriq* (Gorakhpur), of the 9th April 1912, takes exception to the view that the Muhammadan papers which opposed the Hon'ble Mr. Gokhale's Elementary Education Bill expressed genuine Muhammadan public opinion. The editor points out that the Hon'ble Mian Muhammad Shafi is evidently not yet acquainted with the condition and needs of the Muhammadan community, and remarks that those who opposed Mr. Gokhale's bill appear to be totally ignorant of the requirements of the country. MASHRIQ, 9th April 1912.

The Elementary Education Bill.

47. The *Leader* (Allahabad), of the 12th April 1912, has the following :— LEADER, 12th April 1912.

"Nawab Abdul Majid in his speech on the Elementary Education Bill, the language of which for correctness and elegance favourably compares with that of the Hon ble Malik Umar Hayat Khan, said that attempts were being made in the United Provinces 'to create a Hindi language.' All whom it may concern will please note that there has not been and is not a Hindi language: it may only be created in the future if the reprehensible attempts of certain anti-Muslim Hindu zealots were unfortunately to succeed. It is obvious that Nawab Abdul Majid never went for instruction to the late Shams-ul-Ulama Dr. Saiyid Ali Bilgrami."

The *Waqf* Validation Bill.

48. The *Mashriq* (Gorakhpur), of the 9th April 1912, refers to the *Waqf* Validation Bill and says that the rights of daughters are already ignored and that they are treated as negligible quantities, and expresses apprehension that when the bill is passed all the property be vested in the name of the eldest son and the rights of the daughters would be neglected. MASHRIQ, 9th April 1912.

The editor suggests that as the *Waqf* Validation Bill will not be introduced within a year, and that this subject will be thoroughly discussed in view of its importance.

TAERIK, 7th April 1912.

The Court of Wards Act.

49. The *Tafrih* (Lucknow), of the 7th April 1912, publishes a contributed article in which the writer expresses approval of the passing of the Court of Wards Act in the Provincial Legislative Council, and says that it will save the properties of zamindars and taluqdars from falling into the hands of *mahajans* and money-lenders.

He says that sometimes the relations between a ward and the manager of his estate are not amicable, and suggests that Government should advise the managers to treat their wards as friends and not as their subordinates. He also suggests the creation of a post of Inspector General of Court of Wards, whose duty should be to inspect the offices under the Court of Wards and to ascertain the relations between the managers and their wards.

ADVOCATE, 7th April 1912.

The Orissa Tenancy Bill.

50. Referring to the refusal of His Excellency the Viceroy to give his assent to the Orissa Tenancy Bill, which has given cause for indignation to some of the Anglo-Indian papers, the *Advocate* (Lucknow), of the 7th April 1912, remarks that the Anglo-Indian co-temporaries, who have roused themselves to such a high pitch of excitement over the matter, should remember that this is not the first occasion that a Viceroy has thought it necessary to withhold his assent to a measure passed by a provincial Government. The editor refers to the Punjab Colonization Bill which was vetoed by Lord Minto, and expresses appreciation of the action of the Viceroy in making use of his constitutional power in the matter of the veto.

VI.—Railway.

LEADER, 12th April 1912.

The Oudh and Rohilkhand Railway.

51. A correspondent writes to the *Leader* (Allahabad), of the 12th April 1912, to complain that the office of the Traffic Superintendent, Oudh and Rohilkhand Railway, does not always close for gazetted holidays and that it was open even on Good Friday, and that when all the clerks had come to office an order was circulated at noon that the office was to be closed for the day. He invites the attention of the Manager of the Oudh and Rohilkhand Railway to the matter.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

LEADER, 10th April 1912.

The Social Conference.

52. Commenting on the proceedings of the Social Conference held at Cawnpore, the *Leader* (Allahabad), of the 10th April 1912, remarks that but for the poor attendance the conference may be said to have been a success. The editor compares favourably Mr. Ganga Prasad's presidential address with those of the past presidents of the conference, and endorses the well-merited tribute paid by him to the late Sroti Shankar Lal. He expresses satisfaction that it was the intention of the late Srotiji's son to devote himself to the promotion of the cause of widow re-marriage, and he entertains the hope that he will receive the practical support and sympathy of all earnest and progressive members of the community.

In noticing the resolutions passed by the conference he specially commends the resolution on Hindu marriage and suggests that if the word "inter-marriage" be substituted for "widow-marriage" in the preamble of the Hindu Widows' Re-marriage Act of 1853, the whole preamble will be admirably applicable to the present occasion.

ADVOCATE, 11th April 1912.

The Social Conference.

53. Commenting on the proceedings of the Social Conference held at Cawnpore, the *Advocate* (Lucknow), of the 11th April 1912, remarks that one noticeable feature of this year's conference was that the principal addresses were delivered in the vernacular.

With regard to Mr. Basu's bill the editor observes that when the *Shashtras* supported marriages between the different castes of the Hindus, the State could surely help the cause of social reform in the Hindu community by legalising a system of marriage for which there was a growing demand in the country.

54. The *Anand* (Lucknow), of the 11th April 1912, remarks that the passing of resolutions on social reforms year after year in social conferences is of no use, seeing that no one acts according to them. The editor observes that no practical benefit has yet accrued to the people, who regard these conferences as mere shows, and he advises that steps should be taken to make these conferences practical in their work. He says that only those people who really work earnestly can remove the poverty and the degraded condition of India.

ANAND, 11th April 1912.

The Social Conference.

55. The *Bharat Dharm Neta* (Benares), of the 1st April 1912 (received on the 9th April), contains an article contributed by one *Advaitanand*, in which the writer expresses disapproval of the re-marriage of widows.

BHARAT DHARM NETA, 1st April 1912.

Re-marriage of widows.

56. The *Leader* (Allahabad), of the 10th April 1912, has the following :—

LEADER, 10th April 1911.

The Indian women.

"Would we made every one of our daughters a gift and a benediction—would we ceased to seem and lived a true life and washed away our manifold sins against woman. We hurry her from her infancy—through physical tortures—through a joyless childhood, without opportunities for playing or learning, into the bonds of early matrimony—into the miseries of early widowhood. We sin against her as a baby—we sin against her as a wife as a daughter-in-law, as a mother, as a widow. And what is more, we are hardly conscious of sinning—so benumbed has become our sense of duty—our sense of fair play—and even our common sense as to what is good for us and for our country. I do not want you to revolutionize your society, I do not ask you to introduce Western fashions and Western modes of life. But I do ask you to give up your apathy—to rouse yourself from your terrible lethargy, and do the barest justice to your women.—MR. DAYARAM GIDUMALL."

57. The *Brahman Sarvasva* (Etawah), for February 1912 (received on the 8th April), contains an article contributed by Mela Ram Vaishya of Delhi, in which the writer quotes passages from Shaikh Sadi's works and from the *Qoran* to demonstrate that these books teach Muhammadans to be merciful, and he expresses surprise at their cruelty.

BRAHMAN SARVASVA, February 1912.

The protection of cows.

He concludes the article with a prayer in which a cow is represented as beseeching the Muhammadans to have pity on her, on the ground that she supplies milk to both Hindus and Muhammadans, and that her young ones also serve them. She says that if the Muhammadans had any grudge against the Hindus it was not just to sacrifice her for the sake of that, and that so long as Muhammadans will not give up beef-eating, and Government will not favour the cow the people are sure to suffer from recurring famines.

In the same issue of the journal a peice of poetry in Sanskrit is also published, in which the writer praises cow-worship, and observes that the person who worships the cow gets prosperity in this world and heaven after death. He expresses regret that the people of *kaliyug* are ignoring it, and urges them to worship cows and to open *gaushalas*.

58. The combined number for March and April 1912 (received on the 11th April) of the *Theosophy in India* (Benares) has a long article by Babu Bhagwan Das, M.A., the joint secretary of the Indian section of the Theosophical Society, who is the editor of the magazine. The article, entitled the "Theosophical Society and the Order of the Star in the East" opens with the remark that the writer has received many communications of enquiry, doubt, suspicion and condemnation regarding the activity which centres round the expressions "the Coming Christ," "*Alcyone*" and the "Order of the Star in the East." He goes on to quote from a letter received from Reigate in England complaining that Mrs. Besant was changing the avowed neutrality of the Theosophical Society for a partisan attitude to a prophesied *avatar*. He complains that Mrs. Besant, as president of the Theosophical Society, has been acting *ultra vires* and against the published

THEOSOPHY IN INDIA, March and April 1912.

Theosophy and the Order of the Star in the East.

objects and rules of the Theosophical Society. In this connection he expresses himself in the following terms :—

"I therefore wish to place upon record here my own conviction as a Councillor of the Theosophical Society and as Councillor and General Secretary of the Indian section of the Theosophical Society for this year, and as a member and servant of the Theosophical Society for the past twenty-seven years, that the Order of the Star in the East, or any belief connected with it or in any Coming Christ or Alcyone, and much more so any such belief as is embodied in the fantastically extragavant words of the *Adyar Album* (which words, surely, could not have been published with the knowledge of Mrs. Besant) is *no more an integral or essential part of the Theosophical Society and its constitution* than the Benares Central Hindu College, or the Delhi and Madura Girls' Schools or the Ceylon Buddhist Colleges and Schools, or the Madras Panchama Schools, or any Co-Masonry Lodge or any of the other thousand and one local and special activities in which individual members or lodgers may be and are interested."

He asserts the entire independence of the Theosophical Society from any "person cult". He complains that the official journals of the Theosophical Society should have been employed for encouraging such a "person cult". Mrs. Besant's presidential letter, which was reproduced in *Theosophy in India* for December 1911, was the subject of particular complaint, because she advocated in it the 'shaking out' of the 'feeble members' and 'half-hearted adherents' of the cult of Alcyone, which seemed to suggest that the Theosophical Society would in future substitute for its present three objects a belief in a coming Christ and Alcyone. Babu Bhagwan Das expresses the hope that Mrs. Besant did not intend to convey such an unhappy impression. He admits that the Order of the Star in the East may possibly be useful for people of a certain type of mind, and that those who were not yet ready to become Fellows of the Theosophical Society might become members of the Order of the Star in the East. He expresses anxiety on account of such a determined effort being made to supersede the Theosophical Society by the new order, and in this connection he says that he has often felt latterly that the energies of the Theosophical Society as a body were being frittered away in too many side-activities of minor importance (Golden Chain, Leagues of Service, Sons and Daughters of India, Order of the Rising Sun, Order of the Star in the East, &c., succeeding and mostly replacing one another with great rapidity), instead of being concentrated one-pointedly in a carefully-thought-out and well organized plan of definite and progressive work under each of the three objects.

MUSLIM GAZETTE, 10th April 1912.

The annual Conference of the *Nadwah*.

59. The *Muslim Gazette* (Lucknow), of the 10th April 1912, has an article in which the editor reviews the resolutions passed at the annual conference of the *Nadwah* at Lucknow, and asks his co-religionists to agitate in favour of the resolution for securing to all Muhammadan government servants two hours' leave for saying their prayers on Fridays.

Referring to the resolution regarding the grant of *jagirs* to *khatibs* and *imams* in the Nizam's Dominions, the editor points out that most of the *imams* and *khatibs* receive no religious education, and suggests that representations should be made to His Highness the Nizam that proper arrangements should be made for their education.

In conclusion he invites the attention of Government to the resolution relating to *waqfs*, and remarks that Government will earn the everlasting gratitude of its Muhammadan subjects by assenting to legislation on the lines desired by them.

IX.—Miscellaneous.

Nil.

C. E. W. SANDS,

Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD :
The 13*th April* 1912.

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Nil.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian ...	Lucknow ...	Quarterly...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 37 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Gulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 „
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; B.A. Arya; 31...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 „
15	~~Leader~~	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 31 ...	2,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	1,500 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 36 ...	200 „
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 41... ...	1,000 „
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-us-Zama Asar; Muhammadan; 45.	400 „
22	Al Kwárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Abid-ur-Rahmán; Muhammadan; 40.	625 „
27	An Nasir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.... ... Zafar-ul-Mulk Ulvi	400 „
28	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34 ...	900 „
29	Árya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 33	850 „
30	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 43...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam ...	200 „
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 24.	600 „
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 40.	400 „
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 36.	500 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ..	Muhammad Taqi; Muhammadan; 29	525 „
38	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Old Boy	Benares ...	Monthly ...	Itrat Husain, B.A.; 39	1,000 copies.
40	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,
41	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 ,,
42	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
*43	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 ,,
44	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	500 ,,
45	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
47	Vaishya Hitkári	Meerut ...	Do. ...	Ram Dayal Vidyarthi; 35... ...	709 ,,
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
49	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	400 ,,
50	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 ,,
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 75.	200 ,,
†52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 ,,
53	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
54	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jain; 29	1,000 ,,
55	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
56	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 35 ...	125 ,,
57	Vyápári and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 ,,
58	All India Shia Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubárak Ali; 32	600 ,,
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din Kamboh Muhammadan; 54.	1,050 ,,
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 ,,
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 32 ...	800 ,,
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 ,,
66	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 ,,
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 ,,
71	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
*72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
74	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 ,,
76	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 ,,
77	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 26 ...	1,800 ,,
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyad-Ibn-Ali; Muhammadan; 47 ...	450 copies.
80	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 54.	400 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 ,,
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	300 ,,
84	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 ,,
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahúr Ahmad; Muhammadan; 26.	300 ,,
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 ,,
87	Taftíh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
88	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 ,,
89	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 33 ...	400 ,,
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 ,,
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 ,,
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 ,,
93	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 ,,
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 ,,
	Arabic-Urdu.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
96	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan Chaudhari; Brahman; 56.	100 ,,
98	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 ,,
99	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	450 ,,
100	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 ,,
101	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	405 ,,
102	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 55	700 ,,
103	Dehátí	Benares ...	Do. ...	Gulab Chand Shrivástava; Kayasth ...	600 ,,
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 ,,
*105	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.; 40 ...	1,000 ,,
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt Naithani; Brahman; 36.	600 ,,
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 ,,
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do.	...	300 ,,
109	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26.	650 ,,
†110	Jain Nári Hitkári	Deoband (Saharanpur).	Do.	Jyoti Prasád; Jain; 29	1,000 ,,
111	Jásúa	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 ,,
*112	Jiwan	Cawnpore ...	Do. ...	Rám Prasád Misra; 22	1,000 ,,
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 37 ...	450 ,,
114	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra; 46 ...	1,500 ,,
*115	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	400 ,,
*116	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 ,,
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 27 ...	1,600 ,,
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 ,,
†119	Náráyani or Vedánta Patriká ...	Fyzabad ...	Do. ...	Munshi Rám Nandan, Kayasth; 32 ...	325 ,,
120	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri; 37	1,000 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nigamágam Chandriká ...	Benares ...	Monthly ...	Rúp Naráyan Pande; 27	4,500 copies.
*122	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
123	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
124	Sanádhyopkárak	Agra	Do. ...	Lakshmi Naryan Dube	700 „
125	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
126	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; 46...	4,000 „
127	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
128	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	3,000 „
*129	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla Vaidya; 36.	500 „
130	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 45	600 „
131	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35	1,000 „
132	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*133	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
134	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 41	1,030 „
135	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri; 26 ...	500 „
†136	Kám Dhenu	Hardwar ...	Do. ...	Bábá Bhagwán Dás Udási; 46 ...	500 „
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
139	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
140	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 „
141	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
142	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
143	Jain Gazette	Jalesar (Etah) ...	Do. ...	Babu Banársi Das Jain, B.A.; 35 ...	1,000 „
144	Kaisar Hind	Benares ...	Do. ...	Babu Bansi Dhar ... ... Sita Ram Dinkar; 45	500 „
†145	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 „
146	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
147	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
148	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
149	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. *Al Bashir* (Etawah), of the 9th April 1912 (received on the 18th April), refers to the rumoured intention of the Italians to blockade the port of Camaran, and expresses the hope that the blockade of the port will be followed by a vigorous boycott of Italian goods on the part of Indian Muhammadans. The editor points out that the Muhammadans are only required by their religion to make pilgrimage to Mecca when there is no danger in the way, so that they need not make the journey at present, and he observes that the only result of action of the Italians in blockading the port will be to accentuate the resentment of the Muhammadans against the Italians.

AL BASHIR, 9th April 1912.

The Italian-Turkish war.

2. The *Mashriq* (Gorakhpur), of the 16th April 1912, remarks that the Italian naval demonstrations on the Arabian coast are likely to greatly inconvenience Muslim pilgrims, and suggests that the British government should not be content with the ingenuous reply given by the Italian government, but should take further steps in the matter. The editor observes that the Italians have recently been sustaining reverses and so they want to secure to themselves the possession of Tripoli by threats to attack the Arabian coast, and he expresses the opinion that unless she is helped by the Powers, Italy will be obliged to finally retire ignominiously from Tripoli.

MASHRIQ. 16th April 1912.

The Italian-Turkish war.

(b)—Home.

3. The *Naiyar-i-Azam* (Moradabad), of the 12th April 1912, publishes a contributed article in which the writer expresses the opinion that the Hindus are desirous of attaining self-government, but find the Muhammadans to be an obstacle in their way, and that it is on this account that they endeavour to damage the prestige of the Muhammadan community. He suggests that Government should carefully watch the course of Hindu agitation, and he urges his co-religionists not to join the Congress.

NAIYAR-I-AZAM, 12th April 1912.

Relations between Hindus and Muhammadans.

4. The *Tafrih* (Lucknow), of the 14th April 1912, discusses the publication in the issue of the *Indian Daily Telegraph* (Lucknow), of the 10th April 1912, of the following sentiments: "Some of the extremist papers write of the people of this country as Indians and Muhammadans, implying thereby that the land belongs to the Hindu, while the Muhammadan, like the Britisher, is an undesirable alien." Reference is also made to the statement made in that paper that the emissaries of the *Arya Samaj* in Oudh had been threatening and compelling Hindu zamindars to dismiss their Muhammadan employés, and intimidating Hindu electors so as to induce them to refrain from voting for any but Hindu candidates. The editor challenges the truth of these assertions, and suggests that Government should put a stop to such writings in order to preserve good relations between Hindus and Muhammadans.

TAFRIH, 14th April 1912.

Relations between Hindus and Muhammadans.

5. The *Tafrih* (Lucknow), of the 14th April 1912, publishes a contributed article in which the writer urges that Hindus and Muhammadans should work together in order to attain any objects which are desired by both communities. He suggests that in any matters in which their interests are not identical the Muhammadans should not adopt a mendicant policy and beg for favours from a democratic government, but that they should command respect by boldly demanding their rights. He observes that Muhammadans have adopted a mistaken policy in parading their weakness as a minority, and points out that a minority can only prevail over a majority if it has sufficient courage and enthusiasm.

TAFRIH, 14th April 1912.

Relations between Hindus and Muhammadans.

6. The *Rahbar* (Moradabad), of the 14th April 1912, deplores the strained relations between Hindus and Muhammadans, and reports instances in which the members of one community have attempted to boycott the other. The editor expresses regret that Hindus and Muhammadans should quarrel with each other when they

RAHBAR 14th April 1912.

Relations between Hindus and Muhammadans.

know that their interests are identical, and he remarks that Government could easily allay the growing ill-feeling.

He questions the wisdom of Government having taken the initiative in introducing the principle of separate electorates, and suggests that Indians themselves should endeavour to solve this problem.

OUDH AKHBAR, 16th April 1912.

Relations between Hindus and Muhammadans.

7. The *Oudh Akhbar* (Lucknow), of the 16th April 1912, expresses regret that all efforts to promote a better understanding between the Hindus and Muhammadans have so far proved futile, and asserts that the difference between them is only political and not religious. The editor remarks that there is little doubt that the Hindu and Muhammadan leaders have not been able to come to an agreement, and he expresses the opinion that Government should endeavour to effect a reconciliation by holding the balance even between them.

In conclusion he appeals to both communities to exercise self-restraint and to use their best endeavours to promote the progress of the country.

OUDH AKHBAR, 17th April 1912.

Relations between Hindus and Muhammadans.

8. The *Oudh Akhbar* (Lucknow), of the 17th April 1912, refers to the recent meeting organized by the Hindus and Muhammadans of Calcutta to protest against Russian aggression in Persia, and expresses regret that the Hindus and Muhammadans should be so ready to show their sympathy with a foreign country, and yet should make no efforts to settle their own differences.

The editor suggests that the leaders of the two communities should approach Government and ask it to remove the causes of disagreement between the two communities, and he says that their voice is only likely to carry weight and prove effectual if they work in combination.

ADVOCATE, 14th April 1912.

The Bengal Provincial Conference.

9. The *Advocate* (Lucknow), of the 14th April 1912, expresses satisfaction at the success of the Bengal Provincial Conference held at Chittagong, and says that the sympathy of a considerable section of the Muhammadan community was clearly demonstrated by the fact that half of the funds subscribed for the conference was contributed by Muhammadan merchants and tradesmen. The editor welcomes the change in the attitude of the officials towards the movement, which was particularly indicated by the fact that the Commissioner of the division gave a dinner party at which Mr. Rasul, Mr. Surendra Nath Banarji and several other distinguished delegates were invited.

The editor discusses Mr. Rasul's presidential address, commends to the attention of the Muhammadans his observations on separate electorates and regarding the Hindu-Muhammadan question, and remarks that all reasonable persons will agree with Mr. Rasul in condemning the system of separate electorates, while providing for adequate and effective representation of minorities.

LEADER, 16th April 1912.

The Bengal Provincial Conference.

10. The *Leader* (Allahabad), of the 16th April 1912, discusses the Bengal Provincial Conference held at Chittagong during the Easter holidays, and notes that, as was to be expected, it was a great success, seeing that it was the first session held after the modification of the partition upon which all that was best in Bengal had set their hearts. The editor describes the determined agitation of the Bengalis as a veritable Seven Years' War, which they had waged against the twin forces of disruption and reaction, from which they came out triumphantly, and contrasts the circumstances in which the last conference at Chittagong met with the conditions under which the Barisal Conference of 1906 was forcibly dispersed. He goes on to say that it was most appropriate that Mr. Rasul should have presided over the first conference of re-united Bengal, seeing that he was in the chair at the abortive conference at Barisal.

With regard to Mr. Rasul's address the editor remarks that there was much in it which Mr. Rasul might have refrained from saying in view of the present comparatively happy situation in the country. He expresses surprise at the reasons given by Mr. Rasul for his condemnation of the Dacca University project, that higher education would benefit only a few and not the mass of the population, and enquires whether he has similar objections to make to the proposed Aligarh University. He ridicules Mr. Rasul's other argument that more Hindus were likely to

make use of the Dacca University than Muhammadans, and that Government should not therefore utilize the revenue for promoting an object likely to prove of more use to one section of the people than to the other.

The editor says that the demand for the almost immediate concession of provincial autonomy to Bengal exhibited a strange and regrettable lack both of statesmanship and of imagination, and he expresses surprise that any responsible body should make such a vague and undefined claim on no more solid ground than that an ideal for the future was sketched by the Government of India in its despatch of August 25th.

The editor discusses the proceedings of the social conference and remarks that the resolutions passed and the speeches delivered at the conference were all sound and progressive, and he expresses the hope that Bengal, instead of being a slow-moving follower, will be an inspiring leader in the sphere of social reform, as it has been in that of political action, and that its people will soon take their proper place in social reform activities.

11. The *Mashriq* (Gorakhpur), of the 16th April 1912, commenting on the proceedings of the Provincial Conference held at Cawnpore, remarks that the conference has now degenerated into a dull annual affair which serves only to reiterate the old cries of a particular community. The editor commends the effort to create a political spirit in these provinces, but expresses regret that the conference failed to put forward useful suggestions and to properly champion the rights of the people of these provinces. He criticises the omission of reference to such important subjects as plague, police reform, the vernacular press, the Lucknow Medical College and the *Tibbi* Conference, and says that the discussion of the partition question was quite out of place and ill-advised. He contends that it was not fair to overlook the splendid services rendered by Sir John Hewett to these provinces, and to condemn his administration simply on account of his opposition to the establishment of an Executive Council in the province. He expresses regret that there was no representation of either the Muhammadan or of the agricultural community at the conference, and asserts that there is no likelihood of reconciliation between Hindus and Muhammadans until the latter are granted separate electorates.

MASHRIQ, 16th April 1912.

The Provincial Conference.

12. *Al Bashir* (Etawah), of the 9th April 1912 (received on the 18th April), in a leading article discusses the subject of the loyalty of the Muhammadans of India to the British government, and condemns the views expressed by some persons that Muhammadans are loyal to Government only because they are afraid of being oppressed by the Hindus in the event of the discontinuance of British rule in the country. The editor remarks that the expression of such opinions is calculated to promote hatred and enmity between Hindus and Muhammadans and to make them more suspicious of each other.

AL BASHIR, 9th April 1912.

The British government and the loyalty of Muhammadans.

He says that even if the British rule were to be discontinued in India, *swaraj* could not be established until the Muhammadans were deprived of their powerful position in the country, or unless they had become absolutely weak and degenerate, and expresses satisfaction that Government has at last begun to realize that the existence of the Muhammadans as a separate community is essential for the stability of its rule.

He goes on to say that Muhammadans are loyal to Government because they believe British rule to be the best possible government in India. and because it affords to its subjects ample opportunities for progress and for the development of their material condition.

13. The editor of the *Abhyudaya* (Allahabad), in the issue of the 14th April 1912, says that Western civilization is quietly undermining the vitality of the people of the West, and remarks that it is sure to result in disaster. He contrasts the civilization of the East with that of the West, and remarks that while the former is God-fearing the latter is godless. He concedes that Eastern civilization is not perfect, but he remarks that the people can acquire self-government if they will but set themselves to the task of removing the existing defects from it and if they will then adhere to it.

ABHYUDAYA, 14th April 1912.

Eastern and Western civilization.

LEADER, 16th April 1912.

The administration of Berar.

14. The *Leader* (Allahabad), of the 16th April 1912, publishes a lengthy memorandum from the Hon'ble Rao Bahadur R. N. Madholkar entitled "The Berar anomaly," which purports to have been submitted to His Excellency the Viceroy, in which he invites the attention of the Government in England and in India to the urgent need for effectively dealing with the anomalies and difficulties, legislative, judicial and executive, which exist in the administration of Berar, and for removing the disabilities of its people.

The writer describes the measures taken by the people for the grant of the rights, privileges and concessions enjoyed by residents of districts in British India, and suggests that Berar should be amalgamated with the Central Provinces, that a Lieutenant Governor with an Executive Council be appointed for the combined provinces and that the Judicial Commissioner's Court be raised to the status of a Chief Court. Mr. Madholkar asks that the inhabitants of Berar also be granted all the privileges and facilities that the people of the Central Provinces enjoy.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

NAIYAR-I-AZAM, 12th April 1912.

Muhammadans in Kashmir.

15. The *Naiyar-i-Azam* (Moradabad), of the 12th April 1912, complains of the condition of Muhammadans in Kashmir, and says that they are said to be deprived of all posts in the state, and he refers to allegations as to the defilement of Muslim places of worship.

IV.—Administration.

(a)—Judicial and Revenue.

LEADER, 18th April 1912.

The Hoti Mardan case.

16. The *Leader* (Allahabad), of the 18th April 1912, announces that a pamphlet has been received from the Khan of Hoti Mardan dealing with the sensational case in which he was lately involved and honourably acquitted by the Bombay High Court, and enquires whether the matter will be allowed to rest as it is, and whether the Government of India will not see that the Frontier officials who conducted themselves in so objectionable a manner are punished, and that some suitable reparation is made to the injured Khan.

(b)—Police.

ABHYUDAYA, 18th April 1912.

Fishing at Rajghat.

17. The *Abhyudaya* (Allahabad), of the 18th April 1912, complains that boatmen fish at Rajghat in Daraganj where people bathe, and alleges that this is contrary to the rules.

The editor says that there is no constable on duty at the ghat in the afternoon to whom the matter may be reported, and he asks the Collector to take steps to remove the complaint.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

SHUBH CHINTAK, 10th April 1912.

The Allahabad Municipality.

18. The *Shubh Chintak* (Allahabad), of the 10th April 1912 (received on the 15th April), invites the attention of the municipal board to the dirty state of the streets adjoining Johnstonganj and particularly of the streets on either side of the *Jhanjharia pul*, and asks the municipal authorities to have the dust bins removed at some distance from the road.

LEADER, 14th April 1912.

The Cawnpore Municipality.

19. In the course of "Notes from Cawnpore" contributed by its own correspondent to the *Leader* (Allahabad), of the 14th April 1912, reference is made to the work of the Hon'ble Mr. John Campbell as chairman of the municipal board in the following terms:—

"Whatever people may have got to say about the brusqueness of manners and the autocratic ways of Mr. Campbell, there is no doubt that he had by his

efficient and hard work more than justified his appointment as the whole-time chairman of our municipal board."

The correspondent gives details of the excellent work done by Mr. Campbell, and expresses satisfaction that at the time of his departure he left a balance of Rs. 1,26,000 in hand after paying all the bills of the municipality, when as a rule it only has a balance of Rs. 75,000 in hand.

The correspondent refers to the amount of debt which is due to Government from the municipality and suggests that Government should excuse the payment by the municipality of the rest of the debt, especially as it has nearly realized in the form of interest the amount actually advanced to the municipality.

20. The *Darbar* (Agra), of the 16th April 1912, publishes a contributed article in which the writer invites the attention of Government to the fact that in Agra a Hindu member has been elected to the district board and a Hindu vice-chairman to the municipal board in place of retiring office holders who were Muhammadans, and he suggests that, this argues the need for separate electorates being given to Muhammadans, in view of their inability to secure seats on local bodies. He remarks that this is the only way to prevent Muhammadans from being excluded from all municipal and district boards, and to secure against the Hindus oppressing them to their hearts' content.

DARBAR, 16th April 1912.

Separate electorates.

He suggests that it is surprising that, though Muhammadans are more loyal than Hindus and Bengalis, Government should not protect their rights against the aggressions of other communities.

(c)—Education.

21. The *Naiyar-i-Azam* (Moradabad), of the 12th April 1912, expresses dissatisfaction at the reply given by the Director of Public Instruction to the Hon'ble Sahibzada Aftab Ahmad Khan's request for a separate chapter on Muslim education in the Director's report, and suggests that Muhammadan members should not slacken their efforts till the matter is satisfactorily settled.

NAIYAR-I-AZAM, 12th April 1912.

Muslim education in the United Provinces.

22. The *Rahbar* (Moradabad), of the 14th April 1912, expresses regret at the rejection of the Hon'ble Mr. Gokhale's Elementary Education Bill, and urges Hindus to concert measures to spread education independently of Government. The editor draws attention to the sacrifices which Muhammadans are making in the cause of education, and warns the Hindus that if they do not exert themselves they will be left far behind in the march of progress. He contrasts the poor success of the Hindu University with the splendid achievements of the Muslim University movement, and expresses the opinion that the Hindus lack genuine public spirit.

RAHBAR, 14th April 1912.

Education among Hindus.

In conclusion he appeals to Hindus to learn the lesson of self-help and not to rely on Government alone for the spread of education.

23. The *Kshattriya Mitra* (Benares), in the issue of the 16th April 1912, publishes an article contributed by one Kunj Bihari Singh, in which he says that unity and education are essential for the progress of a community, and expresses regret that both these gifts are wanting in the Kshattriya community. He suggests that associations should be formed in order to promote unity by means of lectures, and he also urges the people to go to foreign countries to acquire industrial education, and advocates the need for spreading education among the illiterate Kshattriyas.

KSHATTRIYA MITRA, 16th April 1912.

Unity and education.

24. The *Advocate* (Lucknow), of the 14th April 1912, refers to the reply of His Excellency the Viceroy to the municipal address at Kohat, and remarks that the Viceroy has truly read the signs of the times.

ADVOCATE, 14th April 1912.

Education and social reform.

The editor expresses satisfaction at the signs of activity throughout the country, and observes that people themselves should open *pathshalas* and *makhtabs* in places where Government or municipal boards fail to meet the demand for education, on the ground that this is the only way to impress the Government with the necessity of action. He urges that Government must be

made aware of the fact that there has really been a stirring of the bones, and that the interests of the country require more paternal interest on the part of Government.

The editor says that another hopeful sign is the increased attention which the question of social reform is receiving from the people in every province, and he concludes by saying that if all earnest workers avail themselves of the present state of public feeling, they will be able to achieve great results.

LEADER, 17th April 1912.

Education of women in India.

25. The *Leader* (Allahabad), of the 17th April 1912, publishes the first instalment of a contributed article on the education of women in India, in which the writer says that, apart from the political and economic problems of the country, there is no problem, with the possible exception of that of the raising of the depressed classes, of the same vital importance as that of the education of Indian women, and he asserts that on the satisfactory solution of it rest the foundations of Indian nation-building. He describes the attempts made before the consolidation of British rule in India for the education of women, the progress it has made during the last fifty or sixty years, its present condition, the work and the efforts of the different agencies, the obstacles that have arisen in the way and the methods of coping with them.

The writer says that the policy of Government with regard to female education was for the first time explicitly laid down in the despatch of 1854, but it did not make any appreciable progress owing to the indifference of the people to their superstitious prejudices and to certain deep-rooted evil customs, such as the *parda* and early marriage, as well as to the apathy of the officials. He quotes figures from Mr. Howell's note on the state of education in India during 1866-67, from the report of the Education Commission of 1882, and expresses satisfaction at the appreciable advance made during the last twenty years.

He expresses appreciation of the efforts made by religious bodies in the matter of female education, and remarks that in spite of the advance that has been made during the last forty-five years, very little has been achieved, and he quotes statistics to show the number of female students of the various provinces of British India.

He refers to the state of secondary education, and says that the higher education of girls cannot proceed at a rapid rate until the obstacles of early marriage and *parda* are removed.

(f)—Agriculture and questions affecting the land.

ABHYUDAYA, 14th April 1912.

Famines in India.

26. The *Abhyudaya* (Allahabad), of the 14th April 1912, writes, in connection with the famines in Gujrat and Burma, that "there can be nothing more pitiable than people dying of hunger even when their country produces corn in abundance for them."

The editor observes that it is the policy of free trade which has ruined the country, and expresses regret that Government has not yet considered it advisable to impose an export duty. He remarks that in French, Indo-China and Nepal people do not suffer from scarcity for the simple reason that the governments of those countries do not allow the export of corn. He expresses the hope that the attention of Government will be drawn towards this matter.

(g)—General.

RAHBAR, 14th April 1912.

Hindus and the census.

27. The *Rahbar* (Moradabad), of the 14th April 1912, protests against the Right Hon'ble Mr. Saiyid Amir Ali's proposal that the depressed classes should not be classed as Hindus in the census reports, and that they should be given special and separate rights. The editor says that the British government has so far made no changes in Hindu society, and he remarks that any attempt to treat the depressed classes as a separate body would tend to weaken the Hindu community.

LEADER, 14th April 1912.

The census employes.

28. A correspondent who signs himself "CENSUS" writes to the *Leader* (Allahabad), of the 14th April 1912, to say that the work done by the census employés at Fyzabad from deputy superintendent down to the sorter at the cost of their health and comfort deserves special consideration at the hands of the Government.

29. The *Hindustani* (Lucknow), of the 19th April 1912, publishes a contributed article in which the writer invites the attention of Government to the services of the subordinate census officials, and suggests that suitable concessions be granted to the permanent government servants. He says that it would be difficult to provide all deserving men with tahsildarships and excise inspectorships, and suggests that a few be made sub-registrars, that some be given promotion in their offices, and that some of them be granted exemption from passing certain examinations.

HINDUSTANI, 19th April 1912.

The census employés.

30. The following is from the *Leader* (Allahabad), of the 14th April 1912:—

LEADER, 14th April 1912.

The Royal Commission on the trade of the Empire.

"What does Sir Roper Lethbridge mean by saying that Lord Inchcape and Sir Edgar Vincent do not represent the opinion of India on the fiscal question? Does he do? The fact is, India is neither for rigid free-trade nor for imperial preference and tariff reform as understood in England. If there is to be a change in the fiscal policy of the Government of India, or rather of His Majesty's Government in relation to India (for the Government of India have no policy of their own, being bound by the policy dictated by his Majesty's Government), Indian opinion thinks the change should be in the direction of protection of Indian industries against British manufactures. This, as we know, is not likely to be allowed for a long time to come. Accordingly the interest of our countrymen in discussions on fiscal policy is only academic. It has been stated authoritatively that Lord Inchcape's Commission will only be concerned with the trade between the United Kingdom and the self-governing dominions of the Empire."

31. A correspondent who signs himself "KHWAJA SAIYID MANZUR AHMAD," contributes an article to the *Muslim Gazette* (Lucknow), of the 17th April 1912, in which he expresses regret at the lack of interest shown by Indian Muhammadans in trade and commerce which was the chief occupation of their ancestors. He exhorts his co-religionists to show greater aptitude for trade and business and to improve the economic condition of the country.

MUSLIM GAZETTE, 17th April 1912.

Indian Muhammadans and trade.

32. A correspondent who signs himself "S. MUHAMMAD IBRAHIM, HEAD MASTER, BHAWANI SCHOOL, KADAURA," contributes an article to *Al Bashir* (Etawah), of the 9th April 1912 (received on the 18th April), in which he complains that the *mahajans* of Kalpi exact a fixed sum from both the Hindu and Muhammadan grain sellers for the *Ramlila* fund, which they have started, and invites the attention of the district authorities to the matter.

AL BASHIR, 9th April 1912.

Complaint against the *mahajans* of Kalpi.

He suggests that half of the sum thus realized every year should be given to the Muslim University Fund, seeing that the majority of the grain sellers in the district are Muhammadans. The editor remarks that the action of the *mahajans*, though objectionable, is not illegal, and invites discussion on the subject.

33. The *Abhyudaya* (Allahabad), of the 14th April 1912, contains a contributed article in which the writer expresses satisfaction that the people have begun to realize the necessity for the propagation of Hindi. The writer expresses the opinion that a dictionary of legal words and phrases in Hindi should be compiled in order to further the progress of Hindi.

ABHYUDAYA, 14th April 1912.

The propagation of Hindi.

The editor, commenting on the article, observes that it is most essential for the propagation of any language that its promoters should meet at a place occasionally to discuss the meaning of disputed words and phrases and to introduce such new words as may be necessary for the development of the language. He expresses agreement with the suggestion of the correspondent for compiling a legal dictionary, and urges that the foreign words which have been assimilated in the Hindi language should be allowed to continue. He invites the attention of all lovers of Hindi to this subject.

34. The *Leader* (Allahabad), of the 16th April 1912, refers to the *Oil and Colour Trade Journal's* suggestion that a Commission should be appointed by the seed crushers of Great Britain, if not by the Government, to make full enquiry into the question of the

LEADER, 16th April 1912.

The export of oil seeds.

small export of cotton seed from India, and remarks that an examination of the export figures of the Indian cotton seed does not support its contention that exports have fallen. The editor states that from the Indian point of view the growing export of a valuable raw material is an enormous economic waste, and cotton seed represents only a small percentage of the total exports of all oil seeds from India. He says that it would have been much beneficial if, instead of such an enormous quantity of raw material being exported, the process of crushing, pressing and extracting oil were arranged in this country, and only the finished product were exported, which would not have deprived the Indian labourer of the work and wages to be provided by the starting of connected industries, the soil would not have been deprived of valuable manures and fertilisers nor the cattle of rich concentrated food. He also remarks that the oil could be utilized locally to great advantage for industrial and other purposes, seeing that with the development of soap and other allied industries cotton seed has a great future before it in the country.

ADVOCATE, 18th April 1912.

Opium officers and the Provincial Service.

35. The *Advocate* (Lucknow), of the 18th April 1912, refers to the announcement made by Sir Guy Fleetwood Wilson in the Supreme Council that the Government of the United Provinces have decided to provide for officers of the Opium department, who will be brought under reduction on the closing of the opium factory at Patna, in the Provincial Civil Service, and remarks that provision should be made with due regard to the claims of the present members of the service, seeing that the Deputy Collectors have been expecting substantial advantages from the reorganization of their *cadre*. The editor says that it will be unfair to place persons who have had no experience of criminal and revenue work on the highest rungs of the ladder, and he points out that if all Sub-Opium Agents drawing salaries between Rs. 400 and Rs. 700 and those who are under twenty years' service are drafted into the Provincial Civil Service of these provinces, and if none of them be sent to the Province of Bihar and Orissa, they will prevent the promotion of Deputy Collectors now in the Rs. 400 grade. The editor expresses the hope that in these circumstances Government will carefully go into the matter and see that justice is done to all, so as to avoid hardship to Deputy Collectors. He suggests that many of the opium officers could be employed as Managers of Court of Wards estates, in which capacity they are likely to prove efficient and capable, and he proposes that, in the event of their names being brought on the Deputy Collectors' *cadre*, the salary of every one of the officers should be made personal and, if possible, separately listed in order that they may not supersede the claims of existing officers. He adds that if it be decided that there should be one common list, the number of Deputy Collectors of particular grades should be increased temporarily for the period that these officers continue to be members of the service.

ABHYUADYA, 18th April 1912.

Gambling in Allahabad.

36. The *Abhyudaya* (Allahabad), of the 18th April 1912, complains that gambling is carried on extensively in Daraganj and its vicinity, and that it is very difficult for the sub-inspector to check it. The editor invites the attention of the Superintendent of Police and asks him to take early steps to put a stop to it.

HINDUSTANI, 19th April 1912.

Plague inoculation in Gorakhpur.

37. A correspondent who signs himself "A RESIDENT OF GORAKHPUR," contributes an article to the *Hindustani* (Lucknow), of the 19th April 1912, in which he complains of the excessive zeal on the part of the local police in the matter of plague inoculation, and says that on the 6th April the whole of the Urdu bazaar was closed from 12 noon which caused great inconvenience to the people, in consequence of the news that the people would be inoculated by force at 2 p.m. He states that the fact was brought to the notice of the District Judge through his *nazir* by a *chaprasi* of the civil court. The District Judge reported the matter to the Collector, and the matter is now being enquired into by his personal assistant.

Commenting on the above the editor remarks that if the report be true, and if the local police also exhibited undue zeal, it must have been without the knowledge and consent of the local authorities, and he expresses the hope that they will take immediate steps to remove the complaint.

V.—Legislation.

38. The *Naiyar-i-Azam* (Moradabad), of the 12th April 1912, expresses satisfaction at the rejection of the Hon'ble Mr. Gokhale's Elementary Education Bill, and remarks that it was designed to raise the depressed classes with the intention of using them as a set-off against the Muhammadans.

NAIYAR-I-AZAM, 12th April 1912.

The Elementary Education Bill and Muhammadans.

The editor challenges those so-called Muhammadan leaders who were so loud in proclaiming their support of the bill to come forward and develop a scheme of voluntary universal education for Muhammadans.

39. The *Darbar* (Agra), of the 16th April 1912, publishes a contributed article in which the writer objects to the principle of compulsion in the Hon'ble Mr. Gokhale's Elementary Education Bill, and remarks that any extension of the present system of education by compulsion would have only served to create in the minds of students a distaste for religion and for all manual occupations. He goes on to say that poor parents would not have been able to spare their children from work on which they keep them employed for which they would have been punished with oppressive fines.

DARBAR, 16th April 1912.

The Elementary Education Bill.

40. The *Naiyar-i-Azam* (Moradabad), of the 12th April 1912, publishes a contributed article in which the writer strongly condemns the provisions of the Agra Estates Bill, and mentions about a dozen other newspapers holding similar views. The writer states that under the bill all the property would go to the eldest son, and that adoption, which was illegal under Muhammadan law, would be validated. He says that the daughters and wives would have no rights, while the property would be inherited by the eldest son of the eldest male issue of the family. He points out that these clauses are diametrically opposed to the spirit of the religious and social customs of India, and remarks that the analogy of England cannot be applied to India.

NAIYAR-I-AZAM, 12th April 1912.

The Agra Estates Bill.

41. The *Mashriq* (Gorakhpur), of the 16th April 1912, publishes a contributed article in which the writer expresses approval of the suggestion that the consideration of the *Waqf* Validation Bill should be postponed for a year, and that public opinion on the subject should be ascertained during that period.

He expresses the opinion that the bill is opposed to the tenets of the Muhammadan religion, and urges that it be dropped.

MASHRIQ, 16th April 1912.

The *Waqf* Validation Bill.

42. The *Leader* (Allahabad), of the 17th April 1912, asserts that at present quacks and unqualified medical practitioners have too great facility for prescribing poisons for medical purposes, and he draws attention to the dangerous nature of such license. The editor advocates that only men who have been examined and found qualified should be allowed to dispense poisonous drugs, and he advises some restriction on the sale of many of the common poisons.

LEADER, 17th April 1912.

The Poisons Act.

VI.—Railway.

43. The *Leader* (Allahabad), of the 17th April 1912, expresses satisfaction at the fact that the Indian public have begun to take a real interest in the administration of the railways, in view of the fact that their prudent management is a matter of the highest concern to the community, and that the development of trade and industry is connected with transport facilities. The editor ascribes the indifference and ignorance of the people on the subject to the character of the education imparted to them, and remarks that India's educational institutions have been designed primarily in order to prepare men for government service and the learned professions, and not to equip them for occupation in wealth production. He welcomes the change that has recently come over the ideas of the people, who now aspire to obtain economic freedom as a necessary element of their

LEADER, 17th April 1912.

Indian railways.

national salvation. He commends to the reader Mr. Wacha's pamphlet on Indian Railway Finance and another by Mr. S. C. Ghosh entitled Indian *Railway Finance and Indian Railway rates*. He condemns the criticisms as being too sweeping, but endorses Mr. Wacha's suggestion that the capital expenditure on railways as well as their working expenses should be restricted, and that the constitution of the Railway Board should be amended.

Referring to Mr. Ghosh's pamphlet the editor says that it deals especially with the important question of railway rates and the need for a suitable revision of them, in order that Indian industries and inter-provincial trade may not suffer in their competition with foreign imports.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

SHUBH CHINTAK, 10th April 1912.

The *Bharat Dharam Mahamandal.*

44. The *Shubh Chintak* (Allahabad), of the 10th April 1912 (received on the 15th April), publishes three letters without any comments on the present affairs of the *Bharat Dharam Mahamandal*. In the first letter the writer asks the leading members of the *Mahamandal* to have an enquiry instituted into the affairs of the institution, which have led to an undesirable controversy between Swami Gyananandji and the Raja of Tahirpur.

The writer of the second letter exonerates Swami Gyananandji from all blame, while in the third the conduct of the Raja of Tahirpur in the affair is adversely criticised, and the hope is expressed that the *Mahamandal* will continue its progress after removing from its list such members as are considered undesirable.

TRISHUL, 11th April 1912.

The *Samaj Rakshani Sabha.*

45. The *Trishul* (Benares), of the 11th April 1912 (received on the 17th April), says that the *Samaj Rakshani Sabha* started at Benares does not appear to have done any good to society so far, and he remarks that convening meetings and delivering long speeches seem to be the order of the day. The editor expresses the opinion that the Indian National Congress also, in spite of its strenuous efforts for the last twenty-six years, has proved unsuccessful in improving the condition of the country. He points out that it did nothing beyond criticising Government measures, and says that those who are really bent on doing good to society should show practical and earnest work instead of frittering away their energies in useless speeches.

LEADER, 14th April 1912.

The theosophy and the Order of the Star in the East.

46. The *Leader* (Allahabad), of the 14th April 1912, discusses under the appropriate heading "Et tu Brute," the article by Babu Bhagwan Das about the cult of J. K. worship which appeared in the current number of *Theosophy in India* (Benares), (vide paragraph 58 of Selections No. 15), and remarks that the writer is entitled to the gratitude of the community for having given expression to his views on the subject in this public way, and in disregard of all unpleasantness to himself. The editor observes that Mrs. Besant's religious opinions or convictions have passed through various phases, and that it is impossible to predict that her latest opinions will remain her last, and in spite of this certain people simply followed her lead unquestioningly, surrendering the right and duty of private judgment. He reminds his readers of Lord Acton's words that absolute devotion to a mortal man did not exist.

JAIN PRACHARAK, 15th April 1912.

The Parasnath Hills.

47. The *Jain Pracharak* (Deoband, Saharanpur), of the 15th April 1912 (received on the 19th April 1912), contains a contributed article, in which the writer, referring to the rumour that the summer capital of the new province of Behar would be located on the Parasnath Hills, observes that the hill is considered by the Jains as a

great place of pilgrimage, and that, in case the rumour be true, it will [illegible] a severe shock to the religious feelings of the Jains. He appeals to *Swetambari* and *Digambari* Jains to sink their differences, and asks them to concert measures for the protection of their holy place. He concludes the article by expressing the hope that Government will earn the gratitude of its Jain subjects by giving up the idea of having a summer capital at the Parasnath hill.

HINDUSTANI, 15th April 1912.

The depressed classes.

48. The *Hindustani* (Lucknow), of the 15th April 1912, publishes a contributed article in which the writer urges the necessity for raising the depressed classes on political and social grounds. He says that the Hindus are decreasing in numbers while other communities in India are increasing at their expense, and he points out that the decrease is chiefly due to the defections of large numbers of the depressed classes. He discusses the difficulties which impede the progress of the depressed classes, and remarks that the caste system is the chief formidable obstacle. He describes how in ancient times the State used to help in raising the status of able men among the depressed classes, and in conclusion suggests that Hindu pandits should endeavour to remodel Hindu society in accordance with the provisions of the *Shashtras*.

LEADER, 16th April 1912.

The Bengal Social Conference.

49. The *Leader* (Allahabad), of the 16th April 1912, refers to the strictures passed by the *Amrita Bazar Patrika* (Calcutta) on Babu Surendra Nath Banarji and his presidential address at the Social Conference held at Chittagong, and strongly condemns the editor for his attacks.

KSHATTRIYA MITRA, 16th April 1912.

Relaxation of religious laws.

50. The *Kshattriya Mitra* (Benares), of the 16th April 1912, suggests the desirability of holding a convention of intelligent and learned Pandits in order to discuss the *Shastraic* laws in order to amend or modify them to suit the requirements of the present day Hindu society. The editor observes that in this materialistic age it is difficult to give up temporal pleasures in accordance with the precepts of the Hindu sages, and he urges that people should be made to refrain from hypocrisy in religious matters by relaxing the rigour of the laws.

MUSLIM GAZETTE, 17th April 1912.

Christian missionary societies in Asia and Africa.

51. A correspondent who signs himself "SAFDAR HUSAIN KHAN," contributes an article to the *Muslim Gazette* (Lucknow), of the 17th April 1912, in which he refers to the report published in America about the amount of work done by missionary societies in Asia and Africa, and expresses regret that the Muhammadans of India do not show any appreciable zeal for the propagation of their religion. He exhorts his co-religionists to organize missionary societies for safeguarding and propagating their religion, and deplores that no discussion took place at the last anniversary meeting of the *Nadwat-ul-Ulama* about the best means for the spread of Islam.

LEADER, 18th April 1912.

The *parda* system among the Kayasths.

52. The *Leader* (Allahabad), of the 18th April 1912, publishes a lengthy article entitled "Kayasths and *Parda*" contributed by Lala Ishwar Saran in which he refers to the criticism and comments made by the community on his remarks regarding the rigidity of *parda* observed among the Kayasths (vide Selections No. 12, paragraph 85) and reiterates that he regards *parda* as a curse and an evil, the abolition of which should be brought about by cautious and gradual steps. He says that the rigour of the present *parda* must be relaxed before any real education is possible among their women.

Lala Ishwar Saran states that he is opposed to the transplanting of European institutions wholesale into this country, and says that each nation should develop along its own distinct and distinctive line in harmony with its genius and traditions. He says that he does not mean to criticise European ladies but simply wishes to point out that their ways and manners are not suitable for Hindu ladies. He would far prefer their ignorance and backwardness to their complete Europeanization, which would inevitably result in the extinction of the type of Hindu women. He urges the need for preserving the type while

altering their conditions of life, in order that Hindu women may once more play their part, as they did in the past in the regeneration of the Indian race.

IX.—Miscellaneous.

Nil.

C. E. W. SANDS,

Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

The 20th April 1912.

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	ENGLISH.				
†1	Lucknow Collegian ...	Lucknow ...	Quarterly...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 37 ...	300 ,,
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 ,,
4	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 ,,
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 ,,
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 ,,
7	Muslim Review	Allahabad ...	Do. ...	Gulam Muhammad	700 ,,
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 ,,
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 ,,
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 ,,
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 51.	5,500 ,,
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Rám Deva; B.A. Arya; 31...	600 ,,
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 ,,
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 ,,
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 31 ...	2,100 ,,
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	1,500 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth Vaishya; 36 ...	200 ,,
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 41... ...	1,000 ,,
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-us-Zama Asar; Muhammadan; 45.	400 ,,
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 ,,
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 ,,
†24	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 ,,
25	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 ,,
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Abid-ur-Rahmán; Muhammadan; 40.	625 ,,
27	An Nasir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.... ... Zafar-ul-Mulk Ulvi	400 ,,
28	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34 ...	900 ,,
29	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 33	350 ,,
30	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 ,,
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 43...	70 ,,
32	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam ...	200 ,,
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 24.	600 ,,
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 ,,
35	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 40.	400 ,,
36	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 36.	500 ,,
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 ,,
38	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Old Boy	Benares ...	Monthly ...	Itrat Husain, B.A.; 39	1,000 copies.
40	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,
41	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 ,,
42	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
*43	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 ,,
44	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	500 ,,
45	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
47	Vaishya Hitkári	Meerut ...	Do. ...	Ram Dayal Vidyarthi; 35... ...	709 ,,
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
49	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	400 ,,
50	Zíá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 ,,
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 ,,
†52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 ,,
53	Guldasta-i-Anwár-i-Álam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
54	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 ,,
55	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
56	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 35 ...	125 ,,
57	Vyápári and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 ,,
58	All India Shia Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubárak Ali; 32	600 ,,
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din Kamboh Muhammadan; 54.	1,050 ,,
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 ,,
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 32 ...	800 ,,
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 ,,
66	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 ,,
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	160 ,,
71	Ittihád	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
*72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
74	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 ,,
76	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 ,,
77	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 26 ...	1,300 ,,
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Ásam	Moradabad ...	Do. ...	Saiyad-Ibn-Ali; Muhammadan; 47 ...	450 copies.
80	Nisám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 54.	400 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 ,,
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 ,,
84	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 ,,
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahúr Ahmad; Muhammadan; 26.	300 ,,
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 ,,
87	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
88	Tájir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	328 ,,
89	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 33 ...	400 ,,
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 ,,
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 ,,
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 ,,
93	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 ,,
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 ,,
	Arabic-Urdu.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
96	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan Chaudhari; Brahman; 56.	100 ,,
98	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 ,,
99	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	450 ,,
100	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 ,,
101	Brahman Samáchár ...	Meerut ...	Do. ...	Naráyan Prasád; Brahman ...	405 ,,
102	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 55	700 ,,
103	Deháti	Benares ...	Do. ...	Gulób Chand Shrivástava; Kayasth ...	600 ,,
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 ,,
*105	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Parna, B.A.; 40 ...	1,000 ,,
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt Naithani; Brahman; 36.	600 ,,
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 ,,
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 ,,
109	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26. ...	650 ,,
†110	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 29	1,000 ,,
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 ,,
*112	Jiwan	Cawnpore ...	Do. ...	Rám Prasád Misra; 22	1,000 ,,
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 37 ...	450 ,,
114	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra; 46 ...	1,500 ,,
*115	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	400 ,,
*116	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 ,,
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málviya; 27 ...	1,600 ,,
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 ,,
†119	Náráyani or Vedánta Patriká ...	Fyzabad ...	Do. ...	Munshi Rám Nandan, Kayasth; 32 ...	325 ,,
120	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri; 37	1,000 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nigamágam Chandriká ...	Benares ...	Monthly ...	Rúp Narayan Bande; 27	4,500 copies.
*122	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 ,,
123	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
124	Sanádhyopárak	Agra	Do. ...	Lakshmi Naryan Dube	700 ,,
125	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Saráp; Brahman; 41 ...	1,550 ,,
126	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; 46...	4,000 ,,
127	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 ,,
128	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	3,000 ,,
*129	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla Vaidya; 36.	500 ,,
130	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 45	600 ,,
131	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35	1,000 ,,
132	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 ,,
*133	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 ,,
134	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 41	1,030 ,,
135	Bhárat Dharm Netá ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri; 26 ...	500 ,,
†136	Kám Dhenu	Hardwar ...	Do. ...	Bábá Bhagwán Dás Udási; 46 ...	500 ,,
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 ,,
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 ,,
139	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 ,,
140	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	300 ,,
141	Arya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 ,,
142	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 ,,
143	Jain Gazette	Jalesar (Etah) ...	Do. ...	Babu Banársi Das Jain, B.A.; 35 ...	1,000 ,,
				Babu Bansi Dhar	
144	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 ,,
†145	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Shrimati Vidyávati Devi	250 ,,
146	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 ,,
147	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 ,,
148	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 ,,
	ANGLO-BENGALI.				
149	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. *Al-Bashir* (Etawah), of the 23rd April 1912, refers to the blockade of the Dardanelles by the Italian fleet and remarks that the action of the Italians contravenes the terms of the treaty of Berlin, and constitutes a challenge to the European powers. AL-BASHIR, 23rd April 1912.

The Italian-Turkish war.

The editor objects to the desire of the European powers to effect an end of the war between the Turks and the Italians, and remarks that at the beginning of the war the powers did not pay any heed to the appeal of the entire Muhammadan world and consequently they have no right now to force peace on Turkey, particularly when it is obvious that the Italians cannot conquer Tripoli by force of arms.

2. *Al-Bashir* (Etawah), of the 23rd April 1912, on the authority of the *Hindustan* (Lahore), says that the Director of Public Instruction (Punjab) has issued a confidential circular prohibiting employés of the Educational department from showing any sympathy with the Turks in the Italian-Turkish war, and from subscribing to the Turkish relief fund. The editor questions the propriety of such action, and says that contribution to the Turkish relief fund is an act of charity which has no connection whatsoever with politics. AL-BASHIR, 23rd April 1912.

The Italian-Turkish war.

3. The *Oudh Akhbar* (Lucknow), of the 25th April 1912, expresses regret that unsatisfactory conditions continue in Persia, and that the Russian troops have not yet been withdrawn from the country. OUDH AKHBAR, 25th April 1912.

The situation in Persia.

The editor takes exception to the Russian demand for an indemnity from Persia, and expresses doubt as to whether the loan advanced to Persian government will improve the internal situation of the country.

(b)—Home.

4. The *Leader* (Allahabad), of the 19th April 1912, in a leading article entitled "Our Legislative Councillors" refers to the activity of the intending candidates for the ensuing elections, and expresses the hope that they will not base their claim, and that constituents will not base their preference on personal grounds instead of considering the best interests of the public. The editor observes that in India the reason for the absence of party divisions based on differences of public opinion similar to those in the West is that India does not enjoy the right of self-government, and that the government is a fixture instead of being liable to displacement by a rival party. He contends that the differences between Hindus and Muhammadans do not influence matters which come up before the councils. In these circumstances he urges electors merely to consider the individual worth of the candidates which should be indicated by a liberal education, proof of ability, character and public spirit, and public services rendered in one sphere of activity or another. He states that indication of work are to be found in case a candidate has joined the Indian National Congress, and distinguished himself in the work and deliberations of that great organization, if he has worked well as a member of a municipal or district board or if he has shown public spirit and activity in connection with local institutions and public associations. He advises electors to make sure that the candidate possesses the necessary qualities of courage and candour, as well as a sense of responsibility and power of restraint in expression. LEADER, 19th April 1912.

The coming Council elections.

Applying these standards to the members of the present council, the editor suggests that the choice of the electors on the last occasion was not altogether happy and he says that the councillors as a body were remarkable for their indifference. He remarks that the records of proceedings of the several Provincial Councils meetings would indicate that the members of the United Provinces Council have not distinguished themselves by their work to the extent that their compeers of Madras, Bombay and Bengal have done.

He suggests that, if a member has done no better than a man of average capacity, he should not be given a second chance, but that another man should be afforded the opportunity of serving his community.

LEADER, 20th April 1912.

The coming Council elections.

5. The *Leader* (Allahabad), of the 20th April 1912, refers to the candidature of the Hon'ble Mr. Ganga Prasad Varma, Rai Sri Ram Bahadur and Munshi Chail Bihari Lal, for election to the Council by the Municipal and District Boards of the Lucknow division, and says that it is not difficult to make a choice from among them. The editor observes that the Hon'ble Mr. Ganga Prasad is a tried and trusted patriot, a man of high character and strenuous purpose, and richly endowed with common sense. He notes that he has laboured with single-minded devotion for the public weal, while, though Rai Sri Ram Bahadur has been in the Council for more than eighteen years, he has carefully kept himself aloof from the National Congress and the Provincial Conference. Regarding Munshi Chail Bihari Lal he says that he is an estimable man, but that his record of public service is not to be compared with that of Mr. Ganga Prasad.

MASHRIQ, 23rd April 1912.

The coming Council elections.

6. The *Mashriq* (Gorakhpur), of the 23rd April 1912, urges the necessity for the re-election of the Hon'ble Nawab Abdul Majid, C.I.E., as a member of the Provincial Council, and says that as long as the Hon'ble Pandit Madan Mohan Malaviya is returned to the Council the presence of the Nawab in the Council is most essential.

The editor says that the Nawab is the most fitting person to be re-elected, and suggests that if any person offers himself for election against him, it should be amicably settled between the new candidate and the Nawab in favour of the latter.

LEADER, 24th April 1912.

The coming Council elections.

7. The *Leader* (Allahabad), of the 24th April 1912, announces the candidature of the Honourable Pandit Madan Mohan Malaviya for election to the Imperial Legislative Council by the non-official members of the Provincial Council, of the Hon'ble Pandit Moti Lal Nehru and Munshi Ishwar Saran for election to the United Provinces Legislative Council by the Municipal and District Boards of the Allahabad and Gorakhpur divisions respectively. The editor recapitulates the work done by the Hon'ble Pandit Madan Mohan both in the Provincial and Imperial Councils, and expresses appreciation of the valuable services rendered by Mr. Malaviya to his community in the Provincial Council. He strongly supports Mr. Malaviya's candidature for the Imperial Council, and expresses the hope that the non-official members of the Local Council will again elect him. With regard to the second member to be elected by the non-official members of the Local Council, the editor expresses the hope that the sitting member will not be returned on the ground that his performances have not only been ludicrous, but on occasions they have been scandalous. He suggests that, in view of the fact that the Muslim community enjoys the right of separate representation on the Imperial Council, there is no reason why one of the two members elected by the non-official members of the Local Council should be a Muhammadan, and he accordingly proposes that a second Hindu be elected. The Editor refers to the fact that Rai Sri Ram Bahadur is again standing for election to the Imperial Council, and remarks that he will be far more useful than the Hon'ble Nawab Abdul Majid, but he would only advise the election of men of exceptional worth. He says that the chief complaint against Rai Sri Ram Bahadur is his having kept aloof from the National Congress and the Provincial Conference, and he expresses the opinion that if he does not consider that the public activities of his country-men are good enough for him to participate in the latter may be pardoned for preferring others who have not "ploughed a lonely furrow like him."

With regard to the Hon'ble Pandit Moti Lal Nehru, the editor remarks that he has given evidence of his ability, power of expression, and independence, but that he has failed to show hard work as a councillor, and unremitting attention to public affairs.

The editor supports the candidature of Munshi Ishwar Saran and urges that he is more actively associated with public life than the sitting member, who should now make room for his friend. The editor also expresses the hope that the Rohilkhand division will re-elect the Hon'ble Babu Brijnandan Prasad to represent it in the Council.

ZAMINDAR-WA-KASHTKAR, 26th April 1912.

The working of the Press Act in the Punjab.

8. The *Zamindar-wa-Kashtkar* (Bijnor), for April 1912 (received on the 26th April), takes exception to the demand of security under the Press Act from the editor of the *Zamindar*

(Lahore) by the District Magistrate of Lahore, and expresses regret that the District Magistrate did not clearly specify the objectionable articles that were published in the paper, on account of which action had been taken. He remarks that the *Zamindar* has always been straightforward and loyal in its attitude towards Government.

He complains of the campaign undertaken by the *Watan* and *Millat* (Lahore) against the *Zamindar* and asks Government to modify the order passed by the District Magistrate demanding security from the *Zamindar*.

9. The *Muslim Gazette* (Lucknow), of the 24th April 1912, expresses its agreement with the suggestion of the *Zamindar* (Lahore) that Government should appoint a committee well versed in the niceties of the Urdu language to judge the tone and writings of Urdu journals.

MUSLIM GAZETTE, 24th April 1912.

The working of the Press Act in the Punjab.

The editor says that Europeans as a rule cannot grasp the true meaning and significance of Urdu words, and he expresses the hope that Government will speedily do something to remove the complaint of Urdu journalists, and that in future no action will be taken against them merely on the opinion of a European Magistrate.

10. The *Oudh Akhbar* (Lucknow), of the 24th April 1912, refers to the differences among the members of the Muhammadan community, and says that no useful purpose will be served if only a few Muhammadans adopt the political views of the Hindus, and that it will only serve to show that when the Muhammadans are not united in themselves they can do no good to others.

OUDH AKHBAR, 24th April 1912.

Relation between Hindus and Muhammadans.

The editor says that the friction between the two communities is due to their demand for equal rights irrespective of their numbers, and that Government also is at a loss to discover any means of effecting a reconciliation between them.

11. The *Oudh Akhbar* (Lucknow), of the 24th April 1912, says that though the Indians have made considerable progress under British rule, they are still very backward will regard to education and commerce when compared with people in foreign countries. The editor says that Indians owing to their being a subject race cannot reach the level of European civilization, and asks them not to limit their efforts simply to the spread of education, but to take more interest in commerce and industries.

OUDH AKHBAR, 24th April 1912.

The regeneration of Indians.

12. The *Leader* (Allahabad), of the 24th April 1912, refers to an article that appeared in the *Times of India* about the conditions of the civil service, and notes the following remarks :—

LEADER, 24th April 1912.

The civil service.

"Our contemporary would like them (Indian Civil Servants) to be given a remuneration which would lift them above pecuniary anxieties, and also give them means for a liberal hospitality, as if they were given starvation wages. And be it remembered that all this maudlin sympathy is expressed about the members of a service the most highly paid in the world, and that too when they enjoy exchange compensation allowance over and above high salaries, all at the expense of the Indian taxpayers, full 40 millions of whom, according to the late Sir. William Wilson Hunter, do not know from year's end to year's end what it is to have one full meal in the day. Our contemporary sighs for the good old days, alas! never again to return, and finds a remedy for many present-day evils in a return to sheer undiluted nomination, a pious hope which reminds one of dame Partington trying to sweep back the surging tide of the ocean by a vigorous application of her broomstick."

13. The *Leader* (Allahabad), of the 25th April 1912, refers to Mr. Montagu's speech in replying to Sir John Rees in the debate on the administrative changes in India in which he mentioned the strained relations between Hindus and Muhammadans in Upper India, and remarks that the root of the trouble between the two communities is the unfair and disproportionate representation.

LEADER, 25th April 1912.

Mr. Montagu's speech.

The editor suggests that the only way to effect a rational compromise in the matter is to leave undisturbed the arrangements for separate representation,

and to remedy the inequalities and anomalies with regard to the right to vote, the number of members and the mode of election.

He reminds His Honour of his appeal for unity made at the last Council meeting and of the command of His Imperial Majesty and suggests that such unity will be best secured by effecting a suitable modification in the Legislative Council's Regulations.

LEADER, 25th April 1912.

The administration of the Central Provinces and Berar.

14. The *Leader* (Allahabad), of the 25th April 1912, expresses sympathy with the demand for the establishment of a teaching and residential university at Nagpur, and for the appointment of a fourth judge in the Judicial Commissioner's court there. The editor asks the people of the Central Provinces as well as those of Berar to persist in their demand for amalgamation until their wish is satisfied, and Berar treated as an integral part of the Central Provinces for purposes of legislation, elections, and other purposes. He suggests that when this reform is effected the administration should be raised to the status of a Lieutenant Governorship, that a Legislative Council be appointed for the whole of the combined territory, that the Judicial Commissioner's court be raised to the status of a chief court, and that a university founded at Nagpur. He remarks that the Central Provinces and Berar will not come into line with the larger provinces until these reforms had been introduced.

LEADER, 25th April 1912.

The Bengal Chamber of Commerce.

15. The *Leader* (Allahabad), of the 25th April 1912, expresses disapproval of the suggestions made by the Bengal Chamber of Commerce that the two departments of the Government should be isolated from the rest and situated at one place convenient for mercantile community. He ridicules the suggestion that there should be no fewer than nine members of the Bengal Legislative Council, who were to be the representatives of European trade and commercial interests.

LEADER, 26th April 1912.

The policy of Muslim League.

16. The *Leader* (Allahabad), of the 26th April 1912, publishes a letter from a correspondent who signs himself "Yusuf" in which he defends the present attitude and policy of the Muslim League, and remarks that the League like a human being can only find the right path after making mistakes whether it plods along the track prescribed by Sir Saiyid, or goes off on new ways of its own.

He says that the recent changes in India and affairs in Turkey and Persia have surcharged the Muslim atmosphere with new thought currents and have given a rude shock to their national sentiments, with the result that political affairs suggest a different outlook to the more thoughtful of Muhammadans.

He refers to the message of His Highness the Agha Khan and the circular letter issued by the Honorary Secretary of the All India Muslim League, and asks the Muhammadans to strive to bring the constitution of the League in harmony with the minds of the people.

He urges the critics of the League to formulate practical proposals and to suggest practical lines of work to enable the League to effect improvement in its constitution and in its scope of work.

He goes on to describe the work done by the League during the last five years, and asks its critics to realize the forces of racial ascendency, of monopoly and of power arranged on one side and those of ignorance, apathy and helplessness on the other.

He exhorts his co-religionists to work out their national regeneration unitedly and deliberately.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

17. The *Nasim-i-Agra*, of the 23rd April 1912, expresses regret that no test is made of the capability of the persons who are appointed as honorary munsifs and magistrates, and suggests that some sort of preliminary examination should be held for the appointment of honorary munsifs and magistrates in order to ensure satisfactory work.

Honorary munsifs and magistrates.

NASIM-I-AGRA, 23rd April 1912.

(b)—Police.

18. The *Leader* (Allahabad), of the 19th April 1912, has the following :—

The Criminal Investigation department.

LEADER, 19th April 1912.

"The *Amrita Bazar Patrika*, whose comparisons are often interesting, has the following about the Criminal Investigation department :—

We know how, through the marvellous working of the law of evolution, the minutest of organisms, say the amœba, simple and homogeneous in its structure, is ultimately developed into a highly complex and heterogeneous one like the octopus. Do we not see the same phenomenon here? There was the Criminal Investigation department, in its inception a purely Government of India department, watching and dealing with organized criminal gangs. Then it developed its structure with corresponding developments of its functions, extending its ramifications, like the tentacles of the octopus, through the various provinces and ultimately evolving into a highly complex, heterogenous and hideous organism."

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

19. The *Zul-Qarnain* (Budaun), of the 21st April 1912, refers to the portion of the Hon'ble Mr. Sinha's presidential speech at the provincial conference held at Cawnpore, in which he advised the Muhammadans to give up their demand for separate electorates on local bodies in order to gain the good will of the Hindus, and remarks that the advice of Mr. Sinha was most unreasonable and that Muhammadans should continue their demand for separate representation on local bodies for which Government has given its pledge.

Separate representation for Muhammadans.

ZUL-QARNAIN, 21st April 1912.

With regard to Mr. Sinha's complaint that the Muhammadans were allowed direct representation while the Hindus could only send their representatives through the municipal and district boards, the editor says that, as the Hindus were always on the majority on the boards, and as experience has shown that no Muhammadan could even hope to be elected as a member of the Council through the boards, Government considered it advisable to grant the Muhammadans the privilege of sending their representatives directly, and that therefore the complaint of the Hindus was altogether unreasonable.

20. The *Agra Akhbar*, of the 21st April 1912, refers to the election of Munshi Narayan Prasad Asthana as the vice-chairman of the Agra municipality, and remarks that the Hindu members being in majority did not like to elect a Muhammadan as vice-chairman of the municipal board. He appeals to His Honour Sir John Hewett to grant separate electorates to Muhammadans on local bodies, and remarks that, unless the number of Muhammadan representatives is fixed on municipal and district boards, the present tension of feeling between the two communities will increase every day.

Separate electorates on local bodies.

AGRA AKHBAR, 21st April 1912.

21. *Al Bashir* (Etawah), of the 23rd April 1912, publishes a contributed article in which the writer refers to the racial feeling exhibited at the last municipal election at Agra, and points out that the Hindu were successful against their Muhammadan rivals. He says that there is no hope in future of any Muhammadan being returned to the local boards, seeing that the majority of the voters will always be Hindus, and that their religious prejudices will influence them, and he urges the necessity for separate electorates being granted on local bodies to Muhammadans to enable them to safeguard their interests.

Separate electorates on local bodies.

AL BASHIR, 23rd April 1912.

ABHYUDAYA, 21st April 1912.

The proposed Garhi-ki-Sarai Park at Allahabad.

22. The *Abhyudaya* (Allahabad), of the 21st April 1912, expresses satisfaction at the fact that the minority who voted against the proposed Garhi-ki-Sarai Park were not opposed to the park itself but only to the site. The editor observes that if the proposed park be constructed at Garhi-ki-Sarai, which is an insanitary place in the heart of the city, it will improve the condition of the whole town, and he expresses the hope that the Chairman will give the matter the consideration it deserves.

ABHYUDAYA, 21st April 1912.

The Allahabad district board.

23. The *Abhyudaya* (Allahabad), of the 21st April 1912, contains an article contributed by Indra Narayan Dwivedi in which he urges the need for reform in the selection of voters of the district board. He suggests that a *tahsil*, consisting of 1,000 mahals and 432 villages and paying about Rs. 3,50,000 as revenue, should have *only* 100 voters. He complains of the fact that Muhammadans, who pay a revenue of Rs. 100 and even those who do not pay anything, are on the list of voters, while Hindus who pay a revenue of about Rs. 4,000 are not entitled to vote. He remarks that the voters should be selected on the basis of the land revenue they pay, and complains of the fact that new voters have not yet been appointed in place of those who died long ago.

The editor remarks that if Mr. Dwivedi's statements be true, the district board is to be blamed for neglecting its duties. He says that, when revenue is collected both from Hindus and Muhammadans alike in proportion to their income, their selection as voters should also be made in the same way, and that it is not proper to show partiality to one community. He invites the attention of the authorities of the district board to the matter.

INDEPENDENT, 22nd April 1912.

Water-supply at Allahabad.

24. The *Independent* (Allahabad), of the 22nd April 1912, says that much inconvenience is caused to the people owing to the restriction of water-supply at Allahabad.

The editor complains that the City road, which runs from Katra to the *Chauk*, is not watered in the evening, and he expresses regret that the members of the Allahabad municipal board do not discharge their duties properly and do not care for the public comfort.

LEADER, 25th April 1912.

The Allahabad Municipality.

25. One Badri Prasad of Daraganj writes to the *Leader* (Allahabad), of the 25th April 1912, to complain of the serious inconvenience and hardship caused to the residents of Daraganj and that neighbourhood owing to the inadequate supply of water during the hot weather, with the result that the use of water from wells which have not been used for a long time has caused deaths from cholera.

The writer also invites attention to the disgraceful condition of the road leading from the *Chauk* to Daraganj.

ANAND, 18th April 1912.

The Lucknow municipality.

26. The *Anand* (Lucknow), of the 18th April 1912 (received on the 22nd April), complains of the insanitary condition of certain muhallas, and of the defective lighting arrangements in the streets of Lucknow city.

The editor admits that the sanitary condition of the town has been improved by widening the roads, but he complains that the municipal authorities acquire more land than is actually required for the purpose with the result that, after the construction of roads, they sell spare land at higher prices, and make a large profit out of it at the expense of the poor classes.

He refers to the rumour as to the abolition of octroi duty and the imposition of house tax instead, and asks the residents of the *Chauk* to protest against such a hardship. He remarks that it is unwise to repose any confidence in the commissioners, and he asks the people to submit a petition direct to Government to protect the interests of the poorer citizens.

LEADER, 21st April 1912.

Non-official chairmen for Benares and Mirzapur municipalities.

27. The following is from the *Leader* (Allahabad), of the 21st April 1912:—

"We have published letters from Hindus as well as Muhammadans at Benares urging the appointment of Pandit Rama Shankar Misra as chairman of that important municipality. The qualifications of the gentleman being unquestionable and both the communities being agreed that he is deserving of

the position, we hope the Government of his Honour Sir John Hewett will find no objection to the proposed concession to the citizens of Benares. If Pandit Rama Shankar Misra in Benares and Pandit Ram Avatar Pande in Mirzapur be made chairmen of the respective municipalities, two excellent steps in the direction of advance of local self-government will have been taken, for which the gratitude of the community will be due to Sir John Hewett."

(c)—Education.

28. The *Sudhanidhi* (Allahabad), for *Magh* 1968 (January 1912) (received on the 13th April), urges the Hindus to contribute liberally towards the proposed Hindu University fund and he addresses the *vaidyas* in particular, seeing that the proposed inclusion of instruction in the *ayurvedic* system of medicine in the university scheme would materially improve their position.

SUDHANIDHI, January 1912.

The proposed Hindu University.

In the issue for *Chaitra* 1968 (March 1912) (received on the same date), the editor refers to the proposal that arrangements should be made to impart instruction both in the *ayurvedic* and *unani* systems of medicine in the proposed Hindu University, and observes that the university should only confine itself to improving and encouraging the *ayurvedic* system of treatment. He suggests that the difference between the *ayurvedic* and the *unani*, the alopathic, and homœopathic systems of medicine, can easily be explained to the students by the staff employed to teach them the *ayurvedic* system.

29. The *Naiyar-i-Azam* (Moradabad), of the 19th April 1912 (received on the 20th April), expresses regret that some of the Hindu leaders who supported the Hon'ble Mr. Gokhale's elementary education bill should have opposed the establishment of a university at Dacca, and says that the opposition was simply due to the fact that the Hindus holding Congress views never wish to see any measure introduced by Government which is calculated to do some good to the Muhammadans.

NAIYAR-I-AZAM, 19th April 1912.

The proposed Dacca university.

The editor refers to the address of the Hindu deputation that waited on His Excellency the Viceroy protesting against the proposed Dacca University, and remarks that His Excellency's reply to the deputation was quite convincing as to the need of a residential and teaching university at Dacca.

30. The *Leader* (Allahabad), of the 26th April 1912, refers to the article contributed by Sir Andrew Fraser to the *Nineteenth Century* on Sectarian Universities in India, in which he noted that the absence of religious and moral education in Government schools and colleges was given as the reason for the demand for the new universities, and expressed the opinion that the Government system of education had failed, not because of its own defects but because of defects in its application and administration.

LEADER, 26th April 1912.

Sectarian Universities in India.

The editor invites attention of the educational department to this unqualified condemnation of departmental methods, by one who so lately was a part of the machine himself, and remarks that it will be an evil day for India when theological teaching, which he says the scheme for religious education amounts to, is introduced in Government colleges and schools.

31. The *Sudhanidhi* (Allahabad), for *Kartika* 1968 (October 1911) (received on the 13th April), expresses regret that the proposal made in the Legislative Council that the *ayurvedic* system of medicine should also be taught in the Lucknow Medical College was not accepted in view of the unquestioned efficacy of the system. The editor says that he could give instances of cases which were pronounced incurable by assistant surgeons and other doctors, which were subsequently cured by *vaidyas*. He suggests that if Government cannot arrange to teach the indigenous system of medicine in the Lucknow College, it should induce some *raises* to open an independent college for the purpose.

SUDHANIDHI, October 1911.

The *Ayurvedic* system and the Lucknow Medical College.

32. The *Leader* (Allahabad), of the 20th April 1912, refers to the composition of the staff of the King George Medical College at Lucknow, and remarks that the efficiency of an institution of the kind depends chiefly on the calibre of its professional

LEADER, 20th April 1912.

The King George Medical College, Lucknow.

and teaching staff, and only to a limited extent on the buildings and the equipment. The editor acknowledges the ability of most of the Indian Medical Service officers but enquires whether at present there are not many doctors outside the charmed circle who are abler and more up-to-date than many Indian Medical Service doctors, and asks why some of the more talented among these should not be given an opportunity of imparting their knowledge to medical students and of winning distinction for themselves. The editor contends that the Indian Medical Service is meant for the country and not India for the service. He states that sympathy, tolerance, patience, and ability to impart knowledge to others are essentials for success in a professor in a medical college as much as in other teachers, and enquires whether at the time of the appointment of the Principal and other Professors of the Lucknow Medical College care was taken to secure men with such qualities.

With regard to the Indian staff, the editor deprecates the existence of any soreness or feeling of discontent due to a belief that they are unfairly treated, and that invidious distinctions are made between them and the European professors. He criticises the rules about private practice and says that if Government were convinced that it would be detrimental to the work of the college, it should have forbidden all doctors employed in the college from any but consulting practice instead of making invidious distinctions between the professors and the teachers and demonstrators.

He refers to the other grievances of the demonstrators, and suggests that adequate allowances, exemption from the septennial examinations, security of tenure of appointment and permission to take up consulting practice, will make them thoroughly contented, and will insure whole hearted devotion to their important duties.

VAISHA, February 1912.

Proposed memorial to the late Lala Ramanuj Dayal of Meerut.

33. The *Vaishya* (Allahabad), for *Phalgun* 1968 (February 1912), (received on the 15th April), refers to the proposal of the *Vaishya Mahasabha*, Meerut, for raising a suitable memorial to the late Lala Ramanuj Dayal, which was discussed at the *Vaishya* conference held at Fyzabad, and suggests that a first grade college would be a suitable memorial to him, seeing that he was a great patron of education. The editor proposes that the college, even if only a second grade institution, be opened at Allahabad, as being the best place for it.

ADIB, April 1912.

The raising of the school fees in the United Provinces.

34. The editor of the *Adib* (Allahabad), in the issue for April 1912, expresses approval of the rules framed by Government as a result of the recommendations of the committee appointed to discuss the question of the school fees in the United Provinces.

ADIB, April 1912.

The Darbar educational grant.

35. The editor of the *Adib* (Allahabad), in the issue for April 1912, refer to the grant of fifty lakhs announced at the Darbar for elementary education and says that the allotment of thirty lakhs for primary education and five lakhs for female education will not be productive of beneficial results unless proper means be devised to utilize the money.

He complains of the inadequacy of the grant of two lakhs for industrial education, and urges the allotment of more funds under this head, seeing that agriculture and industry are the mainstays of the country.

NAIYAR-I-AZAM, 19th April 1912.

The *Nadwat-ul-ulama* and *Al Bashir*.

36. The *Naiyar-i-Azam* (Moradabad), of the 19th April 1912 (received on the 20th April), discusses the necessity for establishing institution for Muhammadans, at which purely religious instruction should be imparted, and takes exception to the adverse comments of *Al Bashir* (Etawah) on the working of the *Nadwat-ul-ulama* and of the Deoband School.

The editor expresses apprehension that the opposition of *Al Bashir* to the *Nadwat* is likely to alienate the sympathy of orthodox Muhammadans from the Muir Anglo-Oriental College, Aligarh, seeing that *Al Bashir* is regarded by the public as an organ of that institution, and he asks the editor of *Al Bashir* to refrain from unfavourably criticising the work done by *Nadwat-ul-ulama* or the Deoband School.

37. The *Advocate* (Lucknow), of the 21st April 1912, expresses satisfaction at the progress of the *gurukul* institution (Kangri) and remarks that the sacrifices made by the Hindus of the Punjab in establishing and in maintaining the institution have not been for nothing. The editor also expresses satisfaction at the fact that Pandit Harish Chandra, son of Lala Munshi Ram, has promised to devote his life to the *gurukul*, while the other graduate, Pandit Indra Chandra, has announced that he will spend his life in the service of humanity.

ADVOCATE, 21st April 1912.

The convocation of the *gurukul*.

He observes that it was a great achievement to conduct with such success an institution, which was not supported by the richer classes of the people, nor helped by Government, without any endowment and solely with the help of donations from middle-class people, particularly as it was regarded by some members of Government with suspicion.

The editor refers to the enthusiasm displayed at the anniversary meeting and to the popularity of the institution, and remarks that possessing a sound knowledge of Sanskrit and a fair acquaintance with English, the students are likely to prove good traders, good agriculturists, and to be fit for any other avocation of life. He speaks in praises of the sentiments of love of the motherland and of religion which the *gurukul* has inspired in thousands of men and women, and concludes by saying that if the *gurukul* succeed in reviving the custom of *brahmacharya* in the land, that achievement in itself will be invaluable, and those engaged at the institution will deserve every encouragement which the community can afford to give them.

38. The *Leader* (Allahabad), of the 24th April 1912, refers to the statement made by the Hon'ble the Raja of Kurupam in his speech in the Budget debate in the Imperial Council about the change in the educational policy of Government, which has been indicated by the establishment of expensive Government model schools, and observes that there has lately been a distinct tendency on the part of Government to spend more money on institutions directly controlled by it and less in the way of help to private institutions. The editor expresses the opinion that endeavour should be made to effect the extension of education by encouraging private effort as was insisted upon by the education commission, and that it was for this reason that he was opposed to the provincialization of the district board schools in the United Provinces.

LEADER, 24th April 1912.

The educational policy of Government.

39. The *Leader* (Allahabad), of the 25th April 1912, publishes the second instalment of the contributed article on "Education of women in India," in which the writer refers to the different agencies that are working for the extension of female education in the country, and particularly to the *Arya Samaj* in Northern India, and discusses the obstacles that have prevented any progress in this direction during the last fifty years.

LEADER, 25th April 1912.

The education of women in India.

The writer quotes extensively from the report of the Indian Education Commission of 1883, and remarks that the obstacles in the way of female education pointed out by the Commissioners are as real to-day as they were in 1883, but that fortunately the situation is more hopeful than it was then.

He quotes from the recent reports of the different Directors of Public Instruction the same tale of obstruction and he urges those officers to persist in endeavouring to carry out the recommendations of the Commissioners.

40. The *Leader* (Allahabad), of the 21st April 1912, publishes an appeal from Babu Gauri Shankar Prasad, vakil, secretary of the Veda-Vidyalay a and Dayanand High School Committee, Benares city, asking for funds for the proposed Veda-Vidyalaya which will be "a seminary where Sanskrit and English scholars will be able to undertake also post-graduate studies on lines of comparative Theology." It is announced that the institution will be associated with the Dayanand high school, and will inculcate Aryan principles, and "contribute to the uplifting and upbuilding of the country, and turn out self sacrificing young men, who, imbued with holy zeal, will carry truth to every corner of India and to distant

LEADER, 21st April 1912.

The proposed Veda-Vidyalaya and Dayanand School at Benares.

lands." The writer says that along with the high school there will be a boarding house or *Vedic Ashram* where students will be required to observe *Brahmacharya*, and perform their morning and evening worship according to *Vedic* injunctions. A sum of Rs. 50,000 is asked for in order to start this institution, and it is announced that the opening ceremony will take place in the first week of July next.

BHARAT DHARM NETA, 17th April 1912.

The proposed Veda Vidyalaya at Benares.

41. The *Bharat Dharm Neta* (Benares). of the 17th April 1912 (received on the 20th April), refers to the proposal for starting a new educational institution at Benares where students, irrespective of caste, will be given instruction in the *Vedas*, the *Vedangas*, and the *Vedants*, and ridicules the idea of giving such instructions to *Chamars* and suggests that the time would be more profitably spent if they were taught the art of shoe-making. He suggests that the sum of Rs. 50,000, which is to be raised for the purpose, should be given to the Hindu University fund.

(f)—Agriculture and questions affecting the land.

LEADER, 19th April 1912.

Land acquisition at Delhi.

42. The *Leader* (Allahabad), of the 19th April 1912, says that complaints have been heard in connection with the acquisition of land by the Government of India in Delhi that injustice has been done to the owners of land and the editor expresses the hope that every care will be taken that nobody is treated unfairly and that no sense of hardship is left behind.

(g)—General.

LEADER, 21st April 1912.

The Titanic disaster.

43. The *Leader* (Allahabad), of the 21st April 1912, says that of all the lives that were lost in the disaster that befell the Titanic, perhaps none was more valuable to the world at large than of W. T. Stead, the far-famed editor of the *Review of Reviews*.

After describing his many virtues and qualities, the editor says that Indians will always remain grateful to him and bless his memory on account of his advocacy of the cause of Indian progress, and that journalism is the poorer for his loss and all philanthropic movements.

In the issue of the 23rd April 1912, the editor says:—

"Once more we should like to draw the pointed attention of our countrymen to the noble manly qualities of courage and unselfishness shown by many on board the ill-fated Titanic as revealed by the Senate Committee's enquiry. There was hardly a man, be he never so humble, who did not give a good account of himself in a situation that might have unnerved any man. They all showed themselves to be such humble obedient slaves of duty and their thought was all for others' safety. Let our countrymen reflect on the qualities which make a nation great. It is far from our meaning to deny that individual Indians there are like, for instance, the late Dr. P. R. Roy or the late Nafar Chandra Kundu of Calcutta, who need not fear comparison with the bravest of the brave in the west, but we have to consider the average. And it is idle for any one to affirm that the Indian average is equal to the European or American average in this respect or in many other respects. Here is work for the true Indian patriot, character-building without which there can be no nation-building."

ADVOCATE, 25th April 1912.

The Titanic disaster.

44. The *Advocate* (Lucknow), of the 25th April 1912, praises the conduct of all on board the steamer *Titanic*, and in this connection publishes the following passage:—

"Every country has witnessed similar noble deeds of martyrdom, but they have been performed either in a battle field or in defence of personal honour by individuals. It must be admitted that the history of few countries in the East can show such noble deeds from the mass of population in an hour of unpreparedness. The Anglo-Saxon race occupies its present position by the qualities which were exhibited in the dark hours of the 14th April on board the "Titanic." We who have been nursed in Vedantic Philosophy, who talk of being indifferent to the requirements of our physical bodies and loudly preach that the soul being immortal it cannot be killed, with all our religious fervour, we cannot show the same indifference towards our physical bodies as was shown on the "Titanic" by men who have been brought up differently. Westerners have been accused of being too materialistic a people who care too much for the

enjoyments of life, but here we see that men who rolled in wealth and whose death is mourned to-day all over the world, made no struggle to save themselves at the expense of a weak brother or sister's life. It is this noble trait in the westerner which our people have to emulate before they can think of raising themselves in the scale of nations." Referring to the death of Mr. Stead, the editor remarks that his loss to India is irreparable.

LEADER, 21st April 1912.

45. The *Leader* (Allahabad), of the 21st April 1912, reviews the figures showing the progress of co-operative credit societies in India, and congratulates the government and the people of the United Provinces on having the largest number of societies and members as well as the largest amount of working capital in the whole of British India. The editor observes that the co-operative movement is fraught with enormous possibilities for good, and asks the educated section of the commu nity to take a greater interest in it. He says that the new Act is much more helpful and progressive than the old one and he particularly commends the possibilities of productive and distributive societies among the artizans.

The progress of co-operative credit societies.

MUSLIM GAZETTE, 24th April 1910.

46. Zafar Ahsan Alavi contributes an article to the *Muslim Gazette* (Lucknow), of the 24th April 1912, in which he expresses regret at the poverty of Muhammadans, and after discussing its causes, suggests that the helpless state of the majority of Muhammadan agriculturists is due to the exorbitant rate of interest charged by money lenders.

Muhammadans and Co-operative Credit Societies.

He urges the need for organizing Co-operative Credit Societies in every city, town and village for the benefit of the Muhammadan agriculturists, and observes that until Muhammadans are freed from the yoke of money-lenders there is no hope of improving their material condition.

VEDA PRAKASH, April 1912.

47. A correspondent writing to the *Veda Prakash* (Meerut), for April 1912 (received on the 20th April), refers to the order of the Local Government requiring the members of the *Sansia* community to settle in various districts, and to the efforts of the Salvation Army to reclaim them by imparting to them religious and industrial education, and expresses regret that the Arya Samaj has so far done nothing for that community.

The reclamation of the *Sansias*.

The editor invites the attention of the leading me mbers of the Arya Samaj to the matter, and suggests that they should obtain the permission of Government to open primary schools for *Sansia* boys, and that they should try to reform them.

SHUBH CHINTAK, 17th April 1912.

48. The *Shubh Chintak* (Allahabad), of the 17th April 1912 (received on the 20th April), refers to the order of the Lieutenant Governor of the Punjab to Deputy Commissioners to grant licenses for arms freely to the people to enable them to protect themselves, and expresses gratification that Sir Louis Dane has always been trying to improve the condition of the people of the Punjab.

The free use of arms in the Punjab.

LEADER, 19th April 1912.

49. The following is an extract from the first instalment of a contributed article entitled "Creation of Hindi" in the *Leader* (Allahabad), of the 19th April 1912:—

The Hindi language.

"To what extent prejudice may vitiate the visual faculty of man is illustrated by Nawab Abdul Majid Khan's assertion that the Hindi language is being 'created.' One might have acquiesced if he had stuck to what is a fact, namely, that Nagari is being made the common script of India, but to say that the Hindi language is being created is (well, one does not know how to express it) untrue, as u-n-t-r-u-e as to say that English or Bengali or French is being created. If I had not known that the noble Nawab is an Indian who has lived in that part of India in which some of the greatest Hindi poets (Hindu and Musalman) have flourished, I would have certainly assumed that he, while making that huge and baseless statement in the Viceroy's Council was fresh from 'wilayat.' Nothing else would ordinarily explain such amazing ignorance of common-place Indian facts. There is only one other alternative to ignorance in explaining the mistake, but that alternative must not be thought of in the case of a man of the Nawab's position."

LEADER, 20th April 1912.

50. The *Leader* (Allahabad), of the 20th April 1912, complains of the attack made on the Hon'ble Babu Brij Nandan Prasad by the *Indian Planter's Gazette* (Calcutta) in connection with the altercation at the last meeting of the Provincial Council between the Hon'ble Member and the Inspector General of Police, and expresses the opinion that "more disreputable and mean language had rarely disfigured the columns of any newspaper in India."

The *Indian Planter's Gazette* and the Hon'ble Babu Brij Nandan Prasad.

ADVOCATE, 21st April 1912.

51. The *Advocate* (Lucknow), of the 21st April 1912, expresses satisfaction at the suggestion made at the second dinner of the 1911-12 session of the London Chamber of Commerce held on the 20th February last, that a separate section of the chamber should be constituted to deal with purely Indian affairs; and says that the remarks in the "Economic Geology of India" regarding her mineral productions was applicable not only to mineral products, but to almost every other article of produce. The editor expresses regret that, in spite of her vast natural resources, her advantages of climate, soil and situation, and of a sober, thrifty and industrious population, India is so backward in industrial matters, though she was at one time in no way behind Europe in that respect. He asserts that every one who desires the progress and prosperity of India heartily welcomes the discussion by the British public of a subject of such supreme importance as the question of India's industrial development.

Economic development of India.

OUDH AKHBAR, 24th April 1912.

52. The *Oudh Akhbar* (Lucknow), of the 24th April 1912, after expressing appreciation of the administration of Sir John Hewett, urges the need for raising a fitting memorial to His Honour in the province. He asks the leading men of the province to hold a meeting as soon as possible in Lucknow to discuss the most suitable form for the memorial and to open a subscription list for the purpose.

Memorial to Sir John Hewett.

LEADER, 25th April 1912.

An assault by a European railway employé.

53. The *Leader* (Allahabad), of the 25th April 1912, has the following:—

"A respectable correspondent writes to us that on a recent date at the Ambala Cantonment station a man named B. Nabi Bux, yard foreman of that station, was severly assaulted by a European servant of the railway and that the man sustained serious injuries. Our correspondent expresses the hope, in which we join, that the authorities of the North-Western Railway will enquire into the matter and mete out suitable treatment to the offending assaulter. Such cases, of which happily we hear less at present than we did some time ago, create a painful impression, and do no good to any body, and when they do occur it behoves the authorities to take such notice of them as to make their recurrence, even in frequently, a matter of extreme difficulty and improbability. We hope Sir Henry Burt, the manager of the North-Western Railway, will not disappoint expectation."

V.—Legislation.

SUDHANIDHI, January 1912.

54. The *Sudhanidhi* (Allahabad), for *Magh* 1968 (January 1912) (received on the 13th April,) criticises the Medical Registration Act, and observes that it does not confer any special advantages on the doctors who will be registered, while it restricts their liberty, and also puts great difficulties in the way of good *vaidyas* and *hakims*. The editor observes that Government should patronize the indigenous systems of medicine, seeing that the mass of the Indian people have still more faith in them than in the allopathic system.

The Medical Registration Bill.

He contrasts the amount spent on education in medical colleges and on expensive English medicines with the Economical *ayurvedic* system of medical education and with the small cost of its medicines, and he asserts that an additional reason for the relation of the *ayurvedic* system is that these allopathic medicines cannot be obtained in villages. He asks Government not to condemn the indigenous system and urge the Bombay Government not to pass the measure in opposition to the public opinion.

SANATAN DHARM PATAKA, February 1912.

55. The *Sanatan Dharam Pataka* (Moradabad), for February 1912 (received on the 15th April), discusses the evils of tobacco-smoking, and suggests that Government

Prevention of the use of tobacco.

and the leaders of the people should resort to legislation to prevent the use of tobacco by boys in the interests of their health in the same way as has been done in Japan.

LEADER, 21st April 1912.

The Agra Estates Bill.

56. A correspondent of the *Leader* (Allahabad), of the 21st April 1912, invites the public of the United Provinces generally, and particularly the Muhammadans to give their attention to the Agra Estates Bill before it seals the fate of the landowners in the Province of Agra. He points out that, besides other defects in the bill, it is opposed to the rules of inheritance laid down by the *Quran*, and that its failure to provide for certain contingencies is calculated to result in ruinous litigation. He asserts that the outcome of the bill, whatever may have been the motive of the mover will be to increase the power and influence of the few and leave the many to provide for themselves as best they can.

VI.—Railway.

LEADER, 23rd April 1912.

Railway thefts.

57. The *Leader* (Allahabad), of the 23rd April 1912, expresses satisfaction that the Upper India Chamber of Commerce, Cawnpore, has not lost sight of the importance of the matter of theft of goods in course of transit by rail, which has now become a chronic and widespread evil, and that it has again brought it before the President of the Railway Board. The editor suggests that the root of the evil lies in the owner's risk-note forms, which practically absolve the railways from all responsibility for loss of goods in transit, and which therefore take away all incentive from the railways concerned to trace the theft and bring home the guilt to the wrong-doers among their staff.

The editor remarks that people have come to regard railway thefts so much as a necessary evil that the majority of sufferers have ceased to prefer any complaint, seeing that it will result in no good, and thus no correct idea of its widespread character can be formed from the few complaints actually made.

He congratulates the Cawnpore Chamber on having secured a promise from Sir William Dring that well-founded claims for compensation from 'concerns of repute which could produce certificates of shortage from regiments and Government departments would be entertained,' but enquires how the small traders and others who are probably greater sufferers are to be treated in the matter. The editor suggests that the last of the several railway administrations who had the handling of the goods should be made responsible for the loss, instead of the administration which received the goods for transmission seeing that in the latter case the claim will neither be equitable nor will it probably be entertained without the railway risk-note being executed.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

SANATAN DHARM PATAKA, March 1912.

A *gaushala* at Gaya.

58. The *Sanatan Dharam Pataka* (Moradabad), for March 1912 (received on the 15th April), contains a contributed article in which the writer asks all Hindus to contribute liberally towards the funds required for opening a *gaushala* at Gaya to be named the *George gaushala*.

VAISHYA, March 1912.

Pasturage for cows at *Chitrakot*.

59. The *Vaishya* (Allahabad), for *Chaitra* 1968 (March 1912) (received on the 15th April), contains an article contributed by one Baldeo Prasad Gupta of Banda in which he appeals for Rs. 3,000 required to secure a portion of forest near *Chitrakot* in order to utilize it permanently as pasture-land for cows.

LEADER, 19th April 1912.

Agra *Gaucharan* fair.

60. The *Leader* (Allahabad), of the 19th April 1912, publishes a memorial submitted to His Excellency the Viceroy by one Jagan Nath Piyari and other Hindu residents of Agra about the *Gaucharan* fair, praying that no condition of obtaining a license for holding the fair be imposed upon them.

BHARAT DHARM NETA, 17th April 1912.

61. The *Bharat Dharm Neta* (Benares), of the 17th April 1912 (received on the 20th April), says that Christianity cannot make any headway in this country, because India requires a philosophic religion, and he asserts that with the spread of knowledge in Europe the faith of the people in Christianity has been shaken. The editor expresses the hope that some day the teaching of the *Vedant* will be the prevailing religion of the West.

Christianity in India.

ANAND, 18th April 1912.

62. The *Anand* (Lucknow), of the 18th April 1912 (received on the 22nd April), adversely criticizes the proceedings of the social conference held at Cawnpore, and remarks that such conferences can never improve the condition of the country. The editor observes that social reforms can only be carried out if people will really carry into effect the resolutions adopted at the conference. He expresses surprise that those men who violate the laws of Hinduism should give themselves out to be the leaders of the Hindu community.

The social conference.

MUSLIM GAZETTE, 24th April 1912.

63. The *Muslim Gazette* (Lucknow) of the 24th April 1912, urges the Muhammadans of India to save *Nau-muslims* from being reclaimed by the *Arya Samajists* and from being converted to Christianity.

The propogation of *Islam*.

The editor expresses regret that the Muhammadans of India have as yet made no efforts for the propagation of their religion, and observes that if they still remain idle a large portion of their community will be soon absorbed either in the *Arya Samaj* or in Christianity.

He commends the vigour of the missionary work of the *Arya Samajists* and Christians, and asks his co-religionists to work with the same enthusiasm for the propagation of their religion.

IX.—Miscellaneous.

Nil.

C. E. W. SANDS,

Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

The 20th April 1912.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad ...	700 „
8	Prabúdha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Ram Deva; B.A., Arya; 31 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Ganga Prasad Varmá; Khatri; 55.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 38 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath Vaishya; 36 ...	200 „
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
21	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
23	Al Azis	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
25	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
27	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 „
28	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
29	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 „
30	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 „
*33	Gurukul Samáchár	Rudaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
35	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
36	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 „
38	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Old Boy	Benares ...	Monthly ...	Itrat Husain, B.A.; 39	1,000 copies.
40	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 "
41	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 "
42	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 "
*43	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 "
44	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 "
45	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
47	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 "
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 "
49	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	400 "
50	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 "
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 "
†52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 "
53	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 "
54	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 "
55	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 "
56	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 "
57	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 "
58	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 "
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 "
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 "
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 "
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 "
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 "
66	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 "
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 "
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 "
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 "
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 "
71	Ittihad	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 "
*72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 "
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 "
74	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 "
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 "
76	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 "
77	Musáfir	Agra	Do. ...	Pandít Tara Dat; Arya; 26 ...	1,800 "
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.
80	Nizam-ul-Mulk	Moradabad ...	Do. ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 "

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 "
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 "
84	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 "
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 "
86	Surma-i-Bozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 "
87	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 "
88	Tajir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	328 "
89	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 "
90	Unioh Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 "
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 "
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 56.	1,700 "
93	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 "
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 "
"	ARABIC-URDU.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdal Wali; 27	300 copies.
"	HINDI.				
96	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 "
98	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 "
99	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	450 "
100	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 "
101	Bráhman Samáchár... ...	Meerut ...	Do. ...	Narayan Prasad; Brahman... ...	405 "
102	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 "
103	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 "
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 "
*105	Dharm Kushmakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 "
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 "
107	Griha Lakshmí	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 "
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...		300 "
109	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 "
†110	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 "
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Ram; Bania; 45	300 "
*112	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 "
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 "
114	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 "
*115	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 "
*116	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 "
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,000 "
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Narayan Pande; Brahman; 28 ...	400 "
†119	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 "
120	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shastri; 37	1,000 "

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nigamágam Chandriká ...	Benares ...	Monthly ...	Rúp Naráyan Pande; 27	4,500 copies.
*122	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 35 ...	200 "
123	Rásik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 "
124	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 "
125	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 "
126	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 "
127	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 "
128	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 "
*129	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 "
130	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 "
131	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Naráyan Dwivedi; Brahman; 35.	1,900 "
132	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 "
*133	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 "
134	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 "
135	Bharat Dharm Neta... ...	Benares ...	Twice a month	Dharam Dutt, Vedáshastri; 26 ...	500 "
†136	Kam Dhenu	Hardwar ...	Do. ...	Baba Bhagwan Das Udasi; 46 ...	500 "
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 "
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 "
139	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 "
140	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 "
141	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 "
142	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 "
143	Jain Gazette	Jalesar (Etah) ...	Do. ...	Bábu Banarsi Das Jain, B.A.; 35 ...	1,000 "
144	Kaisar Hind	Benares ...	Do. ...	Babu Bansi Dhar ... ... / Sita Ram Dinkar; 45	500 "
†145	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 "
146	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 "
147	Shubh Chintak	Allahabad ...	Do.	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 "
148	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 38 ...	2,000 "
	ANGLO-BENGALI.				
149	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. Referring to the withdrawal of the Italian fleet from the Dardanelles the *Aligarh Institute Gazette* of the 24th April 1912 says that it would be unfair for the Powers to attempt to put any pressure on Turkey at a time when she is proving herself victorious all round, and remarks that any such action, if meditated, would create deep resentment among Muhammadans all over the world. The editor suggests that the Powers should inform Italy that her invasion of Tripoli is totally unjustifiable, and require her to withdraw her forces. He says that the question of the cost of the war should be subsequently decided by the Powers.

The Italian-Turkish war.

ALIGARH INSTITUTE GAZETTE, 24th April 1912.

2. Referring to the rumoured intention of the Italians to throw bombs on the holy places of Mecca and Medina, *Al Mushir* (Moradabad), of the 25th April 1912, reproduces an article from the *Siraj-ul-Akhbar* (Kabul), urging the Muhammadans to proclaim a *jehad* or holy war against the Italians, and to destroy all Christian places of worship within the Turkish Empire.

The Italian-Turkish war.

AL MUSHIR, 25th April 1912.

3. The *Tohfa-i-Hind* (Bijnor), of the 25th April 1912, discusses the prospects of peace between Turkey and Italy, and remarks that the terms offered by Italy cannot be accepted by Turkey at a time when she is proving herself so constantly victorious in the field of battle.

The Italian-Turkish war.

TOHFA-I-HIND, 25th April 1912.

The editor observes that hostilities can be terminated either by pressure being brought by the Powers on the party considered to be in the wrong or by the appointment of a court of arbitration approved of by both parties.

4. The *Advocate* (Lucknow), of the 2nd May 1912, expresses satisfaction that the attempt of the Italian fleet to force a passage through the Dardanelles was unsuccessful and remarks that it reflects discredit on that nation. The editor approves of the Sultan's desire to conclude peace only on condition that Turkey's sovereign rights are maintained, and entertains the hope that Turkey will be able to maintain her national honour and dignity.

The Italian-Turkish war.

ADVOCATE, 2nd May 1912.

5. The *Mashriq* (Gorakhpur), of the 30th April 1912 (received on the 3rd May), says that if Turkey does not strengthen her army and navy, she will lose all her possessions one after another. The editor remarks that it is manifest from the attitude of the Europeans Powers that they desire to possess Arabia, and he urges Turkey to make the best of the present enthusiasm to bring all the states of Arabia under her control, and to organize an army of trained Arab soldiers. He suggests that military colleges should be established in Arabia, and that the present wave of feeling should be utilized to raise a body of volunteers.

Turkish sovereignty in Arabia.

MASHRIQ, 30th April 1912.

6. The *Oudh Akhbár* (Lucknow), of the 2nd May 1912, suggests that the demand of an indemnity from the Persian government for the losses suffered by the British Consul and by European and Indian traders should be postponed until Persia has effected some improvement in her internal affairs. The editor enquires whether the Persians are not entitled to some indemnity for the attacks made on their country, and remarks that in any case Persia will have to accept a loan at disadvantageous terms in order to effect administrative reforms.

The situation in Persia.

OUDH AKHBAR, 2nd May 1912.

7. The *Leader* (Allahabad), of the 2nd May 1912, refers to the report that Germany intends to deal arbitrarily with the Indians in German East Africa, urging as an excuse that England has been treating Indians in a similar manner in South Africa.

Indians in German East Africa.

LEADER, 2nd May 1912.

The editor observes that it is a great blow to British prestige that British subjects should be liable to be dealt with unjustly in a foreign country without any power of protest, and he expresses the hope that British statesmen will now realise their imperial obligation to do justice to Indians in British South Africa.

(b)—Home.

TAFRIH, 28th April 1912.

The Indian National Congress and the Muslim League.

8. The *Tafrih* (Lucknow), of the 28th April 1912, publishes a contributed article in which the writer expresses regret at the Muslim opposition to the Congress, and remarks that Muhammadans are mistaken in thinking that the Congress is a Hindu body. He says that the Muslim League has been instrumental in creating discord between Hindus and Muhammadans, but he notes with satisfaction that some of those who were previously the most popular leaders of the Muslim League are now developing Congress proclivities and becoming opposed to the League.

In conclusion he says that Sir Saiyid Ahmad Khan, had he been alive, would now never have counselled his co-religionists to keep aloof from the Congress, and he urges Muhammadans to join Hindus on the common platform of the Congress.

ABHYUDAYA, 28th April 1912.

Treatment of political prisoners in Indian jails.

9. The *Abhyudaya* (Allahabad), of the 28th April 1912 (received on the 2nd May), says that it has heard from an accused in the Dacca conspiracy case, who has recently been released, that Indian political prisoners are treated as harshly in jails as other criminals, and that they are given very coarse food, and the editor asks why political prisoners in India should be treated in a different way from those in England, although they are under the same Government. He expresses the hope that the matter will attract the notice of Government and that it will soon remedy the grievances complained of.

LEADER, 30th April 1912.

The right of interpellation.

10. The *Leader* (Allahabad), of the 30th April 1912, expresses agreement with the contention put forward by the Hon'ble Mr. Harchand Rai Vishindas of Karachi in the Bombay Council when the Commissioner of Sindh suggested to him that members should seek information on local details from Commissioners of divisions or Heads of departments rather than through the medium of questions in the Council, seeing that Mr. Harchand Rai is described as having said that the object of interpellations is to throw a search light on dark spots and corners, and that this object would not be attained if questions were put to Commissioners in the *mufussil* and answers received there.

LEADER, 30th April 1912.

The *Indian Planters' Gazette* and the Hon'ble Babu Brijnandan Prasad.

11. The *Leader* (Allahabad), of the 30th April 1912, publishes a contributed article in which the writer complains, apparently with the object of obtaining cheap notoriety, the *Indian Planters' Gazette* (Calcutta) has dug up a buried episode and defamed the Hon'ble Babu Brijnandan Prasad in his private life. He asserts that the Hon'ble Babu Brijnandan Prasad is a scholar of great merit, a successful lawyer, and the most prominent public man in the Rohilkhand, and describes it as being gross impudence on the part of the critic in the *Indian Planters' Gazette* to attack a gentleman about whom he had little or no information. The writer points out many mis-statements, which indicate the ignorance of the critic and states that the latter has clearly brought himself within the clutches of the law, though he doubts whether Babu Brijnandan Prasad will care to take any steps.

LEADER, 2nd May 1912.

Legislative Council elections.

12. The *Leader* (Allahabad), of the 2nd May 1912, publishes an article on "Legislative Council elections" contributed by Rai Bahadur Lala Baij Nath, in which he deplores the want of really earnest workers in the Councils, and observes that the fault lies in the system of recruitment. He says that rich people seek election for the sake of the position and spend large sums of money to secure votes, and he also asserts that the voters' lists are frequently incorrectly prepared. He suggests as a remedy for these abuses that rate-payers' associations should be formed in all large towns in order to keep watch over the work of municipal members. He urges that public opinion should influence Government to widen the field of selection by amending the rules so as to allow municipal and district boards to elect the best men wherever they may be found.

He goes on to suggest the formation of divisional associations to watch the work of members of Legislative Councils, and urges that only those persons who have a good record of work to their credit, or who promise to faithfully represent the public cause, should be elected.

13. Referring to the statement made by Lord Minto in his speech at the East India Association to the effect that Indians should not be appointed to the Executive Councils for the sake of appointing an Indian, but in view of the ability of the candidate for such an appointment, the *Advocate* (Lucknow), of the 2nd May 1912, observes that there are many Indians who are equal to the duties of the highest offices in the gift of the Crown, and he congratulates Lord Morley on his courage in insisting on the appointment of an Indian *qua* Indian to the Law Membership. The editor says that there can be no objection to the application of the principle of appointing Indians to such high posts, if Government always take care to select the best men available. In this connection he notes that the *Indian Daily News* (Calcutta) suggested that one or two unhappy selections to posts in the Executive Councils could only have been justified on the assumption that Government did not wish that the experiment should succeed, or that it was incapable of selecting the right men. The *Indian Daily News* is also referred to as having asserted that the Public Service Commission definitely allotted a specified number of appointments in the higher branches of the public service to Indians, and remarked that as this recommendation had not been carried out in a liberal spirit, Lord Morley was right to insist on Indians *qua* Indians being appointed to the Executive Councils.

Indians in the Executive Councils.

ADVOCATE, 2nd May 1912

14. The *Advocate* (Lucknow), of the 25th April 1912, expresses apprehension of a new danger in the proposal to extend the membership of the Anglo-Indian Defence Association and to widen its scope of operations, so as to establish a strong and united political organization to represent the non-official European community. The editor states that from the time of the Ilbert Bill agitation the association has always proved itself inimical to Indian interests, and he expresses the opinion that the infusion of new life into the body by the appointment of a whole-time secretary in Calcutta and the opening of a branch or agency in London will seriously affect Indian aspirations. He quotes some passages from a recent speech of the chairman of the association in which the speaker attacked the Indian reform party, and takes exception to the tone used by the chairman towards educated Indians.

The Anglo-Indian Defence Association.

ADVOCATE, 25th April 1912.

15. The *Nasim-i-Agra* of the 30th April 1912 remarks that the Anglo-Indian Defence Association has not changed its attitude of opposition to Indian aspirations, and expresses apprehension that the recent activity of the association and the opening of a branch at London is calculated to injure Indian interests.

The Anglo-Indian Defence Association.

NASIM-I-AGRA, 30th April 1912.

16. Referring to Mr. Montague's speech during the debate on the second reading of the Government of India Bill in the House of Commons, the *Zul Qarnain* (Budaun), of the 28th April 1912 (received on the 3rd May), says that the appointment of three Muhammadan members in the Executive Councils and the residence of the Governor of Bengal for a certain period at Dacca cannot be regarded as sufficient safeguards for the protection of the interests of the Muhammadans, and he urges that special steps should be taken in the matter. The editor takes exception to Mr. Montague's statement that the Muhammadans of Eastern Bengal had no connection with Muhammadans in other parts of India, and says that it is well known that Muhammadans all over the world are strongly united, and their only fault is that they are poor and helpless and loyal to the British Government.

Mr. Montague and the Muhammadans.

ZUL QARNAIN, 28th April 1912.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Nil.

(b)—Police.

LEADER, 30th April 1912.

Assistant and deputy superintendents of police.

17. Referring to the statement of the Under Secretary of State for India that by regulation assistant superintendents of police must be of European descent, the *Leader* (Allahabad), of the 30th April 1912, says that the existence of that regulation is a standing violation of the principle of racial equality guaranteed by Act of Parliament and the Proclamation of the Sovereign. The editor remarks that, though in practice many posts must continue to be filled by Europeans, there ought to be no bar sinister of racial disability. He says that deputy superintendents have a grievance at present that in the matter of promotion they do not receive the same measure of justice or the same encouragement as assistant superintendents, and suggests that Government should abolish the distinction and make them all assistant superintendents.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Nil.

(e)—Education.

EDUCATIONAL MAGAZINE, February and March 1912.

The Dacca University scheme.

18. The *Educational Magazine* (Ghazipur), for the months of February and March 1912 (received on the 2nd May), lends its support to the Dacca University scheme, and asserts that the Bengali opposition to it is actuated by selfishness.

SADDHARM PRACHARAK, 24th April 1912.

The need for the diffusion of education among the Indian masses.

19. The *Saddharm Prachárak* (Kangri, Bijnor), of the 24th April 1912 (received on the 2nd May), publishes an article entitled "Education and society" contributed by Pandit Ramavatar Pande, M.A., in which he points out that the Hindu community cannot make any real progress until its leaders discard all superstitious ideas, and take steps for the diffusion of education among the masses. He says that the dignity of manual labour should be impressed upon their minds, and healthy morality encouraged among them. He points out that one hundred crores of rupees must be raised from the wealthier classes to combat the evils of ignorance in the country.

ADVOCATE, 28th April 1912.

Hindu religious funds and education.

20. In the course of an article on the proceedings of the Conjeeveram Parishad, the *Advocate* (Lucknow), of the 28th April 1912, remarks that a great deal of good could be done to the cause of education in India, if the surplus funds of temples could be diverted to the promotion of education and culture. The editor observes that, apart from any other advantages, the exchange of views brought about by conferences like the one held at Conjeeveram is likely to lead to the growth of a spirit of toleration and a better understanding of each other.

OUDH AKHBAR, 1st May 1912.

Mass education.

21. The *Oudh Akhbar* (Lucknow), of the 1st May 1912, deplores the opposition which many people raise to extending popular education, and urges that technical and industrial education should be imparted to the masses in order to enable them to earn a living. The editor remarks that all other nations are making great progress in civilization and he expresses apprehension that India will be left far behind if her masses are not educated.

ADVOCATE, 2nd May 1912.

Sectarian universities in India.

22. The *Advocate* (Lucknow), of the 2nd May 1912, reviews Sir Andrew Fraser's article on "Sectarian universities in India" in the April number of the *Nineteenth Centurg and After* (London), and remarks that much of the criticisms which he has levelled against the proposed universities shows that he has failed to recognize the important fact that the movement gives expression to the growing demand for education on national lines. The editor says that there is a strong feeling among thoughtful Indians in favour of establishing independent educational institutions, which, while supplementing State efforts, will supply the deficiencies of the present system, and adapt them to India's particular conditions and requirements. He states that Sir Andrew Fraser's views on the subject of religious education deserve the serious consideration of Government and of the public, and he expresses disagreement

with Sir Andrew Fraser's reasoning that while religious education given in the proposed universities would be injurious, the same religious education should be imparted in colleges.

The editor says that critics who complain of the absence of any moral or religious basis in State education in India, and attribute the growing lack of discipline to irreverence are mistaken, and he asserts that the growth of tendencies unfavourable to discipline is not due to lack of religious instruction but to other causes.

In conclusion he observes that no radical change in the methods hitherto adopted by Government with regard to religious education is called for.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

23. The *Arya Mitra* (Agra), of the 24th April 1912 (received on the 29th April), refers to the intention to make a fresh issue of the new coins bearing the effigy of the King-Emperor and asks Government to have the inscription of the value of the coin entered on it in Hindi character also and thereby earn the gratitude of the Hindus similarly to the way in which it earned that of the Muhammadans by withdrawing the coins of 1911 because they were said to contain the likeness of a pig.

ARYA MITRA, 24th April 1912.

The new coinage.

24. The *Musâfir* (Agra), of the 26th April 1912, says that though Hindus form 86 per cent. of the population in the province about one-fourth of them belong to the depressed classes. The editor points out that the Christian missions are bestowing their special attention to these classes, and that they are also being brought under the insidious influences of the Muslim preachers. He says that if Hindus want to keep within the fold of their religion the sixty millions of the depressed classes of India, they should give them more social privileges, engage teachers to convert them and spread education among their children.

MUSAFIR, 26th April 1912.

The depressed classes in the United Provinces.

25. The *Sahifa* (Bijnor), of the 26th April 1912, invites the attention of the district and higher authorities to the deplorable condition of the finances of certain estates in the district of Bijnor, and suggests that they should be brought under the management of the Court of Wards. The editor mentions the names of Kunwar Tej Bal Bikram Singh, Mufti Tasadduq Husain, and others.

SAHIFA, 26th April 1912.

The Court of Wards and certain estates in the district of Bijnor.

26. The *Sahifa* (Bijnor), of the 26th April 1912, says that the order that alterations be made in the book named the *Khwab-o-Khyal* is not sufficient, and it urges that the book should be wholly excluded from all courses, and that any copies of it that may be found should be destroyed. The editor strongly condemns the book, and says that it is a standing insult to the loyalty of the Muslim community. He points out that the book is written by a Hindu who cannot be expected to be a master of the Urdu language, and suggests that it should be replaced by a book written by a Muhammadan.

SAHIFA, 26th April 1912.

The *Khwab-o-Khyal*.

27. The *Sahifa* (Bijnor), of the 26th April 1912, says that the post of a naib-tahsildar carries as much respectability and responsibility as that of an excise inspector or sub-inspector of police, and suggests that naib-tahsildars should be also exempted from the operations of the Arms Act.

SAHIFA, 26th April 1912.

Exemption of naib-tahsildars from the operations of the Arms Act.

28. The *Hindustani* (Lucknow), of the 29th April 1912, publishes a contributed article in which the writer refers to the articles which appeared in the *Hindustani* and *Mashriq* (Gorakhpur) (vide Selections Nos. 16 of 1912, paragraph 37, and 17 of 1912, paragraph 20) on plague inoculation in Gorakhpur, and remarks that the allegations made in the *Hindustani* were not exaggerated. He says that if the editor of the *Mashriq* had taken the trouble to study the record of the case, he would have realised that the statements made by the writer in the *Hindustani* were not directed by any animus against the local police but were a narration of the true

HINDUSTANI, 29th April 1912.

Plague inoculation in Gorakhpur.

facts. He goes on to say that the *Mashriq* omitted to mention that the *chaprasi* had been awarded compensation of Rs. 10, and that the inoculating doctor, Pandit Madan Lal Atri, was reverted to his substantive appointment.

LEADER, 1st May 1912.

The Titanic disaster: an appeal to Indians.

29. The *Leader* (Allahabad), of the 1st May 1912, has the following :—

"THE TITANIC DISASTER: AN APPEAL TO INDIANS.

SIR,—The Titanic disaster must make the whole world kin. The spirit of sacrifice shown by European *Seetas* to die with their husbands rather than to save themselves, and the true chivalry of European gentlemen to save the women at the sacrifice of their own lives, have eclipsed the bravery of 'Balaclava charge,' the contempt of death shown by the Japanese in the Russo-Japanese war and even the glory of Rajput ladies.

I appeal to all my countrymen, rich and poor, to start funds for the relief of the sufferers of the disaster all over the country, and to subscribe according to their means.

I subscribe Rs. 25 to the fund.

LALTA PD. JOHRI,
Munsif, Khurja."

April 27.

LEADER, 2nd May 1912.

Civil assistant surgeons.

30. Referring to the memorial submitted by the civil assistant surgeons in the United Provinces to the Inspector General of Civil Hospitals, the *Leader* (Allahabad), of the 2nd May 1912, contrasts the prospects of the military and civil assistant surgeons, and suggests that more civil surgeoncies should be thrown open to the latter, who possess higher qualifications.

The editor says that the conditions of service of the civil assistant surgeons in the junior grades are deplorable, and expresses the hope that their prospects will be improved. He objects to periodical examinations, which, he says, should only be inflicted on young men, and suggests that there should be other tests besides examinations to find out whether an assistant surgeon has kept up his professional knowledge or not.

He urges that assistant surgeons should be treated more courteously by civil surgeons, and suggests that Government should issue a circular to this effect.

In conclusion he expresses the hope that the very moderate and reasonable demands of the civil assistant surgeons will receive the sympathetic consideration of Government, and says that public interests will suffer if the assistant surgeons as a body are discontented. He reminds Government that the present policy is opposed to the expressed views of the Secretary of State for India, who wished more Indians to occupy responsible posts in the State medical department.

LEADER, 2nd May 1912.

The Nicholson Committee.

31. The *Leader* (Allahabad), of the 2nd May 1912, expresses regret that a competent Indian representative has not been associated with the committee to be presided over by Sir William Nicholson, particularly in view of the fact that the enquiry is to be so comprehensive, and the hope is expressed that the committee will give due consideration to Indian interests so that its conclusions may impress the Indian people as just and equitable. The editor disapproves of the intention to keep the report of the committee secret, and contends that, though part of the enquiry may deal with matters that should be kept secret, most of the report should be published. He urges the impossibility of offering informed criticism on a secret report, as an additional reason for appointing at least one Indian member on the committee.

ADVOCATE, 2nd May 1912.

Journalistic enterprise at Delhi.

32. The *Advocate* (Lucknow), of the 2nd May 1912, states that the weekly *Comrade* and a new Urdu Muslim daily to be named the *Hamdard* will shortly be published from Delhi and the new capital will have two Anglo-Indian dailies in the *Morning Post* and the *Pioneer*, and he expresses surprise at the lack of enterprise on the part of the Hindus and the Congress party in the matter. The editor says that it will be a great pity if Anglo-Indian and Muslim League politics find means of expression at the head quarters of the Government of India while the most important of all non-official bodies, the Congress, remains unrepresented in the new capital. He suggests that a company should be floated to run three daily newspapers, one in English, one in Urdu and one in Hindi, on Congress lines and that a residential club be built at the same time for unofficial members of Council and others.

33. The *Advocate* (Lucknow), of the 25th April 1912, refers to the statement published by Government to the effect that the experiment of publishing the Council proceedings in vernacular did not promise much success, and expresses agreement that Government cannot continue for an indefinite period to publish the proceedings in vernacular when these are not wanted by the people. At the same time the editor contends that it is not to be concluded from this that no one but the English-knowing public cares to read the proceedings, and he states that only a few days ago an Urdu-knowing councillor was heard to say that but for the *Hindustani* he would not know what took place at the meetings.

ADVOCATE, 25th April 1912.

Publication of Council proceedings in vernacular.

The editor suggests that in case the experiment is to be continued the proceedings should be published more promptly instead of some weeks after the council meetings.

34. The *Oudh Akhbar* (Lucknow), of the 1st May 1912, remarks that it has always been the ambition of Indians to take a greater share in the administration of their country, and that they have always been encouraged in this desire by their rulers. The editor refers to the speech of Sir William Plowden suggesting that Indians should be given an opportunity to distinguish themselves in the police and military services, and expresses regret that Indians have not yet been appointed to higher posts in the police and the army. He says that there are other branches of the public service also in which high appointments have not yet been opened to Indians, and he urges that the promises made by the rulers from time to time should now be fulfilled, and that no consideration of caste or creed should be allowed to stand in the way of appointing really able Indians to the highest administrative appointments in the country.

OUDH AKHBAR, 1st May 1912.

Indians in the public service.

V.—Legislation.

35. The *Educational Magazine* (Ghazipur), for the months of February and March 1912 (received on the 2nd May), expresses opposition to Mr. Gokhale's Elementary Education Bill, on the ground that the people have no desire for education and that a little education is dangerous. The editor says that the only result of elementary education would be that people would leave their hereditary occupations, and he points out that Mr. Gokhale's scheme would cost a very large sum which the Indian exchequer could not afford to spend.

EDUCATIONAL MAGAZINE, February and March 1912.

The Elementary Education Bill.

He says that when Government itself devotes so much attention to elementary as well as to higher education it was needless to introduce such a bill and waste the time of the Council, and he expresses gratification at its rejection.

36. The *Sahifa* (Bijnor), of the 26th April 1912, reproduces without any comment the article on the proposed amendment in Muhammadan Law published in the *Mashriq* (Gorakhpur), of the 9th April 1912 (vide Selections No. 15 of 1912, paragraph 44).

SAHIFA, 26th April 1912.

Proposed amendment in Muhammadan Law.

37. The *Advocate* (Lucknow), of the 28th April 1912, referring to the debate on the second reading of the Government of India Bill in the House of Commons, expresses appreciation of the declaration by the Hon'ble Mr. Montague that the British in India are to impartially rule the country, and points out that the changes have been accepted by the Muhammadans of East Bengal. The editor also expresses approval of the views of Mr. Montague regarding popular control and provincial autonomy.

ADVOCATE, 28th April 1912.

The Government of India Bill.

He expresses surprise at the unfriendly comments made by the *Daily News* (London) on the debate, and observes that the best way to remedy the inequality in treatment between the United Provinces and the Province of Behar and Orissa is to grant to the former an Executive Council rather than deny the same to the latter. He says that the people of the United Provinces will wait rather than complain against their neighbouring province being given the council form of government. He takes exception to the remarks of the *Daily News* about the backwardness of the Central Provinces, and contends that at any rate the Mahratti-speaking section of the people are sufficiently advanced to have a legislative council, and he suggests that it is apparently in the interests of the planters that the *Daily News* would like to give a legislative council to Assam. He concludes with the remark

that the comments made by the *Daily News* show an illiberal spirit, and he expresses the hope that this may prove to be only a passing phase of the opinions of that liberal organ.

VI.—Railway.

ZUL QARNAIN, 28th April 1912.

38. The *Zul Qarnain* (Budaun), of the 28th April 1912 (received on the 3rd May), complains of thefts from parcels committed by railway employés during transhipment, and expresses the hope that the representation made on the subject by the Upper India Chamber of Commerce to the President of the Railway Board will receive favourable consideration. The editor expresses agreement with the suggestion of the *Leader* (Allahabad) that the present risk-note forms should be amended, so as to increase the responsibility of the railways.

Railway thefts.

In conclusion he suggests that a commission should be appointed to collect evidence from the trading public as to the actual extent of thefts by the staff of the railway.

ABHYUDAYA, 25th April 1912.

39. One Gaya Prasad Pande, writing in the *Abhyudaya* (Allahabad), of the 25th April 1912 (received on the 29th April), points out that the third class passengers' hall at the Mankapur junction station on the Bengal and North-Western Railway line is very small, and can scarcely accommodate forty or fifty passengers, although thousands of pilgrims gather there on their way to Ajodhya. The editor suggests that the Bengal and North-Western Railway administration should construct a much bigger hall in order to give passengers protection from the inclemencies of the weather.

The third class passengers' hall at the Mankapur junction railway station.

LEADER, 30th April 1912.

40. The *Leader* (Allahabad), of the 30th April 1912, publishes a contributed article in which the writer invites the attention of the public and the Government to the differential treatment accorded to Indians on the Oudh and Rohilkhand Railway in the matter of emoluments, free passes, uniforms and punishments. He complains that Europeans and Eurasians always get better treatment in all these matters, and suggests that some honourable member should take up the cause of the Indian employés in the Supreme Council.

Grievances of the Indian employes on the Oudh and Rohilkhand Railway.

VII.—Post Office.

AL MUSHIR, 25th April 1912.

41. *Al Mushir* (Moradabad), of the 25th April 1912, protests against the levying of a fee of one anna for enquiries into lost or misdelivered value payable parcels. The editor complains that whenever postmen find any difficulty in tracing the addressee of any parcel, it is kept in deposit and afterwards returned to the sender. He asserts that these parcels are sometimes kept for a very long time before being returned to the original sender, and that in some cases, though the money is realized at once by the postmen it is only handed over to the post office after a considerable time, after being utilized by the postmen for their private purposes.

Enquiry fee for value payable parcels.

In conclusion he contends that it is the duty of the post office to deliver parcels to the right persons and that it is iniquitous to expect the public to pay for the institution of enquiries owing to the failure of postal employés to discharge their duties properly.

TOHFA-I-HIND, 25th April 1912.

42. The *Tohfa-i-Hind* (Bijnor), of the 25th April 1912, protests against the levying of a fee of one anna for any enquiry about a lost or misdelivered value payable parcel. The editor says that the provision that the fee would be returned in case the complaint is found to be true does not affect the grievance, and he expresses apprehension that nearly all fees are likely to be forfeited on the excuse that the complaints were groundless.

Enquiry fee for value payable parcels.

VIII.—Native Societies and Religious and Social Matters.

ARYA MITRA, 24th April 1912.

43. The *Arya Mitra* (Agra), of the 24th April 1912 (received on the 29th April), lends its support to the memorial submitted by the Hindu residents of Agra to His Excellency the Viceroy praying that they may not be required to take out a licence under the Police

The *Gau Charan* fair at Agra.

Act for the holding of the annual *Gau Charan* fair at Agra, and expresses the hope that His Excellency will be pleased to grant the request contained in the memorial. The editor says that no licences are taken out for the holding of annual fairs like the *Ramlila* and *Muharram*, and that no licence should therefore be necessary for the holding of the *Gau Charan* fair, which is also an annual institution.

Agarwal caste dispute at Benares.

44. The *Leader* (Allahabad), of the 26th April 1912, publishes a letter from its Benares correspondent in which the writer states that Babu Moti Chand and certain other outcasted Agarwals have been purified, and admitted into a newly formed purist section on payment of a fine of Rs. 2 each. The correspondent attributes the present move to Babu Baleshwar Prasad, who himself is said to have paid the fine of Rs. 2. He goes on to say that through the influence of Babu Baleshwar Prasad several other people have either paid or have allowed their names to be put on the list of purified ones, and he expresses surprise at the anxiety of Babu Baleshwar Prasad to be re-admitted into a caste from which he was never outcasted. He adds that Babu Baleshwar Prasad has in his introduction to the *Sant Bani Sevak* expressed his disapproval of caste in unmistakeable terms and he therefore owes an explanation to the public for what he has done.

ZUL QARNAIN, 28th April 1912.

Alleged religious intolerance in Sikandrabad.

45. The *Zul Qarnain* (Budaun), of the 28th April 1912 (received on the 3rd May), refers to a report in the *Paisa Akhbar* (Lahore) to the effect that the Assistant Cantonment Magistrate of Sikandrabad (Deccan) fined some Muhammadans for holding a *maulud sharif* within a mosque, and remarks that such acts of interference in religious ceremonies are much resented by Indians, and constitute a distinct violation of their right of religious freedom. The editor invites the attention of the Government of India to the matter.

TAFRIH, 28th April 1912.

Alleged religious intolerance in Sikandrabad.

46. The *Tafrih* (Lucknow), of the 28th April 1912, refers to the fines imposed on certain Muhammadans by the Assistant Cantonment magistrate of Sikandrabad (Deccan) for holding a *maulud sharif* in a mosque, and remarks that Government should surely disapprove of such an unjust interference in the religious liberties of its subjects. The editor expresses the hope that the higher authorities will reverse the order of the cantonment magistrate.

SADDHARM PRACHARAK, 24th April 1912.

The place of social reforms in India.

47. The *Saddharm Prachárak* (Kangri, Bijnor), of the 24th April 1912 (received on the 2nd May), points out that for the regeneration of the country social reform is as necessary as political reform, and deplores that the leaders of the country pay little or no attention to the eradication of social evils from society. Discussing the causes of this indifference the editor remarks that as the carrying out of social reforms involves greater risks and subjects the social reformer to the ridicule of the public, educated persons consider it more advisable to criticise Government measures than to attack the social defects of their fellow-countrymen.

QAISER-I-HIND, 25th April 1912.

Relations between Hindus and Muhammadans.

48. The *Qaiser-i-Hind* (Fyzabad), of the 25th April 1912, contains a contributed article in which the writer observes that the present strained relations between Hindus and Muhammadans are the result of the mischievous activities of a certain section of the press, and he remarks that the introduction of the system of separate electorates has nothing to do with this tension of feeling. He says that cow-killing is no doubt objected to by Hindus, but that Muhammadans are not to be blamed for it, as beef is mostly consumed by Europeans, and it is only the poorer Muhammadans who kill cows instead of goats or sheep at religious festivals.

QAISER-I-HIND, 25th April 1912.

Cow-killing in Ajodhya.

49. The *Qaiser-i-Hind* (Fyzabad), of the 25th April 1912, expresses doubt as to whether the enquiry into the question of cow-killing in Ajodhya has been successfully disposed of, and observes that the evidence adduced in the Muhammadan memorial to the Commissioner of Fyzabad conclusively proves that the customs of cow-killing and sale of beef have been prevalent in Ajodhya for a long time. The editor says that if, in spite of all this, the Muhammadans are restricted in the proper discharge of their religious duties, they can only conclude that their case was not presented properly

on account of their poverty, and that the question of cow-killing had now assumed a new aspect owing to the proposed Hindu memorial to the King-Emperor, and that the precedent of Ajodhya would, in the near future, be followed in Muttra and Kashi.

IX.—Miscellaneous.

Nil.

C. E. W. SANDS,

NAINI TAL: *The 3rd May* 1912. } *Asst. to the Dy. Inspr. General of Police, Criminal Investigation Department, United Provinces.*

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Ram Deva; B.A., Arya; 31 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. / Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... / Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adíb	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath Vaishya; 36 ...	200 „
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
21	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
25	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. / Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
27	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... / Zafar-ul-Mulk Ulvi	400 „
28	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
29	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 „
30	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 „
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
35	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
36	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 „
38	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Old Boy	Benares ...	Monthly ...	Itrat Husain, B.A.; 39	1,000 copies.
40	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 „
41	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
42	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
*43	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
44	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
45	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
47	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
49	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
50	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
51	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†52	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
53	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
55	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
56	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
57	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
60	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
66	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
71	Ittihad	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
74	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
76	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 „
77	Musáfir	Agra	Do. ...	Pandít Tara Dat; Arya; 26 ...	1,800 „
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.
80	Nizam-ul-Mulk	Moradabad ...	Do. ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
84	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
87	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
88	Tajir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	328 „
89	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
93	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	Arabic-Urdu.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
96	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
98	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
99	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	450 „
100	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 „
101	Bráhman Samáchár... ...	Meerut ...	Do. ...	Narayan Prasad; Brahman... ...	405 „
102	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
103	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*105	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 „
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
109	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†110	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
*112	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
114	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*115	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*116	Maheswari	Aligarh ...	Do.	Joti Sarup, Brahman; 42	3,000 „
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „
†119	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 „
120	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shastri; 37	1,000 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nigamágam Chandriká ...	Benares ...	Monthly ...	Rúp Naráyan Pande; 27	4,500 copies.
*122	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
123	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
124	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
125	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
126	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
127	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
128	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*129	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
130	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
131	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
132	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*133	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
134	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
135	Bharat Dharm Neta	Benares ...	Twice a month	Dharam Dutt, Vedshashtri; 26 ...	500 „
†136	Kam Dhenu	Hardwar ...	Do. ...	Baba Bhagwan Das Udasi; 46 ...	500 „
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
139	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
140	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 „
141	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
142	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
143	Jain Gazette	Jalesar (Etah) ...	Do. ...	Bábu Banarsi Das Jain, B.A.; 35 ...	1,000 „
144	Kaisar Hind	Benares ...	Do. ...	Babu Bansi Dhar	
				Sita Ram Dinkar; 45	500 „
†145	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
146	Saddharm Prachárak ...	Bijnor	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
147	Shubh Chintak	Allahabad ...	Do.	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
148	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI				
149	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. *Al Bashir* (Etawah), of the 30th April 1912 (received on the 8th May), refers to the reported death of Enver Bey, and remarks that the circulation by the Italians of the false news of the death of Enver Bey, when he is actually in the enjoyment of perfect health, shows great moral depravity on their part. AL BASHIR, 30th April 1912.

The Italian-Turkish war.

The editor expresses surprise that such a cowardly and mean nation as the Italians should desire to rule over the Muhammadans.

2. *Al Bashir* (Etawah), of the 30th April 1912 (received on the 8th May), says that the Turkish government is perfectly justified in closing the Dardanelles and in refusing passage to the merchant vessels of the different European Powers. AL BASHIR, 30th April 1912.

The Italian-Turkish war.

The editor remarks that the Italians are responsible for the closing of the Dardanelles, and that they should be required to give compensation for the loss resulting to the several European countries concerned, and he suggests that, if the European Powers wish the Dardanelles to be opened, they should first guarantee that the Italians will not bombard the coast of Turkey from their fleet guns.

3. The *Muslim Gazette* (Lucknow), of the 1st May 1912 (received on the 4th May), publishes a contributed article in which the writer says that Turkey was entirely mistaken in originally trusting the friendship of Germany and in confiding in the sense of justice of the European Powers, and he asks Muhammadans to take a lesson from the neutral attitude taken up by the Powers with regard to the Italian aggression in Tripoli. He suggests that in all national movements Muhammadans should always rely on their single and unaided efforts and should never be led away by false hopes of outside support. He goes on to say that the war has served to strengthen the bonds of unity and mutual interest between the different sections of the Islamic world, and he urges Muhammadans to encourage amity and friendliness between Muslim countries. MUSLIM GAZETTE, 1st May 1912.

The Italian-Turkish war.

He goes on to remark that Muhammadans should be prepared for all contingencies, and even when confronted by insurmountable difficulties they should not lose heart, but should strive on courageously and present an united front to their enemies.

4. The *Naiyar-i-Azam* (Moradabad), of the 5th May 1912, expresses gratification at the timely action of the Government of India in preventing the Italians from blockading the port of Jeddah, where Indian pilgrims for Mecca generally land. NAIYAR-I-AZAM, 5th May 1912.

The Italian-Turkish war.

The editor takes grave exception to the suggestion alleged to have been made by the *Times* (London) for increasing the strength of the army in Egypt, and remarks that the present moment when the European Powers are endeavouring to bring about peace between Turkey and Italy, is a most inopportune one to revive the Egyptian question. He asserts that the British Government is the only honest and humane government amongst the European Powers, and entertains the hope that it will pay no attention to the irresponsible writings of the *Times*.

5. Referring to the loss caused to trade consequent on the closing of the Dardanelles, the *Oudh Akhbar* (Lucknow), of the 5th May 1912, says that Turkey was perfectly justified in refusing to open the straits unless the Powers made themselves responsible for the safety of them. The editor expresses doubt as to whether Italy would consent to such an arrangement, and remarks that, if the Powers were to give the desired assurance to Turkey, peace might be considered as being within sight. He also expresses approval of the suggestion that a temporary armistice should be proclaimed in order to facilitate a thoughtful consideration of the situation by the Powers. OUDH AKHBAR, 5th May 1912.

The Italian-Turkish war.

6. The *Oudh Akhbar* (Lucknow), of the 5th May 1912, remarks that the majority of the European Powers have been inclined to favour Italy at the expense of Tripoli, and the editor expresses regret that the Powers should have offended Turkey by communicating to her the Italian terms of peace. OUDH AKHBAR, 5th May 1912.

The Italian-Turkish war.

The editor points out that Turkey cannot be coerced by means of threats into ceding Tripoli to Italy, more particularly at a time when the Italian army in Tripoli is sustaining frequent reverses at the hands of the Turks and Arabs, and suggests that the Powers should bring pressure to bear on Italy to evacuate Tripoli, and withdraw her fleet from the Red Sea.

OUDH AKHBAR, 7th May 1912.

7. The *Oudh Akhbar* (Lucknow), of the 7th May 1912, after condemning in general terms the aggressive action of Italy with regard to Tripoli, commends the energy and zeal shown by the Arabs and the Turks in defending their country against the Italians. The editor expresses apprehension that the closing of the Dardanelles may lead to some international complication, and he says that Italy alone is responsible for the closing of the straits, and that she should be required to make good any loss suffered by other Powers.

The Italian-Turkish war.

OUDH AKHBAR, 8th May 1912.

8. The *Oudh Akhbar* (Lucknow), of the 8th May 1912, refers to the blue book on Persian affairs issued by the Foreign Office, and expresses gratification that the British Government was instrumental in saving the Persian independence.

The situation in Persia and Tripoli.

The editor refers to the Italian-Turkish war and says that no proposals for peace should be entertained which provide for the annexation of Tripoli, seeing that Italy has been unable to achieve any military success in her present campaign against the Turks. He reviews events of recent years in Tunis, Algiers and Morocco, and says that England is the only Power which is friendly to Muhammadans, and he urges Government to improve its relations with the Muhammadan kingdoms of Persia, Morocco and Turkey. He reminds the Muhammadans that it was owing to the intervention of the British Government that Persia did not fall into the hand of the Russians, and he urges them to continue loyal to the Government which has saved the independence of their co-religionists in Persia.

(b)—Home.

MARYADA, April 1912.

9. The *Maryada* (Allahabad), for April 1912 (received on the 10th May), discussing the proceedings of the last United Provinces Provincial Conference remarks that the poor attendance at the session shows that the inhabitants of these provinces do not realize the importance of the conference, and urges the need for taking a livelier interest in its proceedings in order to keep abreast of their fellow-countrymen in other provinces. The editor expresses agreement with the views and sentiments contained in the presidential address, but he recommends that the conference should carry on its work throughout the year instead of confining itself to the passing of resolutions in the course of a three-days' sitting at some centre.

The United Provinces Provincial Conference.

RAHBAR, 28th April 1912.

10. The *Rahbar* (Moradabad), of the 28th April 1912 (received on the 8th May), attributes the present strained relations between Hindus and Muhammadans to the policy of Government of attaching special political importance to the Muhammadans and giving them preferential treatment. The editor says that if Government desire peace between the two communities, it should grant rights and privileges in proportion to the numbers of each community, and should give up the policy of special treatment.

Relations between Hindus and Muhammadans.

KAISER-I-HIND, 2nd May 1912.

11. The *Kaiser-i-Hind* (Fyzabad), of the 2nd May 1912 (received on the 6th May), expresses objection to the action of Maulana Shibli Nomani in taking part in politics when he is honorary secretary to the *Nadwat-ul-Ulma*, and suggests that this departure of the Maulana from his sphere of work is likely to retard the progress of the institution under his control and supervision.

Maulana Shibli Nomani of the *Nadwat-ul-Ulma* and politics.

The editor urges Maulana Shibli to confine his energies to the improvement of the educational condition of his co-religionists, and not to concern himself with the politics of the country.

MUSAFIR, 3rd May 1912.

12. The *Musáfir* (Agra), of the 3rd May 1912 (received on the 8th May), deplores the death of Mr. W. T. Stead in the wreck of the *Titanic*, and describes it as a great loss to Indians. The editor reminds his readers that when the *Arya Samaj* was being

The late Mr. Stead and the *Arya Samaj*.

looked upon with distrust in all quarters it was Mr. Stead who raised his voice in its defence, and he expresses the hope that Indians may have other sympathetic and just champions like him.

13. The *Muslim Gazette* (Lucknow), of the 1st May 1912 (received on the 4th May), publishes a contributed article in which the writer describes the progress made by the Hindus and contrasts it with the deplorable condition of the Muhammadans.

MUSLIM GAZETTE, 1st May 1912.

Muslim leaders and the progress of the Muslim community.

He observes that, while Muhammadans have been clamouring for Muslim schools and colleges, Hindus have made great progress in education with the help of non-Hindu institutions. He remarks that even in the few Muslim colleges that exist the Muhammadans have handed over all control to Government, and that such institutions, though they be raised to the status of a Muslim University, can never be national.

The editor suggests that the Muslim League, in view of its present policy, might well be called the English League, seeing that, instead of joining hands with Hindus on questions of common interest and looking at things from the Muslim point of view, the League has always been identifying itself with British interests.

He attributes the degenerate condition of the Muslim community to the selfishness of their leaders, and remarks that a community the leaders of which are always working for themselves, can never make any real progress. He appeals to his co-religionists to follow only such leaders as are true, honest and unselfish workers, and who do not fear but rather court public criticism. He says that Muslim history abounds with instances of leaders who were always ready to listen to the remonstrances of their humblest followers and who never feared to sacrifice their lives in a righteous cause.

14. The *Advocate* (Lucknow), of the 5th May 1912, refers to the article that appeared in the *Muslim Gazette* (Lucknow) on the Muslim League and the political activities of the Muhammadans (vide para. *supra*), in which the writer attributed the present state of affairs in the Muhammadan community to the want of proper leaders, and pointed out that Nawab Mushtaq Husain and the Right Hon'ble Mr. Amir Ali were the only two Muhammadan leaders who enjoyed the fullest confidence of their co-religionists.

ADVOCATE, 5th May 1912.

Muslim leaders and the progress of the Muslim community.

The editor remarks that there is no doubt that these two gentlemen are the most prominent Muhammadans of the present day and he expresses surprise that the League does not accept their leadership.

15. The *Leader* (Allahabad), of the 7th May 1912, refers to the criticisms of the *Englishman* (Calcutta) regarding the transfer of the Capital to Delhi, and remarks that the agitation seems to resemble the much maligned methods of the Bengal agitator, especially as the Bengal politician as not the only one who seeks the aid of his fellow-citizens of the Empire in securing the abandonment of undesirable administrative measures.

LEADER, 7th May 1912.

The transfer of the Capital to Delhi.

With regard to the agitation which is being engineered by the *Englishman* the editor writes as follows :—

"So much used to be made in bygone days of the 'settled fact.' Is it permissible for us now to offer the same cold comfort to our contemporary of Calcutta? But is it not, by the way, all this talk about the doom of the British *raj*, by the transfer of the Capital to Delhi a little overdone? What will the European merchants of the other Indian ports say to it? The raging, tearing antics of the *Englishman* seem to have thrown even common decency to the winds, leave aside the exercise of a political judgment."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

MUSAFIR, 3rd May 1912.

16. The *Musáfir* (Agra), of the 3rd May 1912 (received on the 8th May), reports that many of the Arya Samajists of Dholpur were insulted, assaulted and robbed of their property at the incitement of one Dhani Ram, and had to take refuge in British territory in order to save their skins. The editor states that Dhani Ram has since been arrested, but that some Hindu idols are said to have been broken in order to implicate the Arya Samajists. He invites the attention of the British Government to the matter, and urges that it should depute a responsible officer to enquire into the case, and to secure the adequate punishment of the offenders.

Alleged oppression of Arya Samajists in Dholpur State.

IV.—Administration.

(a)—Judicial and Revenue.

MARYADA, April 1912.

17. The *Maryada* (Allahabad), for April 1912 (received on the 10th May), refers to the pamphlet issued by the Chief of Hoti Mardan regarding the origin of the recent sensational case against him, and expresses the hope that it will not be too much to ask Government to take adequate notice of the objectionable proceedings of the authorities of the Frontier Province, and to make some reparation to the injured Khan.

The Hoti Mardan case.

BHARAT JIWAN, 29th April 1912.

18. The *Bharat Jiwan* (Benares), of the 29th April 1912 (received on the 4th May), refers to the pamphlet which the Khan of Hoti Mardan has published in connection with the recent sensational case against him in Bombay, and expresses the hope that Government will make some suitable reparation to the Khan if the account recorded in the pamphlet be true.

The Hoti Mardan case.

LEADER, 3rd May 1912.

19. The *Leader* (Allahabad), of the 3rd May 1912, lends its support to the memorial of the Bombay Presidency Association for the appointment of more Indians as Judges of the Bombay High Court, and states that with a strong bar there is no justification for the rule laying down that one-third of the Judges should be civilians and one-third barristers. The editor objects to the reservation of a proportion of the judgeships for civilians, and suggests that no distinction should be made between barristers, advocates and vakils. He expresses regret that there are only two Indian Judges in the Bombay High Court, while there are many Indian barristers, advocates and vakils who would fill with credit the office of a High Court Judge, and he urges that Government should recognize the claims of the Indian lawyers of Bombay.

Indian Judges in the Bombay High Court.

LEADER, 7th May 1912.

20. The *Leader* (Allahabad), of the 7th May 1912, invites the attention of Government to the telegraphic memorials submitted to the Hon'ble High Court, the District Judge and His Honour the Lieutenant Governor from Basti expressing dissatisfaction at the sudden transfer of Mr. Rose to Shahjahanpur without providing another judge for the district, and states that the grievance of the people seems to be very just and fair. The editor entertains the hope that in the circumstances pointed out in the memorial the Government and the High Court will be pleased to arrange for appointing a judge at Basti, even if it be temporarily.

The Basti judgeship.

(b)—Police.

TAFRIH, 7th May 1912.

21. The *Tafrih* (Lucknow), of the 7th May 1912, alleges that illiterate, ignorant, and badly-paid constables generally practise torture in order to extort confessions, and he suggests that Government should increase the pay of police constables, in order that the constabulary service may attract a better class of educated men.

The editor insists that, so long as ignorant constables are employed who cannot properly realize their responsibilities, trained inspectors and sub-inspectors will be helpless in putting a stop to police oppression.

Alleged police oppression.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

22. A correspondent in the *Jain Gazette* (Jalesar, Etah), of the 19th April 1912 (received on the 6th May), complains that the members of the municipal board of Jalesar are most of them incapable and selfish, and take very little interest in the administration of the business of the town. He also complains that the list of voters is not properly made up, in that it contains the names of several members of one and the same family, as well as the names of butchers, washermen, weavers and vegetable sellers, while the names of many respectable persons are omitted. He says that the list of voters was prepared by Lala Sham Lal Bohra and Mir Mahmud Ali, both of whom he describes as being unfit to sit on the board. He remarks that now that the public proposes to elect Lala Banarsi Das, B.A., who is a really capable man, and as a result the old commissioners have begun to form cliques so as to prevent his election. (The writer promises to finish the article in some future issue of the paper.)

JAIN GAZETTE, 19th April 1912.

The Jalesar Municipality.

23. In continuation of his previous remarks on the affairs of the Jalesar Municipality a correspondent in the *Jain Gazette* (Jalesar, Etah), of the 25th April 1912 (received on the 8th May), complains that practically all the municipal work is conducted by the secretary, and that the vice-chairman only signs the papers submitted to him. He says that the vice-chairman is a capable man, but that he is wanting in backbone and is afraid of using his full powers for fear of losing his office. He asserts that the public, and particularly the educated section, decided to elect Lala Banarsi Das to the board, because they thought that, being a graduate and a vakil, his presence would give the necessary moral support to the vice-chairman. He says that the partizans of Bohre Sri Ram, the outgoing municipal member, held a large meeting at the house of Mir Ausaf Ali, at which the municipal secretary was also present, in order to concert measures to prevent the election of Lala Banarsi, Das, and he alleges that some papers were sent for from the municipal office which were brought by a clerk who is a relative of the secretary.

JAIN GAZETTE, 25th April 1912.

The Jalesar Municipality.

24. The *Shubh Chintak* (Allahabad), of the 1st May 1912 (received on the 5th May), expresses regret at the rejection of the proposal to construct a park at Garhi-ki-Sarai at Allahabad, and ascribes it to the existence of party feeling among the members of the board. The editor remarks that the citizens themselves should see that their representatives work in the interests of the public, and that they do not form cliques for effecting private purposes. He also suggests that municipal commissioners should always consult their constituents before bringing forward any important motion at meetings of the board.

SHUBH CHINTAK, 1st May 1912.

The proposed Garhi-ki-Sarai park at Allahabad.

25. The *Advocate* (Lucknow), of the 5th May 1912, publishes a letter from one Ramdin Vaish, a rate-payer from the city ward of Allahabad, in which he refers to the complaints recently made about defective lighting and the bad state of the roads in the civil station at Allahabad, and reminds the public that the board maintain about forty-eight miles of metalled roads in the civil station for the comfort of a few residents in the civil station, while an additional seven miles is for the bulk of the population of Allahabad. He urges that if the tax-payers in the civil station choose to occupy large compounds which necessitate the construction of so many roads, they should pay more, so as to enable the municipality to maintain the roads and to light them properly. He enquires why those who live in the city, for whose convenience the board spent very little, should be made to add to their inconveniences by providing more money for making and mending civil station roads. He invites attention to the dirty condition of the streets in the city, and remarks that, while one set of the tax-payers suffer all the inconveniences, the other set enjoys all sorts of comforts, while it pays less than the other. He commends the suggestion made by "An old resident" in the *Pioneer* (Allahabad) that the civil station should be taken away from the municipality and that Government should look after it itself, and says that no one would be more relieved than the residents of the city if the expenses of the civil station were made a charge on the residents of that quarter.

ADVOCATE, 5th May 1912.

The Allahabad civil station.

LEADER, 8th May 1912.

The water-supply at Allahabad.

26. The *Leader* (Allahabad), of the 8th May 1912, publishes a communication from the chairman of the municipal board about the present arrangements for water-supply at Allahabad, and suggests that it would be a great convenience to the people if it could be arranged that the supply could be kept up between the hours of 12 and 3 o'clock, the hottest part of the day.

The editor also invites the attention of the Municipal Health department to the bad state of the drains in the Chauk and Yahiapur.

ADVOCATE, 5th May 1912.

Municipal commissioners and their relatives.

27. The *Advocate* (Lucknow), of the 5th May 1912, refers to the discussion at a recent meeting of the Madras Municipal Corporation in connection with the employment of the relations of commissioners in the service of the corporation, and expresses agreement with Mr. Natesan that the practice of employing relatives of municipal commissioners on their recommendation is not at all consistent with the independence, efficiency and discipline which the members of the corporation are expected to maintain. The editor, however, states that he does not consider it at all equitable that the fact of a man being a relation of a commissioner should be a bar to his employment by a municipal board.

HINDUSTANI, 6th May 1912.

District boards.

28. The *Hindustani* (Lucknow), of the 6th May 1912, publishes a contributed article in which the writer observes that, since the reform of the Legislative Councils, the public has been taking greater interest in the work of municipal and district boards, and expresses regret that the district boards have not the same rights in the matter of electing non-official chairmen as the municipal boards. He invites attention to the fact that the members can do nothing independently of the official chairmen, and suggests that, in order to make the district boards really self-governing bodies, non-official chairmen should be allowed and that more freedom should be given to members.

(e)—Education.

RAHBAR, 28th April 1912.

The *Kanya Gurukula* and the Hathras *Arya Samaj*.

29. The *Rahbar* (Moradabad), of the 28th April 1912 (received on the 8th May), says that the unsatisfactory condition of the *Kanya Gurukula* at Hathras is due to the want of foresight on the part of its founder, Pandit Rudra Dat, editor of the *Arya Mitra* (Agra). The editor remarks that the institution had no real connection with the *Arya Samaj* and had not received any public support before it was started, and he suggests that Pandit Rudra Dat was actuated by a selfish desire for personal distinction in opening the *gurukula* on such a weak foundation. He complains of the action of Pandit Tulsi Ram Swami, president of the United Provinces *Arya Pritinidhi Sabha*, in laying the foundation stone of the *Kanya Gurukula*, and says that he will be responsible for any misfortune which may befall the girls of this institution. He complains that the *Arya Samaj* suffers severely owing to the indiscretions of men like Pandits Rudra Dat and Tulsi Ram, and he urges Arya Samajists to appoint more capable representatives.

CENTRAL HINDU COLLEGE MAGAZINE, May 1912.

Need for religious instruction in schools in India.

30. In an article entitled "The three R's or the four" in the *Central Hindu College Magazine* (Benares), for May 1912, Babu Bhagwan Das, the contributor of the article, urges the need for religious instruction in schools in India, which, he says, would make a proper foundation for elementary education. He says that the knowledge should be of a soul-improving nature, and, in deprecating the risks of partial education, he writes as follows:—

"In a village school in the Benares district twenty-six boys recently passed the middle vernacular examination, four received scholarships from the Education department and are carrying on further study; eight have undertaken further study on their own private resources; fourteen are sitting idle. As a typical instance, one of these idlers declines to help his father in the family agriculture business—'because he has received an education!' The younger brother, who has not 'received an education,' drives the plough all right enough. The father wants to know what to do with his 'educated' son. Very likely he is secretly abetting his son, feeling with him that an education like that deserves a more honourable and distinguished sequel than the plough-share.

We come back to the old couplet :—

"A little learning is a dangerous thing;
Drink deep or taste not pyrean spring."

31. The *Muslim Gazette* (Lucknow), of the 1st May 1912 (received on the 4th May), protests against the inclusion in the university course of books on Indian history containing misinformed attacks on the Muhammadan religion and rulers, and remarks that such books produce very harmful results on the minds of Muhammadan youths. The editor urges Muhammadans to bring out a book on the Muhammadan period of Indian history, and to ask Government to prescribe the same in schools and colleges. In this connection he suggests that a prize of Rs. 1,000 be offered by the *Nadwat-ul-Ulma* for the best book on the Muslim period of Indian history.

Objectionable books on Indian history.

MUSLIM GAZETTE, 1st May 1912.

32. The *Bharat Dharm Neta* (Benares), of the 1st May 1912 (received on the 8th May), publishes a long article in which the editor opposes the introduction of compulsory primary education in this country, and points out that the Primary Education Society, which has recently been formed in Benares, is mainly supported by Arya Samajists, who see a good opportunity of destroying the caste system by the spread of elementary education. He urges that what is required most for the regeneration of the country is technical education, and not compulsory elementary education, which is calculated to cause dissatisfaction among the masses.

Compulsory elementary education.

BHARAT DHARM NETA, 1st May 1912.

33. The *Leader* (Allahabad), of the 3rd May 1912, has a contributed article in which the writer states that definite promises about free quarters, furniture, electric fittings and twelve scholarships were given to candidates for admission to the Lucknow Medical College, and complains that none of these promises have been fulfilled. The editor points out that only six scholarships have been awarded and that graduates who had been promised Rs. 16 have been given only Rs. 12. He complains that the present staff is not representative and urges that the best men available in any part of the country should be selected without consideration of class, colour and race. He condemns the proposal to appoint military assistant surgeons to professorships, on the ground that their qualifications are insufficient, and says that only eminent specialists should be appointed.

The Lucknow Medical College.

LEADER, 3rd May 1912.

34. The *Hindustani* (Lucknow), of the 6th May 1912, publishes a contributed article in which the writer complains of the absence of facility for elementary education in the science of agriculture in Lucknow. He urges the need for making some arrangements for education in agriculture as the subject is prescribed for candidates going up for the matriculation and school-leaving certificate examinations, and also because most of the students, especially those of the Colvin Institute, belong either to the agricultural or to the landowning classes. He suggests that use could be made of the government gardens at Lucknow, where instruction in gardening is at present given, and that the services of officers of the agricultural department might be requisitioned to start an agricultural school in Lucknow.

Agricultural education in Lucknow.

HINDUSTANI, 6th May 1912.

35. The *Darbar* (Agra), of the 7th May 1912, complains that industries in Agra are languishing, and suggests the establishment of an industrial and technical school for training the children of the industrial classes.

The editor says that as a result of such a measure the industries of Agra would receive a fresh impetus, production on a large scale would become possible, factories and mills would be erected and the prosperity of the city would greatly increase.

Technical and industrial school, Agra.

DARBAR, 7th May 1912.

36. The *Leader* (Allahabad), of the 7th May 1912, expresses gratification that the anomaly in the matter of electing a certain proportion of ordinary Fellows has now been removed, and that the graduates of the Allahabad University have been placed on a level with their confreres of other universities, and the editor expresses the hope that they will not fail to exercise the privilege.

Election of Fellows by graduates of the Allahabad University.

LEADER, 7th May 1912.

(f)—Agriculture and questions affecting the land.

Nil.

LEADER, 8th May 1912.

The water-supply at Allahabad.

26. The *Leader* (Allahabad), of the 8th May 1912, publishes a communication from the chairman of the municipal board about the present arrangements for water-supply at Allahabad, and suggests that it would be a great convenience to the people if it could be arranged that the supply could be kept up between the hours of 12 and 3 o'clock, the hottest part of the day.

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ADVOCATE, 5th May 1912.

Municipal commissioners and their relatives.

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HINDUSTANI, 6th May 1912.

District boards.

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(c)—Education.

RAHBAR, 28th April 1912.

The *Kanya Gurukula* and the Hathras *Arya Samaj*.

29. The *Rahbar* (Moradabad), of the 28th April 1912 (received on the 8th May), says that the unsatisfactory condition of the *Kanya Gurukula* at Hathras is due to the want of foresight on the part of its founder, Pandit Rudra Dat, editor of the *Arya Mitra* (Agra). The editor remarks that the institution had no real connection with the *Arya Samaj* and had not received any public support before it was started, and he suggests that Pandit Rudra Dat was actuated by a selfish desire for personal distinction in opening the *gurukula* on such a weak foundation. He complains of the action of Pandit Tulsi Ram Swami, president of the United Provinces *Arya Pritinidhi Sabha*, in laying the foundation stone of the *Kanya Gurukula*, and says that he will be responsible for any misfortune which may befall the girls of this institution. He complains that the *Arya Samaj* suffers severely owing to the indiscretions of men like Pandits Rudra Dat and Tulsi Ram, and he urges Arya Samajists to appoint more capable representatives.

CENTRAL HINDU COLLEGE MAGAZINE, May 1912.

Need for religious instruction in schools in India.

30. In an article entitled "The three R's or the four" in the *Central Hindu College Magazine* (Benares), for May 1912, Babu Bhagwan Das, the contributor of the article, urges the need for religious instruction in schools in India, which, he says, would make a proper foundation for elementary education. He says that the knowledge should be of a soul-improving nature, and, in deprecating the risks of partial education, he writes as follows:—

"In a village school in the Benares district twenty-six boys recently passed the middle vernacular examination, four received scholarships from the Education department and are carrying on further study; eight have undertaken further study on their own private resources; fourteen are sitting idle. As a typical instance, one of these idlers declines to help his father in the family agriculture business—'because he has received an education!' The younger brother, who has not 'received an education,' drives the plough all right enough. The father wants to know what to do with his 'educated' son. Very likely he is secretly abetting his son, feeling with him that an education like that deserves a more honourable and distinguished sequel than the plough-share.

We come back to the old couplet :—

"A little learning is a dangerous thing;
Drink deep or taste not pyrean spring."

31. The *Muslim Gazette* (Lucknow), of the 1st May 1912 (received on the 4th May), protests against the inclusion in the university course of books on Indian history containing misinformed attacks on the Muhammadan religion and rulers, and remarks that such books produce very harmful results on the minds of Muhammadan youths. The editor urges Muhammadans to bring out a book on the Muhammadan period of Indian history, and to ask Government to prescribe the same in schools and colleges. In this connection he suggests that a prize of Rs. 1,000 be offered by the *Nadwat-ul-Ulma* for the best book on the Muslim period of Indian history.

Objectionable books on Indian history.

MUSLIM GAZETTE, 1st May 1912.

32. The *Bharat Dharm Neta* (Benares), of the 1st May 1912 (received on the 8th May), publishes a long article in which the editor opposes the introduction of compulsory primary education in this country, and points out that the Primary Education Society, which has recently been formed in Benares, is mainly supported by Arya Samajists, who see a good opportunity of destroying the caste system by the spread of elementary education. He urges that what is required most for the regeneration of the country is technical education, and not compulsory elementary education, which is calculated to cause dissatisfaction among the masses.

Compulsory elementary education.

BHARAT DHARM NETA, 1st May 1912.

33. The *Leader* (Allahabad), of the 3rd May 1912, has a contributed article in which the writer states that definite promises about free quarters, furniture, electric fittings and twelve scholarships were given to candidates for admission to the Lucknow Medical College, and complains that none of these promises have been fulfilled. The editor points out that only six scholarships have been awarded and that graduates who had been promised Rs. 16 have been given only Rs. 12. He complains that the present staff is not representative and urges that the best men available in any part of the country should be selected without consideration of class, colour and race. He condemns the proposal to appoint military assistant surgeons to professorships, on the ground that their qualifications are insufficient, and says that only eminent specialists should be appointed.

The Lucknow Medical College.

LEADER, 3rd May 1912.

34. The *Hindustani* (Lucknow), of the 6th May 1912, publishes a contributed article in which the writer complains of the absence of facility for elementary education in the science of agriculture in Lucknow. He urges the need for making some arrangements for education in agriculture as the subject is prescribed for candidates going up for the matriculation and school-leaving certificate examinations, and also because most of the students, especially those of the Colvin Institute, belong either to the agricultural or to the landowning classes. He suggests that use could be made of the government gardens at Lucknow, where instruction in gardening is at present given, and that the services of officers of the agricultural department might be requisitioned to start an agricultural school in Lucknow.

Agricultural education in Lucknow.

HINDUSTANI, 6th May 1912.

35. The *Darbar* (Agra), of the 7th May 1912, complains that industries in Agra are languishing, and suggests the establishment of an industrial and technical school for training the children of the industrial classes.

Technical and industrial school, Agra.

DARBAR, 7th May 1912.

The editor says that as a result of such a measure the industries of Agra would receive a fresh impetus, production on a large scale would become possible, factories and mills would be erected and the prosperity of the city would greatly increase.

36. The *Leader* (Allahabad), of the 7th May 1912, expresses gratification that the anomaly in the matter of electing a certain proportion of ordinary Fellows has now been removed, and that the graduates of the Allahabad University have been placed on a level with their confreres of other universities, and the editor expresses the hope that they will not fail to exercise the privilege.

Election of Fellows by graduates of the Allahabad University.

LEADER, 7th May 1912.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

OUDH AKHBAR, 4th May 1912.

37. The *Oudh Akhbar* (Lucknow), of the 4th May 1912 (received on the 6th May), expresses satisfaction that the system of purchasing opium by Government at a cheap rate and then selling it at a great profit is shortly to be discontinued, and suggests that, as poppy seed is much used by Indians, its cultivation should not be prohibited.

The cultivation of poppy in India.

The editor asks Government to allow cultivators to grow poppy plants without restriction, beyond this that they should not prepare opium, and that they should only derive profit by the sale of the seed.

HINDI VYAPARI AND KARIGAR, 1st April 1912.

38. The *Hindi Vyapari and Karigar* (Benares), of the 1st April 1912 (received on the 10th May), makes a brief survey of the industrial progress which these provinces have made in the régime of Sir John Hewett, and points out that no previous Lieutenant Governor took even half as much interest and pains in the industrial development of these provinces. The editor says that the inhabitants of the provinces must always remain deeply indebted to His Honour, and that they cannot be too grateful to him for what he has done for their material welfare. He remarks that the best way in which they can show their gratitude to him is to appreciate his work and take full advantage of the industrial facilities provided by him.

Industrial development of the United Provinces under Sir John Hewett.

He observes that if his successors continue to take a similar interest in this department of administration, these provinces will assume a different aspect and will become the most prosperous part of the country.

SHUBH CHINTAK, 1st May 1912.

39. Referring to the question of acquisition of land in Delhi by Government, the *Shubh Chintak* (Allahabad), of the 1st May 1912 (received on the 5th May), expresses the hope that Government will so arrange it as to cause no monetary loss to the local landowners.

Acquisition of land in Delhi.

LEADER, 5th May 1912.

40. The *Leader* (Allahabad), of the 5th May 1912, expresses the opinion that, having regard to the present internal and external peaceful condition of India, the strength of the British Army in India is excessive, and that if England does not like to reduce the Indian Armyi n order to safeguard her other Asiatic possessions, she should make a fair contribution to Indian military expenditure.

The Nicholson Committee.

The editor suggests the following subjects for the consideration of the Nicholson Committee: the reduction of the excessive number of British soldiers as compared with Indian sepoys, the admission into the military service of certain sections of the Indian population which have hitherto been debarred from it, the reduction of the number of British officers attached to native regiments, the admission of Indians into the commissioned ranks of the Army, the opening of a military college in India for the training of Indian officers, and the enlistment of Indians as volunteers.

The editor expresses the hope that these questions will be considered by the committee with due regard to their connection with military policy and expenditure, and he urges Indian public bodies to make up for the absence of an Indian member on the committee by submitting representations for the consideration of the committee.

ADVOCATE, 5th May 1912.

41. The *Advocate* (Lucknow), of the 5th May 1912, expresses satisfaction that the Government of India has taken the earliest opportunity to take the Indian public into their confidence with regard to the scope of the Nicholson Committee and enquires whether the committee will afford people outside the military circle an opportunity to submit their views. The editor urges that non-officials should at any rate be asked to state their views, and he says that if men like Mr. D. E. Wacha be given an opportunity, they might be able to present a workable scheme by which a reduction of military expenditure could be secured without impairing the efficiency of the Army. He expresses satisfaction at the reference to the external and internal situation, seeing that the committee will be able to decide once for all the question as to whether

The Nicholson Committee.

the present strength of the Army in India is at all necessary in the existing circumstances. He urges that, if it be found that the balance of the Army is needed in the interests of the Empire, the Indian Treasury should be relieved of the burden by a contribution from the Imperial Exchequer. He states that it would cause great satisfaction to the people if the committee were to recommend the raising of regiments from among the Eurasians, middle class Indians and from classes which had been for no good reason debarred from admission to the Army. The editor asserts that, if facility be given for admission to the higher ranks of the Army, the military castes among Hindus and Muhammadans would be only too glad to avail themselves of the privilege, and that the wider employment of Indians in the Army would meet with general approval. He complains that efforts have been made to convince the English public that any reduction in the Indian Army or curtailment of expenditure is impossible. And remarks that Indians are as much interested in the proper defence of the country as are the military advisers of Government, and that they will never suggest any measure which is likely to affect the efficiency of the military organization. He expresses the hope that as a result of the deliberations of the committee it will be possible to improve the military administration and at the same time curtail the growing Army expenditure which is impoverishing the country.

42. The *Advocate* (Lucknow), of the 5th May 1912, publishes a memorial submitted to the Inspector General of Civil Hospitals by the civil assistant surgeons of the United Provinces, and remarks that the demands made by the memorialists are temperate and reasonable, and should receive favourable consideration at the hands of Government. The editor remarks that nothing could be more anamolous than that military assistant surgeons, who are men of inferior qualifications, should, when they rise to their highest grade, draw a salary of Rs. 700 per month, while only in a few special cases can civil assistant surgeons hope to rise to the senior grade on Rs. 300 a month.

ADVOCATE, 5th May 1912.

Civil assistant surgeons.

43. The *Sahifa* (Bijnor), of the 5th May 1912, says that a few alterations in the book named the *Khawb-o-Khiyal* will not satisfy the Muhammadan community. The editor asserts that the book is calculated to create ill-feeling amongst the Muhammadans against their Hindu brethren, and urges that it should be wholly excluded from all courses.

SAHIFA, 5th May 1912.

The *Khwab-o-Khiyal*.

44. The *Naiyar-i-Azam* (Moradabad), of the 5th May 1912, refers to the *Titanic* disaster, and expresses profound regret at the death of Mr. W. T Stead, who is described as having been a valued and trusted friend of the Muhammadans.

NAIYAR-I-AZAM, 5th May 1912.

The *Titanic* disaster.

45. The *Darbar* (Agra), of the 7th May 1912, deplores the high rate of mortality which prevailed in a number of districts in these provinces during the year 1910-11, and attributes it to the insanitary condition of municipal areas. The editor complains of the gross neglect of sanitary precautions in the municipalities, and urges that efforts should be made to supply pure water, and to keep all inhabited localities of every town neat and clean.

DARBAR, 7th May 1912.

High rate of mortality in the United Provinces.

46. The *Leader* (Allahabad), of the 8th May 1912, contains a criticism of the gazetteer of the Almora district contributed by a correspondent signing himself "G.P.," in the course of which he accuses the writer of inaccuracy and of wilful maligning the people.

LEADER, 8th May 1912.

The Almora district gazetteer.

He closes the article with the following remarks :—

"Be that as it may, one thing is certain that much heart-burning results from loose remarks, such as those cited above, appearing in a publication which is issued under the seal of the Government. The task of writing the gazetteer should, we venture to opine, be never entrusted to men who have no proper discretion. Government should do well to guard against such contingencies by carefully examining the manuscript before allowing it to go to the press. A particular mistake, occasionally creeping here or there and affecting a particular individual, matters little, but general remarks of a mischievous character touching a whole nation or community spread poison far and wide."

LEADER, 8th May 1912.

47. The *Leader* (Allahabad), of the 8th May 1912, discusses the cotton industry in India with particular reference to the decrease in the shipments from the Bombay mills to China as a result of Japanese competition, and remarks that the industry in India has not in recent years made as much progress as that in Japan, which fact should give occasion for reflection to the Indian mill owners. The editor says that, in spite of the progress made in India in this direction, much still remains to be accomplished before Indians can hope to replace English by Indian goods. He says that the Japanese and other civilized governments have recognized the obligation to do all that is possible to help those employed in trade and in dustry, and he asks the Indian Government to act so as to make it impossible for the people to make unfavourable comparisons. He concedes that if the Government of India had a free hand in the matter it would gladly abolish the cotton excise duty, but that unfortunately India's policy is dictated by Lancashire and Dund ee, and not even the Secretary of State can act freely in the matter. He expresses the hope that sooner or later India will enjoy fiscal autonomy like the self-governing dominions in the Empire.

The cotton industry and the excise duty.

LEADER, 8th May 1912.

48. The *Leader* (Allahabad), of the 8th May 1912, refers to the accounts of the Famine Insurance Fund for the last two years, which show that nearly one crore and 61½ lakhs was spent in the two on reduction or avoidance of debt, and remarks that such expenditure was not called for, seeing that there was no urgent hurry for Government to reduce its comparatively trifling unproductive debt. The editor says that the amount could have been much better utilized on protective irrigation works, on agricultural improvements, or even for a reduction of land revenue.

The Famine Insurance Fund.

ADVOCATE, 9th May 1912.

49. The *Advocate* (Lucknow), of the 9th May 1912, refers to an account of the prison system of India, which appeared in the *Weekly Telegraph* (London), in which the existing system in India is compared favourably with that which prevails in England, and suggests that the writer had praised the Indian system so highly, because he was ignorant of Indian jail conditions. He states that no department stands more in need of reform than that of the Indian jails, and expresses astonishment that the existing system should be described in an English paper as being far in advance of the system prevailing there.

The prison system of India.

The editor strongly condemns the custom of the parading of prisoners without their clothing for the inspection of the superintendent and medical officer, of which the writer expressed appreciation, and which he is glad is not followed in the United Provinces jails, and asks Government to put a stop to it at once wherever it is observed.

V.—Legislation.

ALIGARH INSTITUTE GAZETTE, 1st May 1912.

50. The *Aligarh Institute Gazette* of the 1st May 1912 (received on the 6th May), takes exception to the remark made by the Hon'ble Mr. Montagu in his speech in the debate on the second reading of the Government of India Bill to the effect that the Muhammadans of Eastern Bengal had no right to ask anything beyond the appointment of a Muhammadan in the Executive Council of the Governor of Bengal, and that the Governor should spend a part of the year at Dacca, and describes the speech as unfair and contrary to the pledges given by Government to the Muhammadans. The editor remarks that the Muhammadan community as a body is not prepared to accept the verdict of the Under Secretary of State for India, and referring to Mr. Montagu's statement that it was a mistake to talk of the Muhammadans of India as though they were a homogeneous nationality, he remarks that it exhibited his want of knowledge about Muhammadans and about Indian affairs. He states that Islam is the only religion which does not teach territorial patriotism, and that the Muhammadans, not only of India but of the whole world, consider one another as brothers and are bound by the ties of religion, history and ideals.

The Government of India Bill.

LEADER, 3rd May 1912.

51. The *Leader* (Allahabad), of the 3rd May 1912, expresses approval of the laudable motive of the Hon'ble Mr. Bhurgri in bringing forward the Sindh Muhammadan Education

The Sindh Muhammadan Education Cess Bill.

Cess Bill, and urges other communities of India to make a sacrifice similar to that made by the Muhammadans of Sindh.

The editor entertains the hope that the carrying of the bill will be a practical step towards the accomplishment of the scheme of free and compulsory elementary education.

52. *Al Mushir* (Moradabad), of the 4th May 1912, asserts that the bill proposed by the Hon'ble Mr. Jinnah, is opposed to the fundamental principles of the Islamic faith, and cannot be given effect to without making changes in Muhammadan Law. AL MUSHIR, 4th May 1912.

Proposed amendment in Muhammadan Law.

The editor expresses agreement with the opinion of the Hon'ble Mr. Shamsul-Huda that the Hon'ble Mr. Jinnah was not a true representative of his community, and that such representatives were likely to cause ruin to the Muhammadan community in India.

VI.—Railway.

53. *Al Mushir* (Moradabad), of the 4th May 1912, complains that the railway employés on the Oudh and Rohilkhand Railway do not treat the third and intermediate class passengers with politeness and courtesy. AL MUSHIR, 4th May 1912.

Complaint about the Oudh and Rohilkhand Railway.

The editor also complains of the want of accommodation for intermediate class passengers in trains other than mail trains running between Moghal Sarai and Lucknow, and urges the need for more accommodation in that class, and for waiting rooms for Indian ladies at all stations on the line. He invites the attention of the railway authorities and of the Railway Board to these grievances.

VII.—Post Office.

54. The *Postal Magazine* (Agra), for the month of February 1912 (received on the 10th May), publishes a contributed article in which the writer complains that the postal employés are over-worked and under-paid. He says that the hours of duty are very long, and that the clerks have to do without punkahs in the hot weather, and to put up with other inconveniences during office hours. He suggests that the hours of duty be reduced during the cold season, and that better arrangements be made in every post office for the comfort of the clerks. POSTAL MAGAZINE, February 1912.

Grievances of postal employés.

55. The *Awaza-i-Khalq* (Benares), of the 1st May 1912 (received on the 6th May), protests against the levying of a fee of one anna for enquiries into lost or misdelivered value payable parcels. AWAZA-I-KHALQ, 1st May 1912.

Enquiry fee for value payable parcels.

56. The *Hindustani* (Lucknow), of the 6th May 1912, publishes a contributed article in which the writer objects to the recent orders imposing an enquiry fee of one anna for value payable parcels lost or misdelivered, and urges that in the case of parcels worth only a few annas the amount realized would probably be expended in fees for repeated enquiries. He suggests that Government should ascertain public opinion on the subject, which would demand the withdrawal of the circular, and he urges that in case his suggestion be not found feasible, the fee should be reduced to a quarter of an anna, and that all communications marked "postal complaints" should be allowed to go post free. HINDUSTANI, 6th May 1912.

Enquiry fee for value payable parcels.

VIII.—Native Societies and Religious and Social Matters.

57. The *Bharat Dharm Neta* (Benares), of the 1st May 1912 (received on the 8th May), says that those who profess zeal for effecting the regeneration of the country insist that the people should cultivate feelings of brotherhood and unity. The editor warns them however that neither the abolition of the caste system nor inter-dining and inter-marrying will bring about this desirable consummation, and that those who advocate such methods are likely to bring disaster upon the country. He asserts that such reformers are not really patriotic but only advocate such reactionary methods in order to serve their own ends. BHARAT DHARM NETA, 1st May 1912.

The problem of universal brotherhood in India.

MUSLIM GAZETTE, 1st May 1912.

58. The *Muslim Gazette* (Lucknow), of the 1st May 1912 (received on the 4th May), protests against the fine imposed by the Cantonment Magistrate of Sikandrabad (Deccan) on sixteen Muhammadans for reciting the *maulud sharif* (the narrative of the birth of Muhammad) within a mosque. The editor remarks that such unwarranted acts on the part of its officers bring discredit on Government, and suggests that in such cases Government should demand an explanation from the offending officers and have their orders cancelled. He concludes by observing that such cases of injustice, though in themselves petty, should not be connived at, as their cumulative effect may be disastrous.

Alleged religious intolerance in Sikandrabad.

AWAZA-I-KHALQ, 1st May 1912.

59. The *Awaza-i-Khalq* (Benares), of the 1st May 1912 (received on the 6th May), discusses the benefits which people derive from cows, and expresses regret that Indians have not yet adopted measures to improve their breed.

The cow-protection movement.

The editor refers to the cow-protection deputation to England headed by Mr. Jassawalla, and remarks that it will be more profitable to preach at home the advantages of protecting cows from being slaughtered rather than to preach such doctrines abroad.

He suggests the formation of cow-protection societies in every town and village, and urges his co-religionists not to sell their cows to any person who is likely to dispose of them to butchers.

SHUBH CHINTAK, 1st May 1912.

60. The *Shubh Chintak* (Allahabad), of the 1st May 1912 (received on the 5th May), reports that a number of Hindus were crushed to death in the crowd at Delhi on the occasion of the last solar eclipse, and that a few Hindu ladies were insulted by a party of Muhammadans. The editor remarks that such a state of affairs reflects discredit on the police of Delhi and he suggests that a band of Indian volunteers should have been formed to help and protect the pilgrims on the occasion.

The solar eclipse at Delhi.

NASIM-I-AGRA, 7th May 1912.

61. The *Nasim-i-Agra* of the 7th May 1912 strongly protests against greater liberty being given to women, and asserts that Hindu women have sufficient freedom and are loved and respected by their relatives and enjoy every happiness. The editor expresses surprise at the statement made by some people that Indian women are lacking in spirit and courage, and trusts that they will not emulate the performances of the militant suffragettes of the West. He would not advocate Indian ladies walking about in the public streets, on the ground that they would run risk of insult and annoyance.

The emancipation of women.

He contends that it is contrary to the laws of nature that the weaker and gentler sex should be on an equality with the stronger sex, and he urges that women should be taught to obey, trust and adore their husbands and not to rule over them.

He also inveighs against female education, and argues that it develops a spirit of insubordination among girls, and in conclusion suggests that the reformers should try to inculcate the sound principles of Hindu religion and morality into the minds of their women folk instead of trying to implant exotic customs and manners.

AL MUSHIR, 4th May 1912.

62. *Al Mushir* (Moradabad), of the 4th May 1912, discusses the necessity for the observance of *pardah* by Muhammadan women, which, the editor says, they are enjoined by their religion to observe strictly, and reproduces a translation of the *Fatwah* recently issued by the *Sheikh-ul-Islam* of Constantinople in which the Muhammadan women of Turkey were exhorted not to discard *pardah* which was a religious obligation. He urges his co-religionists in India not to be led away by the outward splendour of European civilization and to keep their *pardah* system intact.

The *pardah* system amongst the Muhammadans.

IX.—Miscellaneous.

Nil.

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Asst. to the Dy. Inspr. General of Police,
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United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	800 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	2,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swami Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Ram Deva; B.A., Arya; 31 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Ganga Prasad Varmá; Khatri; 55.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Anchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath Vaishya; 36 ...	200 „
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
21	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
22	Al Áwarif	Lucknow ...	Do. ...	Hakim Kásim Ali; Muhammadan; 40...	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
25	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
27	An Nasir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 „
28	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
29	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 „
30	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	300 „
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
35	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
36	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
*37	Khurshid-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 39 ...	525 „
38	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Old Boy	Benares ...	Monthly ...	Itrat Husain, B.A.; 39	1,000 copies.
40	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 „
41	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
42	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
*43	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
44	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
45	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
47	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
49	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
50	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
51	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†52	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
53	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
55	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
56	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
57	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
60	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	300 „
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
66	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
71	Ittihad	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
74	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
76	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 „
77	Musáfir	Agra	Do. ...	Pandit Tara Dat; Arya; 26 ...	1,300 „
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.
80	Nizam-ul-Mulk	Moradabad ...	Do. ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	300 „
84	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	250 „
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 „
87	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
88	Tajir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	325 „
89	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sájjad Husain; Shaikh; 33	400 „
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	300 „
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
93	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	ARABIC-URDU.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	200 copies.
	HINDI.				
96	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
98	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
99	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	450 „
100	Bháskar	Meerut ...	Do. ...	Raghubir Saran	180 „
101	Bráhman Samáchár... ...	Meerut ...	Do. ...	Narayan Prasad; Brahman... ...	405 „
102	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
103	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*105	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 „
†108	Gurúkul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	... ...	300 „
109	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†110	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
*112	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
114	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*115	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*116	Maheswari	Aligarh ...	Do.	Joti Sarup, Brahman; 42	3,000 „
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „
†119	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 „
120	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shastri; 37	1,000 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nigamágam Chandriká ...	Benares ...	Monthly ...	Rúp Naráyan Pande; 27	4,500 copies.
*122	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 35 ...	300 „
123	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
124	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
125	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
126	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
127	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
128	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*129	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
130	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
131	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
132	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*133	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
134	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
135	Bharat Dharm Neta... ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri; 26 ...	500 „
†136	Kam Dhenu	Hardwar ...	Do. ...	Baba Bhagwan Das Udasi; 46 ...	500 „
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
139	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
140	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 „
141	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
142	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
143	Jain Gazette	Jalesar (Etah) ...	Do. ...	Bábu Banarsi Das Jain, B.A.; 35 ...	1,000 „
144	Kaisar Hind	Benares ...	Do. ...	Babu Bansi Dhar ... ... Sita Ram Dinkar; 45	500 „
†145	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
146	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
147	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
148	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI				
149	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. *Al Bashir* (Etawah), of the 7th May 1912 (received on the 13th May), refers to the action of the Sultan of Morocco in the following terms:— AL BASHIR, 7th May 1912.

The situation in Morocco.

"Mullai Abdul Hafiz, Sultan of Morocco, the traitor to the nation, has, as it were, sold his country by signing the treaty with the French Government, though wide unrest prevails amongst the people of Morocco, and there is rebellion and bloodshed everywhere."

2. *Al Bashir* (Etawah), of the 7th May 1912 (received on the 13th May), refers to the report of the bombardment of a mosque in Meshed by the Russians, and remarks that such a deplorable event will reveal to the world that even at the present time Christian governments commit outrages which surpass the acts of tyranny of even the most cruel of Muhammadan kings on account of which they have been constantly vilified by European historians. AL BASHIR, 7th May 1912.

The situation in Persia.

The editor says that the atrocities which are being perpetrated in the name of civilization by the Christian governments of Russia and Italy will give a good opportunity to future generations to distinguish between Christians and Muhammadans, and remarks that, though the Muhammadans may be defeated, and though the kings in Persia, Afghanistan and Turkey lose their independence, Islam will surely be victorious in the end.

3. The editor of the *Ittihad* (Moradabad), in the combined issue of the 1st and 8th May 1912 (received on the 13th May), observes that the Anglo-Russian loan appears to have greatly relieved the situation in Persia, but he expresses doubt whether Russia will abandon what he thinks was her intention of affecting a permanent occupation of Teheran. ITTIHAD, 1st and 8th May 1912.

The situation in Persia.

4. The *Rohilkhand Gazette* (Bareilly), of the 8th May 1912 (received on the 13th May), publishes the translation of a letter purporting to have been written by a Turk from Tobruk that appeared in *Al Moid* (Egypt) in which he ridiculed the information cabled by Reuter that the Italian losses in Tripoli amounted to only five hundred killed, and asserted that so far no less than fifteen thousand Italians had been killed in the Italian-Turkish war, and remarks that the object of cabling false news appears to be to dishearten the Muhammadans throughout the world, so that they should not encourage their co-religionists in Tripoli by congratulating them on their success. ROHILKHAND GAZETTE, 8th May 1912.

The Italian-Turkish war.

5. The *Saddharm Prachárak* (Kangri, Bijnor), of the 8th May 1912 (received on the 16th May), referring to the report that Germany proposes to expel British Indians from its possessions in East Africa as undesirables, says that the German government has decided to do this because it has seen that British Indians are similarly maltreated in the British colonies of South Africa. The editor remarks that such a state of affairs shows the unfortunate and friendless flight of Indians. SADDHARM PRACHARAK, 8th May 1912.

Indians in German East Africa.

6. Referring to the report that Germany desires to obtain indentured Indian labour in Damaraland, the *Abhyudaya* (Allahabad), of the 13th May 1912, remarks that there is little to choose between prison life and the life of an indentured labourer, and enquires why Indians should be required to serve as indentured labourers when no European is ever consigned to such an existence. ABHYUDAYA, 13th May 1912.

Indentured Indian labour in Damaraland.

(b)—Home.

7. The *Rajput* (Agra), of the 30th April 1912 (received on the 13th May), publishes accounts of recruitment of Indian labourers for emigration to foreign countries, and asserts that the treatment which they receive at the hands of their employers is harsh and cruel. RAJPUT, 30th April 1912.

Indian labourers in foreign countries.

The editor describes the various inducements which recruiting agents hold out when urging unwary and ignorant Indians to emigrate, and he suggests that educated Indians should endeavour to secure the punishment of unscrupulous agents, so as to put a stop to such illegal procedure and save their countrymen from being sent away to foreign places as coolies against their will.

He also suggests that the authorities before whom the emigrants are produced prior to their departure should carefully ascertain that the men have not been deceived by the recruiting agents, and that they have enlisted of their own free will.

LEADER, 16th May 1912.

Indians in South Africa.

8. The following is from the *Leader* (Allahabad), of the 16th May 1912 :—

"The following story told by Mr. Maurice Evans in his book on *Black and White in South Africa* shows the ill-treatment accorded to the former even in very unimportant matters :—

'In a certain South African town, which I will not indicate further, a petition was sent to the corporation by the painters of the town, protesting against the custom of allowing natives to paint the electric tram posts. A report was called for and sent in. This report pointed out that, although the painting of the lower portion of the poles was simple, unskilled work, merely daubing the paint on a plain surface, the upper portion was more intricate, and involved a certain amount of danger to the workmen from the electric current. It was decided to allow the black man to continue to undertake the somewhat dangerous, but more skilled work at the top of the poles, at the low rate of pay, the white operator to have the safe and unskilled work at the bottom, at skilled labour prices.'

Mr. Evans rightly asks : 'Could irony go further ?' "

ALMORA AKHBAR, March 1912.

A suggestion for the representation of the Kumaun division on the Legislative Council.

9. The *Almora Akhbar* for March 1912 (received on the 11th May), urges the need for the election of a representative from the Kumaun division to the Provincial Legislative Council, on the ground that the members from the plains cannot adequately represent the needs and requirements of hillmen in the council on account of their ignorance of that part of the provinces.

SADDHARM PRACHARAK, 1st May 1912.

Proscription of a book by the Bombay Government.

10. The *Saddharm Prachárak* (Kangri, Bijnor), of the 1st May 1912 (received on the 11th May), expresses surprise at the action of the Bombay Government in proscribing "*The Trial of Mr. Tilak*" four years after its publication, when nobody is probably reading its contents. The editor expresses doubt as to whether there is anything seditious or inflammatory in the pamphlet, and questions the propriety of the action on the part of Government, when peace and quiet has been ensured in the country by the visit of the King-Emperor.

ABHYUDAYA, 12th May 1912.

The working of the Press Act.

11. The *Abhyudaya* (Allahabad), of the 12th May 1912, complains of the harsh and arbitrary enforcement of the Press Act through executive officers, giving as an instance the case of the *Swaraj*, a purely literary magazine which was to be started at Allahabad, but which could not be published because the District Magistrate demanded a security of five hundred rupees. He invites the attention of the United Provinces Government to the matter, and remarks that such arbitrary proceedings on the part of the executive officers spread dissatisfaction among the people and produce hatred for the ways of the bureaucracy.

SADDHARM PRACHARAK, 8th May 1912.

Meaning of sedition.

12. The *Saddharm Prachárak* (Kangri, Bijnor), of the 8th May 1912 (received on the 16th May), discusses the question raised by the *Amrita Bazar Patrika* (Calcutta) as to whether Mr. Rudyard Kipling's verses on the Irish Home Rule Bill constituted sedition, and the remarks of the *Bharat Mitra* (Calcutta) on the subject (vide Bengal report on native newspapers No. 19, paragraph 41), and observes that such verses, if they had appeared in the Anglo-Indian press, would not have been regarded by Government as seditious.

The editor refers to the agitation against the Ilbert Bill in the Anglo-Indian press, and asserts that if similar language had been used by the Indian press it would undoubtedly have been described as seditious.

He goes on to say that the language used by Indian publicists in connection with the *swadeshi* movement and the partition of Bengal are considered seditious

and inflammatory, though such language if used by Anglo-Indians, would not be interpreted in the same light, and he asserts that in politics the interpretation of sedition depends not on the position of a country but on that of a community or race.

13. The *Zul Qarnain* (Budaun), of the 7th May 1912 (received on the 11th May), deplores the want of really earnest workers in the Councils, and remarks that the reform scheme so far appears to have proved a failure. ZUL QARNAIN, 7th May 1912.

Legislative Council elections.

The editor says that the questions asked by the non-official members in the Councils are mostly unimportant and have no bearing on the general well-being of the country, and he expresses regret that the Hon'ble Members, before putting a question in the Council, do not thoroughly master the subject about which they seek information from Government.

With regard to the representatives in the Provincial Legislative Council he says that their failure is due to the absence of any public life in the province, and to the disinclination of capable men to interest themselves in the working of the district and local boards, which are described as the training ground for the higher and more responsible work in the Councils.

14. The *Mashriq* (Gorakhpur), of the 7th May 1912 (received on the 11th May), publishes a contributed article in which the writer supports the candidature of the Hon'ble Nawab Abdul Majid for election to the Imperial Council, on the ground that he has constantly represented Muhammadan views and sentiments, and has not gone over to the Congress party like certain other Muhammadan members. He opposes the candidature of Mr. Abdul Raoof, and contends that it would not be safe to exchange the only true representative of the Muhammadans for an untried man. MASHRIQ, 7th May 1912.

The coming council elections.

The editor, commenting on the above, observes that Nawab Abdul Majid was the only Muhammadan councillor who remembered his duty to his constituency, and did not succumb to the temptation of inflicting his personal views on the council, when such views were opposed to those held by the majority of his co-religionist electors, and adds that the Hon'ble Nawab is trusted by Government as well as by the majority of Muhammadans.

In the same issue of the paper another contributed article is published in which the writer supports the candidature of Babu Ishwar Saran for election to the Local Legislative Council from the Gorakhpur division, and observes that he is an able speaker and well versed in politics. He points out that Babu Ishwar Saran has always been trusted by Muhammadans, and he expresses the hope that the Hon'ble Babu Narsingh Prasad will withdraw in his favour.

The editor commends the views of the writer and says that Babu Ishwar Saran, in spite of his being a Hindu, has won the hearts of Muhammadans. He remarks that it would be a mistake to consider him to be prejudiced against Muhammadans on account of his opposition to the Muslim League, seeing that he is as much opposed to a Hindu League and is animated by the praiseworthy desire to see Hindus and Muhammadans united on a common platform.

15. The *Rohilkhand Gazette* (Bareilly), of the 8th May 1912 (received on the 13th May), discusses the importance of the question of electing representatives for councils, and asks the Muhammadans of the Kumaun division to nominate a representative from their division after carefully considering the merits of the candidate. The editor says that there can be no hope of Government being apprised of the demands and legitimate aspirations of Muhammadans unless Muhammadan representatives be sent to the Councils, who can express their opinion fearlessly and courageously and who can safeguard the interests of their constituents. ROHILKHAND GAZETTE, 8th May 1912.

The coming council elections.

16. The *Ittihad* (Moradabad), in the combined issue of the 1st and 8th May 1912 (received on the 13th May), expresses disappointment at the grant of an annual pension of Rs. 100 to the present holders and future recipients of the titles of *Shams-ul-Ulama* and *Mahamahopadhyaya*, and remarks that a monthly allowance of Rs. 8-5-4 may suffice for a coolie but it cannot satisfy the needs of an educated Indian. The editor argues that even if the pension be meant as an honorarium to learned men and not for their support, the amount is disgracefully small. ITTIHAD, 1st and 8th May 1912.

The Royal boons.

In conclusion he urges Government to make an adequate grant and to follow the example of ancient Indian rulers who used to give *jagirs* (grants of land) to learned men.

ITTIHAD, 1st and 8th May 1912.

The Muslim League and Maulana Shibli Nomani.

17. The editor of the *Ittihad* (Moradabad), in the combined issue of the 1st and 8th May 1912 (received on the 13th May), commends the political and educational work of the Muslim League, and expresses regret at Maulana Shibli's opposition to such an useful national institution. He takes objection to Maulana Shibli's contention that the Muslim League is doing no constructive work, and challenges the Maulana to show any real work to his own credit. He says that from the time Maulana Shibli has taken the management of the *Nadwat-ul-Ulama* under his control it has been passing high-sounding resolutions which have never been carried into effect, and that he has been concerning himself with politics which is entirely outside the scope of the institution. He points out that the Maulana has got the idea into his head that an attack on other Muslim institutions is necessary to a proper advocacy of the claims of the *Nadwah*, with the result that the Maulana and his organ, the *Muslim Gazette* (Lucknow), have made it their business to fall foul of every Muhammadan public institution. He goes on to say that the Maulana is possessed of an inordinate desire for fame, and that he is dissipating his energies in so many varied activities that it is impossible for the *Nadwah* to progress in his hands.

In conclusion he asks Maulana Shibli to refrain from politics, and says that his attempts to turn the *Nawdah* into a new political body and to set it against the Muslim League will be futile.

MUSLIM GAZETTE, 8th May 1912.

The future policy of the Muslim League.

18. The *Muslim Gazette* (Lucknow), of the 8th May 1912 (received on the 13th May), publishes a contributed article under the heading "The future policy of the Muslim League as seen by an educated young man," in which the writer asks the organizers of the League to reform its constitution, and emphasizes the need for the election to the League of only such members as can give expression to their opinions with courage and independence, and of men who have no direct connection with Government.

He asks the members of the All-India Muslim League to arouse ethusiasm in the members of the District Leagues, and he dwells on the necessity of carrying on constitutional agitation, without which, he asserts, nothing can be gained from Government. He advises the members of the League to cultivate friendly relations with the Hindus and to oppose them only when they take up questions which directly interfere with the interests of the Muhammadan community.

In conclusion he remarks that, unless a number of Muhammadans, volunteer their services, who are really willing to sacrifice their own interests in promoting the cause of their community, none of their political institutions will thrive, and he suggests that the secretary of the All-India Muslim League should devote his whole time to the work of the League, and that his chief duty should be to publish political literature for the benefit of his co-religionists.

LEADER, 11th May 1912.

The policy of the Muslim League.

19. The *Leader* (Allahabad), of the 11th May 1912, publishes the second instalment of the contributed article entitled "The Muslim League" (vide Selections No. 17, paragraph 16) in which the writer gives an account of the progress of the League in support of his contention that the Muslim League is a representative organization and is not composed of sycophant title-holders. He points out that the League has provincial and district branches under it, and that it is helped by influential and educated men with true ideas of patriotism who can hardly be called sycophants. He goes on to say that the League is taking a keen interest in the welfare of the masses, and is daily gaining in popularity. He invites the critics of the League to favour the secretary with a list of the persons whom they consider to be fit for the membership of the League, and impresses on them that progress can only be slow and gradual, and that it would be foolish to ignore obvious limitations.

TAFRIH, 14th May 1912.

Muhammadans and Indian politics.

20. The *Tafrih* (Lucknow), of the 14th May 1912, publishes an article by Khwaja Ghulam-us-Saqlain entitled "Muslims and Indian politics," in which he urges Hindus and

Muhammadans to always work together in matters of common interest, and to strive for self-government within the Empire.

He points out that it is absurd to urge that cow-killing would never permit of any *rapprochement* being effected between Hindus and Muhammadans, and contends that the Muhammadan community has been eating beef and the Hindus have been revering the cow for many years past but that those circumstances have never prevented their friendly relations. He suggests that the Hindus can solve the cow question by raising large flocks of sheep and goats so as to make mutton as cheap as beef. With regard to self-government he urges that the success of the experiment in the self-governing colonies of the British Empire proves that its introduction is desirable in India also.

He replies to the argument that Indians are not fitted for self-government on account of their backwardness in education and civilization, by stating that ignorant and selfish men are to be found in every country, and that government is generally carried on by the educated classes.

He remarks that there is little danger from the evils of an ignorant electorate, and says that difficulties would only arise when the interests of the majority and the minority are opposed to each other.

He concedes that those who take part in the agitation for self-government might be deprived of Government favours, but points out that such considerations must not weigh with true patriots.

In conclusion he says that if Hindus and Muhammadans will try wholeheartedly for the progress of the country and will regard each other with mutual confidence and trust, the goal of self-government will be easily realized.

The administration of Sir John Hewett.

21. The following is published in the *Leader* (Allahabad), of the 10th May 1912, under the heading "Random notes by X.Y.Z.":— LEADER, 10th May 1912

"After the fulsome adulation that was heaped upon Sir John Hewett by the non-official Hon'ble members in the last budget debate in our local council—in which the Hon'ble members vied with each other to sing the praises of the retiring Lieutenant Governor—it was refreshing to read the speech of the Hon'ble Mr. Sinha delivered as president of the provincial conference at Cawnpore. I do not in the least suggest that Sir John Hewett did not deserve many of the good things that were said of him. He did deserve them, but could not any of the Hon'ble members tell him the bad things he had done and the good things he omitted to do; for example, could not some Hon'ble members tell him that, while appreciating all that he had done for the two provinces during the long term of his rule, the educated classes deplore his unreasonable attitude regarding the creation of an Executive Council for our provinces? When will our people learn to speak the truth?"

Mr. Montagu's speech.

22. *Al Mushir* (Moradabad), of the 11th May 1912, refers to the speech of Mr. Montagu on the administrative changes in India, and takes exception to the statement made by him that the Muhammadans of Eastern Bengal had no connection with Muhammadans in other parts of India. AL MUSHIR, 11th May 1912.

The editor refrains from entering into any discussion on the subject at present, and expresses the hope that Government will show consideration for the claims of the Muhammadans of Eastern Bengal.

Provincial autonomy and Mr. Montagu.

23. The *Leader* (Allahabad), of the 12th May 1912, reproduces that portion of Mr. Montagu's speech on the Government of India Bill in which, he replied to the charge of change of policy made by Mr. Bonar Law, and asserted that, though there was going to be no immediate step as a consequence of the changes, it had been thought fit, in view of the circumstances prevailing in India, to indicate a definite direction in which the British occupation was tending. The editor remarks that Mr. Montagu has now clearly defined his previous pronouncement about the scheme of provincial autonomy, which was foreshadowed in the famous dispatches of the Government of India and the Secretary of State, and he expresses the opinion that this portion of Mr. Montagu's speech will be read with the keenest interest by educated Indians. LEADER, 12th May 1912.

ADVOCATE, 12th May 1912.

24. The *Advocate* (Lucknow), of the 12th May 1912, discussing the visit of the Hon'ble Mr. Gokhale to England, says that the Congress in its earlier days devoted a great deal of its attention to the education of public opinion in England in favour of India, and to enlisting the sympathies of the English people in favour of the cause by deputing Indian leaders to England, and expresses regret that recently the visits of its delegates have been few and the work has been neglected. As an instance of neglect the editor refers to the failure to send a deputation to England when Lord Morley and the members of the Indian Council were busy in framing the Council Regulations, with the result that the Regulations proved to be defective and were a source of dissatisfaction and discontent. He complains that there are very few Indian leaders who carry influence with their countrymen as well as with the English public, and urges that steps be taken to arrange for annual visits of Indian delegates to England.

The Hon'ble Mr. Gokhale's visit to England.

He notes that though Mr. Gokhale's present visit to England is more with the object of recouping his health than anything else, Mr. Gokhale will try to persuade his English friends to take a greater interest in the spread of primary education in India, and that he may succeed in persuading the Home Government to accept a measure of mass education which might be introduced by the Government of India.

Referring to the need for a leisured class, willing to devote themselves to the service of the country and advance the cause on behalf of which Mr. Gokhale has been working, the editor remarks as follows :—

"The ideal set by Mr. Gokhale before his country is high indeed. Those who desire to serve their country by work in the Council or outside it have great opportunities for service. The goal of self-government within the Empire is a long way off, yet a far-sighted Viceroy has brought it within the pale of practical politics. Attempts have been made to explain away solemn promises made by the English Sovereign to their Indian people, attempts will be made to explain away the promise made for the grant of autonomy to India. But these attempts are bound to fail. We have, as Mr. Gokhale said, to qualify ourselves for the form of government which it is our belief will ameliorate the condition of the country by disinterested public work."

DARBAR, 14th May 1912.

25. The *Darbar* (Agra), of the 14th May 1912, remarks that the policy of the Imperial Government has always been a liberal one, and that it would be gross injustice to assert that England has tried to rob India or that she has been trampling on the just rights of Indians. The editor observes that indiscreet actions on the part of individual officers are sometimes misinterpreted by the people as the acts of Government, which generally leads to disaffection, and that officials sometimes misinterpret the Imperial policy or follow a mistaken course in cases in which they are given sufficient latitude under the law. He asserts that the character of the people affects the behaviour of officials, and that the personal equation is therefore an important factor in determining the relations between the rulers and the ruled. He contends that the Supreme Government should not be blamed for the mistakes or idiosyncracies of its individual officers.

Relations between the rulers and the ruled in India.

LEADER, 16th May 1912.

26. The *Leader* (Allahabad), of the 16th May 1912, reproduces an extract from the *Tribune* (Lahore), about the appeal for unity made by Sir John Hewett at the last Council meeting, in which the editor of the *Tribune* pointed out that the responsibility for the present undesirable and unsatisfactory condition of affairs lay partly with a class of European officers who for several years past had not been holding the balance even between Hindus and Muhammadans, and who favoured the latter at the expense of the former. The *Tribune* described His Honour's reference to the duty that lay on the British rulers of India to protect the weak against the strong as "enunciating an unexceptionable doctrine," but remarked that "in not a few districts in Upper India generally British officials had interpreted it so as to substitute Hindus and Muhammadans for the words strong and weak respectively," which formed the root cause of the trouble. With regard to the question of special and racial electorates in Councils and in municipal and district boards, which had to a very great extent strained the relations

Relations between Hindus and Muhammadans.

between the two communities, the *Tribune* blamed Lord Minto for the evil, and held the United Provinces Government responsible so far as municipal and district boards were concerned, and observed that, so long as no notice was taken of the open partiality shown to Muhammadans by a certain class of officials, there could be no hope of improvement in the present state of things. TRIBUNE,

The editor expresses agreement with the views expressed in the *Tribune*, and remarks that it has correctly voiced the opinion of a large body of fair-minded men of both the communities in the matter, and has furnished a key to a real solution of the problem.

The Madras Provincial Conference.

27. The *Advocate* (Lucknow), of the 16th May 1912, after reviewing the proceedings of the nineteenth session of the Madras Provincial Conference held at Kumbakonam, expresses approval of the suggestion of the chairman of the Reception Committee that the leisured classes like landholders and retired officers of Government, who have experience, should come forward to work for the regeneration of the country. He says that institutions and movements are suffering for lack of workers, and urges that the growth of a stronger public spirit is absolutely necessary in order to raise the masses and to create a nation. ADVOCATE, 16th May 1912.

Referring to the president's speech, he remarks that he was right in observing that it was better to have some people dissatisfied with the existing condition of affairs and disinclined to accept without demur all that is said by a few men, than that there should be a large number of men who would willingly vote on every occasion and relapse into inactivity as soon as a gathering or conference was over.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Government and the Village *Panchayat* Association of Gaya (Behar).

28. The *Abhyudaya* (Allahabad), of the 9th May 1912, supports the memorial submitted by the Village *Panchayat* Association of Gaya to the Viceroy praying for its representation on the Legislative Council, the improvement of sanitation in rural areas and for imparting free primary education to their children, and urges that Government should earn the gratitude of the memorialists by acceding to their just and reasonable requests. The editor points out that landowners cannot represent the interests of cultivators on the Legislative Councils, and that they should be allowed to elect one of their own community, or a person who sympathizes with them, to represent their interests. ABHYUDAYA, 9th May 1912.

Recruitment for the judicial service.

29. The *Leader* (Allahabad), of the 10th May 1912, publishes the second instalment of the contributed article entitled "Recruitment for the judicial service" (vide Selections No. 14, paragraph 25), in which the writer suggests that, in order to get good district judges, successful candidates at the Civil Service examination should be asked to choose either the judicial or the executive line, and those choosing the former should be required to go through a probationary period of two years in England to study law. He goes on to suggest that on their arrival in India they should be placed under district judges with the designation of assistant judges, and should devote one year solely to learning civil and criminal work. He further insists that all the civilian judges should be placed entirely and absolutely under the High Courts. Out of thirty-one permanent district judgeships in this province he proposes that at least ten should be given to barristers and vakils, who have practised for ten years or more in the highest courts of the province. LEADER, 10th May 1912.

TAFRIH, 14th May 1912.

The Holi Mardan case.

30. The *Tafrih* (Lucknow), of the 14th May 1912, refers to the question in the House of Commons about the Holi Mardan case, and expresses surprise at the fact that the Under Secretary of State for India has not yet been supplied with the particulars of the case so as to enable him to reply to the question.

The editor expresses the hope that the Government of India will give the Secretary of State for India a detailed account of the case as soon as possible.

(b)—Police.

SADDHARM PRACHARAK, 8th May 1912.

Assistance to the police by private individuals in the detection of crime.

31. The *Saddharm Prachárak* (Kangri, Bijnor), of the 8th May 1912 (received on the 16th May), refers to a report that the magistrate in Barisal refused to pay the expenses of three persons who had given material help to the police in a case of abduction of a Hindu woman, and remarks that when Government sets no value on help rendered to the police there can be no justification for the complaint that the public in India do not assist the police in the detection of crime.

SADDHARM PRACHARAK, 8th May 1912.

Alleged police surveillance over public men.

32. The *Saddharm Prachárak* (Kangri, Bijnor), of the 8th May 1912 (received on the 16th May), complains that all public men, whether their sphere of work is political or social, are subjected to police surveillance, and he remarks that the detectives are a source of trouble to the people and Government alike, in that their reports are mostly false. The editor observes that it is of little use making a complaint of it seeing that men like the Hon'ble Mr. Gokhale are also watched.

He says that the police finds out the doings of public workers, but fails miserably to discover the whereabouts of thieves, robbers and dakaits.

OUDH AKHBAR, 14th May 1912.

The Hon ble Mr. Gokhale and the Criminal Investigation Department.

33. The *Oudh Akhbar* (Lucknow), of the 14th May 1912, refers to statements published in various newspapers to the effect that the movements of the Hon'ble Mr. Gokhale are being watched by the police, and expresses surprise that an honest well-wisher of Government and the people should have become an object of suspicion to the police.

The editor remarks that such action on the part of the police would only be calculated to create disaffection, and he urges that steps be taken to ensure that in future Mr. Gokhale is not subjected to police espionage.

LEADER, 14th May 1912.

The United Provinces police training school.

34. The following is from the *Leader* (Allahabad), of the 14th May 1912:—

"In the police training school of the United Provinces in 1910-11, 'four assistant superintendents passed the final examination with credit but the three deputy superintendents who appeared were not successful.' Was it due to the fault of the latter or of their training, or to some idiosyncracies on the part of the examiners? As the deputy superintendents are recruited from amongst the educated and intelligent classes, this wholesale failure requires an explanation. It appears that the officers of the Criminal Investigation Department in 1910-11 enquired into no less than thirty-seven cases relating to false civil suits in the United Provinces, and that convictions in some cases of fraudulent suits were obtained. We think that there is much scope for the activity of the department in this direction, and it would indeed be a great service to the community if through wholesome fear of the department institutions of false suits become rare, and civil courts cease to become a resort of professional litigants who do not come to seek *bona fide* relief but abuse the machinery of law for selfish ends."

(c)—Finance and Taxation.

LEADER, 15th May 1912.

The powers of finance committees.

35. The *Leader* (Allahabad), of the 15th May 1912, refers to the article on public expenditure reproduced in a recent issue from the *Times* (London), pointing out how the closer scrutiny of the annual estimates by the committees of supplies was tending to become a purely formal affair, and remarks that nobody except the Finance Minister in India and the Chancellor of the Exchequer in England really exhibited any interest in the financial administration of the country, with the result that public expenditure kept continuously growing. In these circumstances the editor urges the necessity for strengthening the powers of the finance committees in India, and suggests that if these committees are to be of any use they should be taken into

greater confidence by Government, and should also be in some measures authorised to send for papers and records relevant to the subject in hand. He observes that policies, when they are made and announced and have their results incorporated in the estimates, cannot be very much kept under control or modified, but it would be much more useful to influence policies when they are in their making.

(d)—Municipal and Cantonment Affairs.

36. The *Almora Akhbar* for March 1912 (received on the 11th May), complains of the imposition of a toll and house tax in place of octroi at Almora, and describes the new taxation as being more burden some to the people. The editor remarks that no one in the town favours the change, and he strongly advises Government to restore the old system of taxation.

ALMORA AKHBAR, March 1912.

The abolition of octroi at Almora.

37. The *Agra Akhbar* of the 7th May 1912, (received on the 13th May), complains of the bad condition of the roads and of the defective lighting arrangements in Agra, and adds that the inadequate supply of water has become a standing grievance. The editor says that a public library and a public place of recreation are urgently needed, and expresses regret that no heed is paid to the improvement of the city. He says that Agra received some attention at the hands of Lord Curzon, chiefly on account of the existence of the Taj, and deplores that it has of late been much neglected by Government. He expresses the hope that now that the Capital has been transferred to Delhi, Agra may receive official attention in the matter of improving the city.

AGRA AKHBAR, 7th May 1912.

Improvement of Agra city.

In conclusion he enlarges upon the evil effects produced by the presence of prostitutes in Kinari Bazar, and urges the authorities to take steps to remove them from that quarter.

38. The *Rohilkhand Gazette* (Bareilly), of the 8th May 1912 (received on the 13th May), complains that the roads of Bareilly are in a very deplorable condition, and that it causes great inconvenience to the public.

ROHILKHAND GAZETTE, 8th May 1912.

The Bareilly Municipality.

The editor invites the attention of the municipal board to the matter, and expresses the hope that it will soon remove this public grievance.

39. The *Abhyudaya* (Allahabad), of the 12th May 1912, publishes a communication from the chairman of the municipal board about the present arrangements for water-supply at Allahabad, and urges, in the interests of public convenience, that the supply should also be kept up between the hours of 12 and 3 o'clock, which is the hottest part of the day.

ABHYUDAYA, 12th May 1912.

The water-supply at Allahabad.

40. *Al Mushir* (Moradabad), of the 11th May 1912, says that the system of mixed electorates on local bodies is the chief obstacle in the way of a *rapprochement* between the Hindus and Muhammadans, and remarks that it has caused great injury to the interests of the Muhammadan community. The editor urges Government to grant separate electorates to Muhammadans on local bodies, which will not only prove advantageous to them in electing members for municipal and district boards but also in sending representatives to the Councils.

AL MUSHIR, 11th May 1912.

Separate electorates on local bodies.

(e)—Education.

41. The Hon'ble Babu Deva Prasad Sarbadhikary contributes an article to the *Leader* (Allahabad), of the 9th May 1912, in which he suggests that, in order to pave the way for a better understanding between Europeans and Indians and to raise a fitting memorial of India's appreciation of England's good work in the domain of education in this country, and of the King's visit, a central institute should be started in England, where selected Indian youths going there for education and English youths qualifying for an Indian career might be brought up together and could learn to know and understand one another. He says that the initial cost of the building and appliances would be about 10 lakhs which the Indian people and princes could easily raise.

LEADER, 9th May 1912.

Suggestion for a central institute for Indian and English students in England.

TOHFA-I-HIND, 11th May 1912.

The proposed Muslim University.

42. The *Tohfa-i-Hind* (Bijnor), of the 11th May 1912, refers to the fact that the Secretary of State for India, when promising to grant a charter to the Muslim University, has stipulated that no colleges besides the Muhammadan Anglo-Oriental College, Aligarh, and any other similarly constituted institutions are to be affiliated to the University, and remarks that if this be done it will defeat the object of the organizers of the University movement which was to spread education in the country.

The editor asks the Hindus and Muhammadans to impress on Government the importance and necessity of allowing the affiliation of other colleges to their respective universities.

MUSLIM GAZETTE, 8th May 1912.

The proposed Muslim University.

43. The *Muslim Gazette* (Lucknow), of the 8th May 1912 (received on the 13th May), expresses regret that the Secretary of State for India has expressed his opinion against the affiliation to the Muslim University of other colleges besides the Muhammadan Anglo-Oriental College, Aligarh, and objects to the clause in the proposed constitution providing that the provost and nine professors must in all cases be Europeans. The editor remarks that the provision is altogether unjustifiable and will never be liked by the Muhammadan community.

He also takes exception to the fact that by the constitution of the university the Chancellorship is reserved for the Governor General, who will have the power of veto, and that the majority of senators in the university will be Europeans, and observes that it was the earnest desire of Muhammadans that their university should be an independent body in which Government would have only the power of supervision, in order to see that nothing opposed to its interests was being taught there. He says that the conditions imposed by Government will be most distasteful to the Muhammadans.

ADVOCATE, 12th May 1912.

The proposed Muslim University.

44. The *Advocate* (Lucknow), of the 12th May 1912, reproduces from the *Observer* (Lahore), an article entitled "Government and the Muslim University," in the course of which reference was made to the report that the Secretary of State had withheld his assent to the grant of powers of affiliation outside Aligarh, and expressed the hope that the report was incorrect, or that at any rate the authorities would agree to the suggestion of the leaders of the University movement that only those institutions should be affiliated to the University which maintained a residential system, imparted religious teaching and were otherwise run on the model of the Aligarh College.

LEADER, 14th May 1912.

The Allahabad University.

45. The *Leader* (Allahabad), of the 14th May 1912, refers to the notification issued by the Registrar of the Allahabad University requiring all candidates who appeared at the Nagpur centre to present themselves on the 17th of June next for re-examination in Physiology and Modern History, in consequence of a report made by the superintendent of that centre that the question papers in both the subjects had been tampered with, and complains of the delay of the Allahabad University in making this announcement. The editor enquires why the re-examination did not take place within a reasonable time, seeing that the discovery about the leakage of the question papers must have been known immediately after the examination, instead of now causing the candidates serious inconvenience.

LEADER, 9th May 1912.

Royal boons: grace marks for matriculation candidates.

46. The *Leader* (Allahabad), of the 9th May 1912, lends its support to the suggestion of a matriculation candidate, who urges that, in commemoration of the Royal visit, candidates who are likely to fail by only a few marks should be allowed to pass this year. The editor says that the Royal boon of allowing grace marks would be far more effective in stamping out unrest in the student world than any scheme of religious instruction, and he expresses regret that in devising boons the responsible advisers of His Majesty forgot the poor student.

RAHBAR, 7th May 1912.

Objectionable passages in *Thomson's History of India*.

47. The *Rahbar* (Moradabad), of the 7th May 1912 (received on the 13th May), publishes a contributed article in which the writer objects to certain passages in *Thomson's History of India* in which it is said to be written that the ancient Aryas ate beef and sacrificed bulls, and that they killed their enemies and enchanted women through the agency of *mantras*. He points out that such statements about the

cow deeply wound Hindu feelings, and expresses regret that the Hindu members of the Punjab Text-Book Committee should have allowed such a book to be prescribed for schools, and in conclusion urges Hindu leaders to agitate for the exclusion of this book from all courses.

LEADER, 15th May 1912.

48. The *Leader* (Allahabad), of the 15th May 1912, refers to the opposition of the Upper India Chamber of Commerce to the system of State technical scholarships to foreign countries, which was instituted eight years ago for the benefit of Indians, and to the opinions expressed by Mr. Silver, Sir Thomas Holland and Sir Theodore Morrison on the subject, and remarks that the defects were evidently pointed out only to be remedied and not as arguments for discontinuing the scholarships altogether. The editor discusses the difficulties encountered by Indian technical students owing to the reluctance of manufacturers to admit them to their workshops for practical training, and says that is necessary for the success of the scheme to provide openings for these young men on their return to India. He would strongly deprecate the discontinuance of these scholarships at this stage when they give promise of result and when an industrial awakening is just visible.

State technical scholarships.

LEADER, 9th May 1912.

49. The *Leader* (Allahabad), of the 9th May 1912, publishes a contributed article discussing the subject of primary education in Garhwal, in which the writer states that various causes have contributed to make primary education unpopular and suggests remedies. He urges that primary education should be made compulsory and free, and that not only should the boys be exempted from payment of fees but that means should also be devised to stop the exactions of the teachers by raising their pay by recruiting a better class of teachers, and by exercising greater supervision over them. He says that inspecting officers cause inconvenience to villagers by requiring coolies, and suggests that they should have permanent coolies engaged for their transport work, and that the government *bania* should in all cases arrange for supplies. He objects to the practice of subordinate inspecting officers stopping with the school teachers, and says that this should be discouraged.

He advocates that night schools be started for such children as are required to work in the fields during the day.

Primary education in Garhwal.

ABHYUDAYA, 12th May 1912.

50. The *Abhyudaya* (Allahabad), of the 12th May 1912, after thanking Sir John Hewett for his efforts to extend industrial and technical instruction in these provinces, expresses regret that primary education has not received the same amount of support at His Honour's hands. In view of the urgent need for money for the extension of elementary education, the editor expresses surprise at the action of the Local Government in not drawing the whole amount of its proportionate allotment out of the grant of 50 lakhs of rupees announced on the occasion of the King-Emperor's coronation at Delhi. He quotes Dr. Sundar Lal's remarks in this connection at the last provincial budget debate, and urges that Government should draw its whole allotment to help the district boards in re-opening the primary schools closed last year, and in starting new schools in places where there is demand for them.

Primary education in the United Provinces.

TYAGI BRAHMAN, April 1912.

51. The *Tyagi Brahman* (Meerut), for the month of April 1912 (received on the 13th May), discusses at length the evils which result from the absence of religious education for Hindus in schools and colleges, and says that English educated Hindus in most cases despise their religion and are lacking in morality. The editor appeals to Hindus to impart religious education to their children, and suggests that they should make arrangements to teach them Hindi and Sanskrit as a second language in schools, and that they also should arrange to employ Sanskrit teachers in Hindu hostels.

Religious education for Hindus.

NAIYAR-I-AZAM, 12th May 1912.

52. The *Naiyar-i-Azam* (Moradabad), of the 12th May 1912, says that there has been an increase of immorality among Muhammadan women, and that the reading of novels is producing a harmful effect on their character.

The editor observes that he is not opposed to giving reasonable freedom to women, but that he deprecates granting any freedom which might lead to immorality. He says that there is scope for religious education for women, and that it is

Female education.

the defective system of education and the bad example and neglect of the husbands that have brought about the present deplorable state of affairs.

He strongly opposes any scheme to impart English education to Muslim women, and urges that if the Muhammadans do not want to hasten their national extinction, they should confine female education to a study of religion and Urdu.

MUSLIM GAZETTE, 8th May 1912.

Complaint against the Ghazipur educational committee and its agent.

53. A correspondent, who signs himself "SHAH HAFIZ ALAM JUNAIDI FAKHRI," writes in the *Muslim Gazette* (Lucknow), of the 8th May 1912 (received on the 13th May), complaining of the misappropriation of the funds of the Ghazipur educational committee by its agent, and expresses regret at the indifference of the members of the committee towards the conduct of the agent. He expresses the hope that the matter will now be thoroughly enquired into, and that the public will be informed of the result.

QAISER-I-HIND, 9th May 1912.

The *Nadwat-ul-Ulama* and the *Madrasa Ilahiyat*.

54. The *Qaiser-i-Hind* (Fyzabad), of the 9th May 1912 (received on the 13th May), remarks that the *Nadwat-ul-Ulama* has done very little work in the field of religion, and that it has been wasting its energies in trying to win over men of the Aligarh cult. The editor expresses the opinion that students educated in the Aligarh College only imbibe the evils of the West without assimilating any good qualities, and that they have no regard for their religion.

With regard to the *Madrasa Ilahiyat*, he suggests that it should try to propagate the *Qoran* and the teachings of the *Qoran* only, and that the students should be encouraged to study the *Qoran* independently and without the help of translations by Maulana Shibli or Sir Saiyid Ahmad Khan.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

SADDHARM PRACHARAK, 1st May 1912.

Prevention of cruelty to animals.

55. The *Saddharm Prachárak* (Kangri, Bijnor), of the 1st May 1912 (received on the 11th May), asserts that civilized humanity inflicts great cruelty upon dumb animals both in connection with their requirements for food and for other luxuries, and expresses gratification that for some time past philanthropists have been establishing societies both in Europe and India for preventing such cruelty. The editor admits that these societies have done much useful work, but he urges that they should redouble their efforts and that they should draw upon ancient Indian literature to inculcate sympathy for animals.

HITAISHI, 4th May 1912.

A scare at Shahjahanpur.

56. The *Hitaishi* (Pilibhit), of the 4th May 1912 (received on the 13th May), reports that news has been received from Shahjahanpur that during the last week about a dozen children between ten and fourteen years of age have been missing from their homes. The editor states that it is rumoured in the city that it is the work of coolie-recruiting agents, and that the residents of Shahjahanpur have petitioned the District Magistrate.

He observes that it is a serious affair which should engage the early attention of the authorities.

MASHRIQ, 7th May 1912.

Plague inoculation in Gorakhpur.

57. The *Mashriq* (Gorakhpur), of the 7th May 1912 (received on the 11th May), contradicts the allegations made in the contributed article that appeared in the *Hindustani* (Lucknow), of the 29th April 1912, about plague inoculation in Gorakhpur (vide Selections No. 18, paragraph 28), and asserts that the police had no hand in the affair, and that it never compelled people to get themselves inoculated. The editor says that Pandit Madan Lal Atri has not been transferred from Gorakhpur, and that those who are opposed to inoculation exhibit their short-sightedness and narrow-mindedness.

AGRA AKHBAR, 7th May 1912.

Electric illumination in the Taj.

58. The *Agra Akhbar* of the 7th May 1912 (received on the 13th May), refers to the objection of the *Watan* (Lahore), to having electric light over the tomb and at the gate in the Taj at Agra, and expresses agreement with the *Watan* that electric light takes away the beauty from the Taj. The editor of the *Agra Akhbar* expresses regret

that the criticisms of the *Watan* cannot influence the authorities, but he notes that the electric lights have been in existence for about a year, and that engineers have given the assurance that the electric fittings will in no way damage the walls of the Taj.

59. The *Rahbar* (Moradabad), of the 7th May 1912 (received on the 13th May), remarks that the unrest prevailing in India is due not only to the distinction made by Government in dealing with Hindus and Muhammadans, but also to the preferential treatment accorded to Europeans and Eurasians, and the editor refers to a report said to have been published in the *Amrita Bazar Patrika* (Calcutta) that a man named Nabi Bakhsh, a yard foreman of Ambala cantonment station, was severely assaulted by the assistant station master of that station, and that the railway authorities had not yet given him permission to prosecute the assistant station master.

RAHBAR, 7th May 1912.

Assaults on Indians by Eurasians and Anglo-Indians.

The editor suggests that, if the Under Secretary of State for India pays his proposed visit to India to study Indian affairs at first hand, he should not only study the Hindu-Muhammadan question, but should also carefully go into the still more important question of the treatment accorded to Indians by Eurasians and Anglo-Indians. He asserts that the unwarranted acts of Eurasians and Anglo-Indians are interpreted by the ignorant masses as those of the British Government, and he urges that it is essential for the strengthening of the foundations of its rule and the enhancement of its prestige that Government should take steps to stop the recurrence of such outrages on the part of its Eurasian and Anglo-Indian subjects.

60. The *Rahbar* (Moradabad), of the 7th May 1912 (received on the 13th May), refers to the opinion expressed by Lord Minto that Indians should be appointed to high offices under the State in consideration of their qualifications, and that no distinction of colour should be allowed to influence such appointments, and points out that Lord Minto appointed very few able Indians to high posts during his viceroyalty. The editor warns his countrymen against the tactics of statesmen like Lord Minto whose deeds do not correspond with their words.

RAHBAR, 7th May 1912.

Indians and high offices under the State.

61. The *Shubh Chintak* (Allahabad), of the 8th May 1912 (received on the 13th May), referring to the recent incident at Allahabad, which resulted in the death of a young boy named Hardie, suggests that Government should enforce some restriction against the possession of firearms by young boys who are likely to injure themselves through careless handling of them.

SHUBH CHINTAK, 8th May 1912.

Possession of firearms by young boys.

62. The *Abhyudaya* (Allahabad), of the 9th May 1912, welcomes the appointment of a committee under the presidency of Sir William Nicholson to consider and discuss Indian military affairs, but expresses doubt as to whether it will result in any real good to Indians. The editor deprecates the intention to keep the report of the committee secret, and points out that it would be much better to publish it and invite public criticisms.

ABHYUDAYA, 9th May 1912.

The Nicholson Committee.

He urges that the questions relating to the strength of the Army and the curtailment of the growing Army expenditure should be considered from the Indian rather than from the imperial standpoint, and that the strength of the Army should be strictly limited to the needs of India for the preservation of internal peace, and for defence against foreign invasion.

He argues that if the Indian Army is also required to safeguard British possessions in Asia a portion of its cost should be met from the Imperial Exchequer and from the revenues of those possessions. He points out that the strength of the British Army has been increased which benefits the United Kingdom and not India, in that India only serves as a training ground for British soldiers, who return to England and are available there as reservists. He says that if the term of service of Indian sepoys were reduced a large reserve force could be established in the country.

He closes the article with the suggestion that Lord Roberts's scheme of 1879 for the increase of the reserves should be carried out so that in case of emergency their services could be utilized for the defence of the country.

63. The *Abhyudaya* (Allahabad), of the 9th May 1912, reproduces an article entitled "Vaccination" from the *Bharat Mitra* (Calcutta), and expresses agreement with its contemporary's

ABHYUDAYA, 9th May 1912.

Vaccination.

suggestion that parents should be given the option of getting children vaccinated instead of its being made compulsory. The editor remarks that it is an important question which Government should not disregard, and suggests that, as in England, the law relating to vaccination in British India should be so amended as to eliminate all element of compulsion from it.

ABHYUDAYA, 9th May 1912.

The sugar industry.

64. A correspondent, signing himself "AN INDIAN," contributes a long article to the *Abhyudaya* (Allahabad), of the 9th May 1912, in which he advises Indians not to buy cloth and sugar of foreign manufacture but to develop those two industries in their own country.

He says that their liking for foreign cloth and sugar is responsible for the enormous export of corn to foreign countries, while Indians have to live only on one meal, and he urges that Government be moved to legislate against the exportation of corn.

In conclusion he makes some suggestions for the improvement of sugarcane cultivation.

LEADER, 10th May 1912.

The *Indian Planters' Gazette* and the Hon'ble Babu Brijnandan Prasad.

65. The following is an extract from "Random notes by X.Y.Z." which appeared in the *Leader* (Allahabad), of the 10th May 1912:—

"An Upper India correspondent of that obscure paper, the *Indian Planters' Gazette*, has earned a cheap notoriety by making a foul attack on one of our esteemed countrymen—the Hon'ble Babu Brijnandan Prasad of Moradabad. After the explanation made by the Hon'ble member which satisfied even the Inspector General of Police, and the dignified attitude of Sir John Hewett, every one thought this unfortunate incident had closed. But this correspondent would not let it alone. He wants to know who this Hon'ble gentleman was. I am sure your readers would like to know who is this denizen of Billingsgate. Really it would be interesting to know the antecedents of this man, so that some light might be thrown on the motives for this cowardly attack. These are the people who are really the enemies of the British Government in India, as writings such as these arouse bitter feelings which require a good deal of tact to allay."

LEADER, 12th May 1912.

Revision of clerical establishment in the United Provinces.

66. The *Leader* (Allahabad), of the 12th May 1912, publishes a contributed article in which the writer refers to the proposal laid down by Mr. Pike's Committee that if the head of an office said a man was inefficient it should be recognized that he was, and that there should be no interference by way of appeal with orders of reduction or dismissal or suspension for inefficiency, and says that the sanction of such procedure would create great discontent among government servants. He urges that the prospect of pension and the right to make an appeal in cases of unjust punishment or unjust promotion of juniors are the two most attractive features of government service, and that in the absence of the right of appeal there is danger of injustice at the hands of prejudiced officers.

With regard to the proposal that appointment to the post of head assistant should be confined to gazetted officers, he urges that the clerical staff should not be deprived of opportunity for promotion, on the presumption that a gazetted officer would prove more trustworthy than a clerk raised from the subordinate grade.

HINDUSTANI, 13th May 1912.

Need for holding an agricultural exhibition at Lucknow.

67. The *Hindustani* (Lucknow), of the 13th May 1912, publishes a contributed article in which the writer suggests to the Agricultural department that an agricultural exhibition should be held at Lucknow every year on the occasion of the Aligunj fair, which, he says, will enable visitors from different parts of the country to see the latest improvements in agricultural implements.

He says that the holding of agricultural exhibitions is a much better way of teaching new methods of agriculture to Indian agriculturists than giving instruction in the school at Cawnpore, where it is difficult for an ordinary cultivator to support himself while learning new methods.

DARBAR, 14th May 1912.

The importation of foreign goods into India.

68. The *Darbar* (Agra), of the 14th May 1912, discusses at length the harm done by the extensive importation of foreign articles into India, and remarks that the continual exchange of India's raw products for the finished articles of other countries is daily adding to the impoverishment of the country.

The editor says that Government can improve the condition of India either by totally stopping the importation of foreign goods into India or by restricting their importation by means of heavy duties. He acknowledges that either course would be difficult to take, and so he urges his countrymen to improve the condition of their country by opening factories and by patronizing indigenous industries.

69. The *Oudh Akhbar* (Lucknow), of the 14th May 1912, says that the importation into India of articles of European manufacture is constantly increasing, and observes that while large sums of money are being spent on buying articles of foreign manufacture, the Indian industries are suffering for want of encouragement. The editor expresses regret that, though Indians have begun to realize their duty in respect of the development of indigenous industries, they have not yet been able to carry into effect the principles of the *swadeshi* movement. He points out that though European articles command an extensive sale owing to their artistic design and superior finish, they cannot compete with Indian articles in point of durability, and deplores the limited sale of articles of Indian manufacture. He attributes this to an unhealthy desire to follow European fashions, and expresses apprehension that the use of such luxuries, as motor cars and other recently invented articles, will swell the import figures for years to come.

OUDH AKHBAR, 14th May 1912.

The importation of foreign goods into India.

70. The *Tafrih* (Lucknow), of the 14th May 1912, refers to a recent meeting of the Brahmans of Benares to protest against the claim of the *Saha* community of Eastern Bengal to recognition as *Vaishya*, and remarks that if the Brahmans continue to disregard the feelings of the lower classes the latter are likely to give up the Hindu religion and adopt some other faith.

TAFRIH, 14th May 1912.

The depressed classes.

The editor says that it is remarkable that so long as a low caste Hindu professes his ancestral faith, Hindus of higher caste do not like even to touch him, but that as soon as he becomes a Christian, they begin to show respect to him.

He appeals to the Hindus not to treat the lower classes contemptuously, and expresses apprehension that, if their present objectionable treatment of their low caste brethren continue, the Hindu community will soon lose considerably in numbers.

71. The *Advocate* (Lucknow), of the 16th May 1912, reports that Mr. C. Y. Chintamani, the editor of the *Leader* (Allahabad), has gone on one month's leave to Vizagapatam, and expresses appreciation of the successful and strenuous work done by him in conducting the paper and making it self-supporting.

ADVOCATE, 16th May 1912.

The editor of the *Leader* (Allahabad).

The editor states that Mr. Chintamani will preside over the seventh session of the Vizagapatam District Conference, and that Mr. N. A. Dravid, M.A., of the Servants of India Society will edit the *Leader* in his absence.

72. The editor of the *Advocate* (Lucknow), in the issue of the 16th May 1912, refers to a long letter sent to him by a correspondent from Partabgarh in reply to a letter which appeared in the *Leader* (Allahabad) stating that the new Assistant Director of Land Records and Agriculture, Mr. L. Sharma, had proved to the Government that Mr. Hadi's sugar machines were a failure. The editor, in this connection, suggests that, in case Mr. Sharma has submitted any report to Government on this subject the report should be immediately published and that the opinions of capitalists should be ascertained.

ADVOCATE, 16th May 1912.

Khan Bahadur Saiyid Muhammad Hadi.

He reproduces a portion of the letter of his Partabgarh correspondent, and observes that he is glad to hear that Mr. Hadi has proved to be a very popular Magistrate and Collector, has shown himself free from any bias towards Muhammadans, has proved to be a great friend of the taluqdars and has become a "palladium of justice to the humble peasant." In conclusion the editor remarks that Government will now have the satisfaction of noting that the experiment of appointing deputy collectors as district magistrates has been very successful in the United Provinces.

73. The *Leader* (Allahabad), of the 16th May 1912, publishes an account of an address delivered by Babu Bipin Chandra Pal at a meeting held in Calcutta, in the course of which the lecturer is said to have discussed the advantages of the establishment of mills and big factories, and to have said that the mills had done more mischief than

LEADER, 16th May 1912.

Industrial and economic development of India.

good in the West, and that India, which was primarily an agricultural country, would be involved in ruin and poverty if she followed the example of the West. Babu Bipin Chandra Pal is described as having advocated the encouragement of manual work instead of machinery.

SADDHARM PRACHARAK, 1st May 1912 and the SHUBH CHINTAK, 8th May 1912.

The late Mr. W. T. Stead.

74. The *Saddharm Prachárak* (Kangri, Bijnor), of the 1st May 1912 (received on the 11th May), and the *Shubh Chintak* (Allahabad), of the 8th May 1912 (received on the 13th May), publish appreciatory notes about the late Mr. W. T. Stead, commending his fearless and honest character, and referring to what he had done for the weak and oppressed throughout the world.

AGRA AKHBAR, 7th May 1912.

The late Mr. W. T. Stead.

75. The *Agra Akhbar* of the 7th May 1912 (received on the 13th May), expresses appreciation of the late Mr. W. T. Stead's endeavours in the cause of peace, and of his unflinching advocacy of the rights of subject nations. He was described as having had great sympathy with Indian aspirations and was praised for his denunciation of Italy's invasion of Tripoli.

ABHYUDAYA, 12th May 1912.

Recent shipping disasters.

76. The *Abhyudaya* (Allahabad), of the 12th May 1912, calls attention to the finding of the Admiralty Court with regard to the sinking of the *Oceana*, and points out that the recent shipping disasters were most of them due to the negligence of the ships' officers. The editor suggests the enforcement of stricter rules regulating the conduct of officers in order to minimise the chances of disaster due to preventible causes.

V.—Legislation.

MUSLIM GAZETTE, 8th May 1912.

The *Waqf* Validation Bill.

77. The *Muslim Gazette* (Lucknow), of the 8th May 1912 (received on the 13th May), expresses gratification at the acceptance of the principles of the *Waqf* Validation Bill by the Secretary of State for India, and congratulates the *Nadwat-ul-Ulama* on the success of its efforts in moving Government to recognize the principle of *waqf-allal-aulad* according to the Muhammadan Law.

ADVOCATE, 16th May 1912.

The Government of India Bill.

78. The *Advocate* (Lucknow), of the 16th May 1912, reproduces the portion of the speech by the Hon'ble Mr. Montagu in the course of the debate on the second reading of the Government of India Bill, in which he dealt with the attitude of the Muhammadans on the darbar pronouncements, and contrasts it with its summary, as cabled by Reuter, to India. The editor asserts that Reuter's version misrepresented the Under Secretary and made the speech somewhat offensive to the Muhammadan community. He says that Mr. Montagu made a clear statement of fact, entirely moderate and respectful in tone, and that he was right in saying that the Muhammadans of Eastern Bengal were in nationality different from those of other parts of India. He remarks that the growth of Urdu in India as the common language of the Muhammadans is calculated to increase the feeling of unity among the Muhammadans of India, but that it will not make the Bengali, Punjabi or Moplah Muhammadans of one nationality.

He goes on to say that Mr. Montagu was perfectly justified in stating that the Muhammadans in East Bengal were more akin by birth and nationality to Bengali Hindus than to Muhammadans living outside Bengal, and that he did not describe the claims of the Eastern Bengal Muhammadans as preposterous and ambitious, but simply stated that in accordance with their desire they were given a new university at Dacca for their educational facility, and that the Governor would be in their midst for a portion of the year.

In conclusion the editor remarks that the speech read as a whole could not give any reasonable cause for offence to Muhammadans. He congratulates Mr. Montagu on enunciating the wise and just policy of observing strict impartiality between Hindus and Muhammadans, and entertains the hope that the policy of just dealings with all classes will become the permanent policy of the Government of India.

LEADER, 11th May 1912.

The Viceroy and the veto.

79. The *Leader* (Allahabad), of the 11th May 1912, expresses surprise at the numerous objections raised against the power of veto exercised by the Viceroy in rejecting the Orissa Tenancy Bill passed by the Bengal Legislative Council. The editor points out

that the technical irregularities of not recording his reasons in writing and of communicating his decision verbally to the Lieutenant Governor of Bengal have now been set right by the Viceroy, and says that the Viceroy was quite right in deferring to the wishes of the representatives of the people, who keenly opposed the bill and wanted it to be considered by the new Behar Council. He goes on to say that the Viceroy would have been much better advised if, instead of taking the whole burden upon himself, he had referred the whole question to a committee of his Council, but remarks that as it was he was quite within his right.

Referring to the question of prestige, he remarks that the prestige of no Local Government need be affected by the veto of the Viceroy, and contends that it was more important to keep up the prestige of the representatives of the people.

He replies to the contention that the opposition to the bill was not a new thing and that the Bengal Tenancy Bill was passed in spite of strenuous opposition by pointing out that the reformed councils were meant simply to remedy this state of affairs and to make public opinion a living factor in the decision of legislative questions.

He observes that the public disclaimer of Messrs. Haq and Sinha disposes of the theory of backstairs influence, and contends that, as the press *communiqué* refers to the constitutional *advisers* and not *adviser*, no responsibility can attach to the Law Member alone apart from the whole of the Executive Council. With regard to the objection that the Viceroy should have interfered with the bill in the very beginning, he remarks that it was not possible for the Viceroy to anticipate the increasing volume of opposition to the bill, and he replies to the final agreement that Sir Charles Bayley, the new Lieutenant Governor of Behar, had assented to the measure by stating that the provisions of the bill should now be considered by the new members of the Behar Council.

VI.—RAILWAY.

The Bengal and North-Western Railway.

80. The *Mashriq* (Gorakhpur), of the 7th May 1912 (received on the 11th May), publishes a contributed article in which the writer complains that changes in the timing of the Bengal and North-Western Railway up and down Chapra-Allahabad trains have been made without any consideration of connection with trains leaving the junctions *en route*. He also invites the attention of the railway authorities to the inconvenience caused by the failure of these trains to stop at many intermediate stations, and remarks that if they are meant only for passengers proceeding from Chapra to Allahabad *viâ* Benares, tickets should not be issued by this train for intermediate stations.

MASHRIQ, 7th May 1912.

He also complains of the absence of arrangements for the supply of water for Muhammadans, and suggests that *bhistis* should be provided at stations.

Insufficiency of railway wagons for dispatching fodder to Gujrat and Kathiawar.

81. The *Leader* (Allahabad), of the 10th May 1912, complains of the insufficiency of wagons on the Great Indian Peninsula and East Indian Railways for dispatching fodder to the famine-stricken areas in Gujrat and Kathiawar, and emphasizes the urgency of expediting supplies from several dépôts for fodder to the affected areas. The editor expresses apprehension that a temporary break down of the supply would nullify the efforts hitherto made to save cattle and the philanthropic relieving agencies would suffer considerable financial loss.

LEADER, 10th May 1912.

He urges the railway authorities to take prompt measures to ensure a sufficient supply of wagons.

Minimum railway rates.

82. The *Leader* (Allahabad), of the 12th May 1912, refers to the question of minimum rates over a portion of the East Indian Railway raised by the Calcutta merchants, and remarks that if the Indian producer of the tract in question could transport his produce to the market of the world for less than it now costs him, it would be to his advantage, and the whole agricultural industry of the area concerned would be encouraged. The editor says that the minimum rate varies with the cost of transport, and that if the cost of transport towards Calcutta over a longer distance were really less than over a shorter distance towards Bombay it would be to the advantage of both the inland producer and of the Calcutta merchant.

LEADER, 12th May 1912.

In conclusion he urges that the whole question is of a very technical nature, and he suggests the institution of an enquiry by experts to thresh out the whole question, and settle it not merely in the interests of the mercantile communities of the rival ports but for the benefit of the producer in the interior.

ADVOCATE, 12th May 1912.

Indian employes on the Oudh and Rohilkhand Railway.

83. The *Advocate* (Lucknow), of the 12th May 1912, publishes a contributed article in which the writer describes certain alleged grievances of Indian employés on the Oudh and Rohilkhand Railway, and remarks that there should be no distinction of colour and nationality in the matter of employment, salary and allowances. He takes exception to the treatment of the Indian staff by the European officers, says that it sometimes indicates scarcely concealed hatred and contempt, and remarks that the disregard by the officers of the rules framed by Government for dealing with Indian subordinates creates considerable discontent.

The editor invites the attention of the Oudh and Rohilkhand Railway authorities to the grievances of the Indian staff.

LEADER, 15th May 1912.

Refreshment cars for Indians.

84. The *Leader* (Allahabad), of the 15th May 1912, refers to the letter addressed by Sir Henry Burt of the North-Western Railway to an Hon'ble member of the Punjab Legislative Council with regard to his proposal to run refreshment cars for Indians on all important mail and passenger trains, and reminds the readers of the efforts made by the paper so far back as June 1910 in the matter, with the result that the Southern Mahratta Railway perceived the necessity of running refreshment cars and succeeded in their experiment. The editor briefly summarizes the history of the movement, and remarks that Sir Henry is not justified in stating that it would not be possible to provide refreshment cars for Indians on the track between Lahore and Karachi, seeing that this section is one on which such cars are most needed. He contrasts this procedure on a State-managed railway with that on a company-worked system in Madras, and observes that there is certainly no excuse for this tardiness in following the example set by another administration.

VII.—Post Office.

ABHYUDAYA, 12th May 1912.

Clause (71) of the *Postal Guide*.

85. The *Abhyudaya* (Allahabad), of the 12th May 1912, asks the Postmaster-General not to insist on the strict enforcement of clause (71) of the *Postal Guide*, but to allow the continuance of the present practice whereby advertisement sheets containing little or no news are also freely distributed through newspapers.

VIII.—Native societies and religious and social matters.

VAISHYA HITKARI, April 1912.

Cow-killing in Ajodhya.

86. The *Vaishya Hitkari* (Meerut), for the month of April 1912 (received on the 13th May), expresses regret that the birth place of Ram in Ajodhya should now be represented only by a temple in the courtyard of a mosque which is surrounded on all sides by Muhammadan tombs. The editor refers at length to the iconoclastic tendencies of the Muhammadan rulers of India, and remarks that Ajodhya is a standing example of the fanatic zeal of Muslim despots.

He goes on to say that after the downfall of the Moghal Empire the Hindus enjoyed a little relief, but complains that the Muhammadans have again assumed an aggressive attitude, and are now demanding the right to sacrifice cows in the courtyard of this mosque in Ajodhya.

SWADESH BANDHAVA, April 1912.

The *Gaucharan* fair at Agra.

87. The *Swadesh Bandhava* (Agra), for April 1912 (received on the 13th May), supports the memorial submitted by the Hindus of Agra to the Viceroy praying that they may not be required to take out a license for holding the *Gaucharan* fair, and remarks that the request is a reasonable one and should be granted by His Excellency, in view of the fact that under British rule every community in India has been given complete liberty to celebrate its religious fairs and festivals.

TAFRIH, 14th May 1912.

The cow-protection movement.

88. The *Tafrih* (Lucknow), of the 14th May 1912, publishes an article contributed by a Muhammadan in which the writer describes the usefulness of cows, and in support of his contention quotes a *hadis* of the Prophet Muhammad to the effect that beef produced disease and the milk of the cow was of value medicinally. The editor

invites the attention of Muhammadans to the *hadis*, and expresses the hope that they will make efforts to gain the goodwill of the Hindus by refraining from slaughtering cows.

SADDHARM PRACHARAK, 1st May 1912.

89. The *Saddharm Prachárak* (Kangri, Bijnor), of the 1st May 1912 (received on the 11th May), says that the bulk of the *sadhus* of the present day are a burden upon society,

Reform of *sadhus*.

and instead of being public benefactors, set a bad example to the public by abducting women and children. The editor urges that all religious societies should establish institutions for their reform, in order that they may be induced to live moral and useful lives.

TRISHUL, 9th May 1912.

90. The *Trishul* (Benares), of the 9th May 1912 (received on the 16th May), in a leading article entitled "Is this our social progress," complains of the degenerated condition of the Bengalis, and of their disregard for their religion and social customs. The editor advises the Bengalis to try to preserve their nationality like Englishmen, whom they wish to follow, and he ascribes the prosperity of the latter to their patriotism and sense of nationality. He goes on to say that every nation has its own peculiarities and characteristics, and that if the Bengalis go on imitating others they will eventually have none of their own, and it will be difficult for them to distinguish themselves from other nations.

The alleged degenerate condition of the Bengalis.

In conclusion the editor discusses the evils of inter-marriage, and urges the Bengalis to refrain from adopting new customs.

ABHYUDAYA, 13th May 1912.

91. The *Abhyudaya* (Allahabad), of the 12th May 1912, discusses the problem of improving relations between the three chief communities of India—Hindus, Muhammadans and Christians—and remarks that no *rapprochement* between them is possible unless they realize that they are all equal and that their interests are identical, and unless Government ceases to attach greater importance to one community than another. The editor says that another disturbing factor in this connection is that, while Europeans take the greatest possible care for the protection of their rights and interests, they disregard the claims of other communities, and he points out that the latest instance of such an attitude on the part of Europeans is the demand of the Bengal Chamber of Commerce to return nine members to the Provincial Legislative Council, although the Bengali and Marwari merchants are not entitled to have even one representative on that body. He says that the wish of His Majesty the King-Emperor for the establishment of unity and sympathy in India will never be realized if more regard is not paid to it than this.

Relations among the different communities of India.

IX.—Miscellaneous.

ALMORA AKHBAR, March 1912.

92. The *Almora Akhbar* for March 1912 (received on the 11th May), reports the presence of a man-eating tiger in the Naini Tal district, in the neighbourhood of Ramgarh and Nathua Khan which is said to have already caused a loss of more than eight lives. The editor asks the local authorities to take immediate steps to kill it.

A man-eating tiger in the Naini Tal district.

C. E. W. SANDS,

Asst. to the Dy. Inspr. General of Police, Criminal Investigation Department, United Provinces.

NAINI TAL: *The 17th May* 1912.

PRINTED BY J. B. MIDDLETON AT THE GOVT. CAMP BRANCH PRESS, NAINI TAL.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Ram Deva; B.A., Arya; 31 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Ganga Prasád Varmá; Khatri; 55.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath Vaishya; 36 ...	200 „
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
21	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
25	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
27	An Nasir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 „
28	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
29	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 „
30	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
31	Educational Magazine	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	300 „
*33	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
35	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
36	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
*37	Khurshíd-i-Nánpára	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 „
38	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Old Boy	Benares ...	Monthly ...	Itrat Husain, B.A.; 39	1,000 copies.
40	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 "
41	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 "
42	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 "
*43	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 "
44	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 "
45	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
47	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 "
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 "
49	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 "
50	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 "
51	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 "
†52	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 "
53	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 "
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 "
55	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 "
56	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 "
57	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 "
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 "
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 "
60	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	300 "
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 "
66	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 "
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 "
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 "
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 "
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 "
71	Ittihad	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 "
*72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 "
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 "
74	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 "
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 "
76	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 "
77	Musáfir	Agra	Do. ...	Pandít Tara Dat; Arya; 26 ...	1,800 "
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.
80	Nizam-ul-Mulk	Moradabad ...	Do. ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 "

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
84	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
87	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
88	Tajir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	328 „
89	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
93	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	800 „
	ARABIC-URDU.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
96	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
98	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
99	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	450 „
100	Bháskar	Meerut ...	Do. ...	Raghubir Saran	180 „
101	Bráhman Samáchár... ...	Meerut ...	Do. ...	Narayan Prasad; Brahman... ...	405 „
102	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
103	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*105	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 „
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
109	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†110	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
*112	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
114	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*115	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*116	Maheswari	Aligarh ...	Do.	Joti Sarup, Brahman; 42	3,000 „
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „
†119	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 „
120	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shastri; 37	1,000 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nigamágam Chandriká ...	Benares ...	Monthly ...	Rúp Naráyan Pande; 27	4,500 copies.
*122	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
123	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
124	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
125	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
126	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
127	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
128	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*129	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
130	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
131	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
132	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*133	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
134	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
135	Bharat Dharm Neta... ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri; 26 ...	500 „
†136	Kam Dhenu	Hardwar ...	Do. ...	Baba Bhagwan Das Udasi; 46 ...	500 „
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
139	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
140	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 „
141	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
142	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
143	Jain Gazette	Jalesar (Etah) ...	Do. ...	Bábu Banarsi Das Jain, B.A.; 35 ... Babu Bansi Dhar	1,000 „
144	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†145	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
146	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
147	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
148	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28	2,000 „
	ANGLO-BENGALI				
149	Trishnl	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Mashriq* (Gorakhpur), of the 14th May 1912 (received on the 18th May), refers to the increase of Russian influence in Asia, and remarks that her recent action in Persia is part of a carefully thought out scheme for creating a naval base in the Persian Gulf, and for concentrating Russian forces on the Western Frontier of the Indian Empire. The editor attributes the present move to Delhi and the increased attention bestowed on the defence of the North-Western Frontier to England's solicitude for the safety of India, and urges that the integrity and strength of Afghanistan as a buffer state be preserved at all costs. He points out that Russia has, in order to advance her interests in Persia, flagrantly violated the terms of the Anglo-Russian Convention of 1907, and observes that if England will try to stick to the letter and spirit of the Convention she will soon find further proof of Russian duplicity. He goes on to say that England has suffered a severe diplomatic defeat at the hands of Russia in Persia, and that she should not in future allow herself to be misled by false promises.

MASHRIQ, 14th May 1912.

Russia and Afghanistan and England's duty towards India.

He denounces the suggestion offered by some statesmen that Afghanistan should not be preserved as a buffer state, and says that any attempts to exercise undue influence on Afghanistan would be deeply resented by Afghans and might lead them to become the instruments of Russian treachery.

In conclusion he observes that Russia's action in Persia, Russian Turkistan and Mongolia, and her military preparations should make England realize her duty to ensure the safety of India by increasing her military strength and preserving friendly relations with Afghanistan.

2. The editor of *Al Bashir* (Etawah), in the issue of the 14th May 1912 (received on the 20th May), discusses the situation in Morocco, and remarks that though his co-religionists are being killed there in thousands there is the doubtful satisfaction of knowing that it is the people who charge Muhammadans with spreading Islam by means of the sword who are themselves committing atrocities in the name of civilization.

AL BASHIR, 14th May 1912.

The situation in Morocco.

He says that such conduct will have the effect of disclosing to the world the merits of Islam, with the result that one day the whole world will embrace the Islamic faith.

3. *Al Bashir* (Etawah), of the 14th May 1912 (received on the 20th May), refers to the desecration of a mosque at Meshed by Russian troops, and to the press *communiqué* issued by the Government of India to the effect that it had protested against the action of the Russian troops through the British ambassador at St. Petersburg, and remarks that the desecration of the shrine of Imam Raza at Meshed has wounded the feelings of both the *Shia* and *Sunni* Muhammadans throughout the world, and that it was the duty of the British Government, for the sake of its Muhammadan subjects, to protest in strong terms against any such outrage as that committed by the Russians in Meshed.

AL BASHIR, 14th May 1912.

The situation in Persia.

The editor observes that Sir Edward Grey made a great mistake in forming an alliance with Russia seeing that the latter is notorious as a cruel and tyrannical Power.

4. The *Prem* (Bindraban, Muttra), of the 15th April 1912 (received on the 18th May), refers to the statement made by Lord Hardinge that the Government may in the near future be compelled to effect some settlement with the tribes in Southern Persia through the British Consul-General, and expresses the opinion that the Persian government is rightly troubled over this announcement, and that it is justified in apprehending that any interference on the part of the Government of India would only render the task of Persian administration still more difficult, seeing that the tribes cannot be expected to recognize the authority of more than one Power.

PREM, 15th April 1912.

The situation in Persia.

The editor asserts that Russia's action in permitting the ex-Shah to return from Odessa and to create trouble in Persia, justified the Persians in doubting the honesty of her intentions and he questions the wisdom of giving any allowance to the ex-Shah, instead of being punished for causing trouble.

PREM, 15th May 1912.

5. The *Prem* (Bindraban, Muttra), of the 15th May 1912 (received on the 22nd May), complains of the action of the Dominion government in deporting two Sikh women as being a harsh measure and not what one would expect of a civilized people, and the editor urges that, when the husbands have been recognized as domiciled inhabitants of the place, the deportation of their wives was unjust and he asks the Imperial Government to interfere on their behalf.

Deportation of two Sikh women from Canada.

MUSLIM GAZETTE, 15th May 1912.

6. The *Muslim Gazette* (Lucknow), of the 15th May 1912 (received on the 18th May), refers to the opinion expressed by the Turkish Foreign Minister about *Pan-Islamism* to the representative of the *Outlook*, which was to the effect that *Pan-Islamism* did not contemplate political union between the Muhammadans of different countries and that it was only intended to create religious union and remarks that the expression *Pan-Islamism* has been invented in order to prejudice Europeans against Muhammadans and to justify their aggression on Muhammadan countries.

Pan-Islamism and the Turkish Foreign Minister.

The editor says that if Europeans insist on giving this interpretation to *Pan-Islamism* Muhammadans might begin to accept the position and the European dream of *Pan-Islamism* might become a reality in Africa or in some other country. He says the Europeans would only have themselves to thank if any such union did take effect amongst the Muhammadans of any country, with the result that they rose against the Christians, because by their misinterpretation of the expression *Pan-Islamism* they had created the desire amongst the Muhammadans for a general rising against the Christians. He asserts that at the present time there is no movement for political union amongst the Muhammadans of the world and that there is no likelihood of such a union being effected.

QAISER-I-HIND, 16th May 1912.

7. The *Qaiser-i-Hind* (Fyzabad), of the 16th May 1912 (received on the 20th May), expresses apprehension that the Muhammadan kingdoms are likely to be soon deprived of their independence, and remarks that the European Powers have, by their secret sympathy with Italy, encouraged the continuance of hostilities, and have so made themselves responsible for the slaughter of many innocent Muhammadans.

The Italian-Turkish war.

The editor says that the Muhammadans are subjected to so much oppression simply because they are Muhammadans, and that apparently efforts are being made to annihilate them, and he therefore appeals to his co-religionists to protect their holy faith. He states that it has been asserted that after the annexation of Morocco it was intended to destroy the independence of Persia and that an attack on Afghanistan was contemplated after that. He enquired whether Muhammadans were going to permit the defilement of the *Qoran* and of mosques, the forcible baptism of children and old men, the wholesale massacre of young men and the violation of the chastity of Muslim women by Italians in Rhodes. He complains of the action of the Powers in bringing pressure to bear on Turkey to induce her to open the Dardanelles without any assurance for its safety, and contends that the refusal of the Powers to safeguard the Straits is a clear indication of their desire that Italy should always be in a position to harass Turkey by attacking the Straits. He remarks that her repeated reverses in Tripoli have not affected Italy's resolve to adhere to her announcement of annexation, and that the Powers also do not think it unreasonable to negotiate for peace on such terms. In conclusion he says that the Italian-Turkish war is the critical struggle of the Muhammadans against the attacks of the West, and he appeals to the Turks to prove themselves worthy of their name and traditions.

OUDH AKHBAR, 16th May 1912.

8. The *Oudh Akhbar* (Lucknow), of the 16th May 1912 (received on the 18th May), refers to the closing of the Dardanelles by the Turkish government and to the subsequent opening of the Straits on the representation of the Powers, and observes that, though the situation was serious and Turkey was perfectly justified in closing the Straits, she should open them so as not to give any cause of complaint to the Powers, whose commercial interests would suffer in case the Dardanelles continued to be closed.

The Italian-Turkish war.

OUDH AKHBAR, 17th May 1912.

9. The *Oudh Akhbar* (Lucknow), of the 17th May 1912, refers to the concentration of Turkish troops on the frontier in connection with the dispute about the delimitation of the Turko-Persian Frontier owing to the recent Afghan raids into Persian territory.

The European Powers and Muhammadan states.

and expresses gratification at the fact that the Turko-Persian Frontier delimitation question has been referred for decision to the Hague Tribunal, and that the raid has turned out to be merely a quarrel between some frontier tribes. The editor says that a war between the Muslim Powers at such a critical period would be singularly inopportune, seeing that they had hardly been able to obtain any respite from the constant interference of the European Powers, with the result that neither Turkey nor Persia have yet met with success in their experiment of constitutional government. He remarks that the few remaining Muhammadan Powers should now realize that unless they give up mutual hostilities and jealousy and try to help each other they will very soon lose their independence, and he reminds them that internal disunion and strife led to the downfall of Morocco, and that Turkey failed to make a strong protest regarding the action of France.

He contends that if the Muhammadan Powers had really resented the usurpation of Morocco by France, Morocco would not have lost her independence, nor would Turkey and Persia have suffered so soon afterwards. He asserts that when the European Powers assented to the occupation of Morocco by France, they must have contemplated the acquisition of territory in other countries for themselves, and they are now gradually claiming their respective shares. He acknowledges the difficulty of resisting the passion of European Powers for land-grabbing but urges that the only hope of success lies in united action on the part of the Muhammadan states.

(b)—Home.

10. The *Jain Gazette* (Jalesar, Etah), of the 3rd May 1912 (received on the 20th May), has an article on the regeneration of India, contributed by one Krishna Lal Jain, in which he points out that the present deplorable condition of Indians is due to their slothful and indolent habits and to their giving up their ancestral avocations. He says that if they want to be a great nation again they should improve their national character and try to become industrious, enterprising and practical men of business. He urges that the examples of Bapa Rawal, Maharana Pratap Singh and Shivaji should be kept in mind by them, and should be a source of inspiration to them.

JAIN GAZETTE, 3rd May 1912.

The regeneration of India.

11. Tahal Ram Ganga Ram of Dera Ismail Khan writing to the *Prem* (Bindraban, Muttra), of the 15th May 1912 (received on the 22nd May), says that one of the best means for effecting the regeneration of India is to interest its inhabitants in newspaper reading in order to make them acquainted with the needs of the country. He urges that libraries and reading rooms should be opened in temples and *dharamshalas* in every village and town, and that wealthy people should provide newspapers and books for the use of their poorer countrymen. He states that this experiment has been tried with success in his native place, and that no time should be lost in giving it a trial in other places.

PREM, 15th May 1912.

The regeneration of India.

12. Referring to Sir John Hewett's appeal for unity between Hindus and Muhammadans, the editor of the *Prem* (Bindraban, Muttra), in the issue of the 15th April 1912 (received on the 18th May), expresses the hope that Government will now see that no considerations of caste or creed influence its actions, and that it will help to put down racial ill-feeling by avoiding references to racial and religious distinctions in official papers.

PREM, 15th April 1912.

Relations between Hindus and Muhammadans.

13. The *Oudh Akhbar* (Lucknow), of the 18th May 1912, discusses at length the subject of the rise and fall of nations, and says that a nation which at one moment is regarded as the greatest on earth, may after some time become the most despised and weak. The editor urges Indians to remember this and to avoid the causes which have brought about the ruin of other nations. He says that Hindus cannot secure prosperity by injuring the interests of Muhammadans nor vice versa, and he appeals to them to strive for unity. He reminds them that their hope of salvation lies chiefly in education and in the acquirement of modern arts, and in asking for their rights from Government with a united voice. He remarks that Indians are a conquered people, and that rivalry and mutual jealousy cannot help them as

OUDH AKHBAR, 18th May 1912.

Relations between Hindus and Muhammadans.

might be done in the case of a conquering race, and he expresses the opinion that it is difficult for Indians to attain the scale of civilization reached by Europeans.

DARBAR, 21st May 1912.

Relations between the rulers and the ruled in India.

14. The *Darbar* (Agra), of the 21st May 1912, in continuation of the article entitled "Relations between the rulers and the ruled in India," published in its issue of the 14th May 1912 (vide Selections No. 20 of 1912, paragraph 26), discusses the national character of Indians, and expresses the opinion that every government should, when initiating a new policy, make allowance for the national character of its subjects. The editor says that the writers who represent Indians to be the embodiment of all virtues are as much mistaken as those who consider them to be the incarnation of all evils, and remarks that, though there are many excellent traits in the Indian character, Indians stand greatly in need of improvement in their moral, intellectual and social condition, and that sometimes they suffer harsh treatment from their rulers in consequence of their own shortcomings and moral weakness. He says that in ancient times no nation would have dared to treat Indians with scorn and contempt, but that India has now fallen on evil days, and the condition of its people has become deplorable. He expresses the opinion that Indians can now only progress with the help of the education and training which they get from the benign British Government and its sympathetic officials, and he urges Indians not to take offence at the rebukes they receive from the officials, seeing that such rebukes are meant only for their own good.

MARYADA, April 1912.

Raja Chet Singh.

15. In the course of an article on Raja Chet Singh, contributed to the *Maryada* (Allahabad), for April 1912 (received on the 9th May), Chaturvedi Dwarka Prasad remarks:—"So long as Hindu kings or Asiatics ruled over this country they did not unjustly repress the power of the people and confiscate their arms in order to maintain their rule. Indian rajas and nawabs of that time, even as is the modern policy in Europe and America, regard themselves strong in the strength of their subjects. At that time in this country it was regarded as just to keep the armed people under control only by means of state-craft and administrative ability."

URDU-I-MUALLA, May 1912.

Saiyid Rashid Raza.

16. The *Urdu-i-Mualla* (Aligarh), for May 1912, refers to the speeches delivered by Saiyid Rashid Raza at the *Nadwat-ul-Ulma*, the Aligarh College and at the Deoband *Madrasa*, and expresses approval of his educational and religious reform movement. The editor remarks that, like Sir Saiyid Ahmad Khan, his political views are totally wrong, and he takes exception to his statement that the English Government encourages the Muhammadans of India by all possible means to educate themselves. He says that, when Saiyid Rashid declares the British occupation of Egypt beneficial and the constitutional government of the young Turks as injurious to the interests of their country, his political views can carry no weight with the Muhammadan public.

URDU-I-MUALLA, May 1912.

The treatment of political prisoners.

17. The *Urdu-i-Mualla* (Aligarh), for May 1912, says that the repressive measures employed by the Government of India have stifled freedom of thought in the country to such an extent that, with one singular exception, the *Marhatta* (Poona), no other paper expressing the views of the nationalist party, has been enabled to continue its existence. The editor refers to a memorial submitted by the wife of Chidambaram Pillay to the Government of India, which appeared in the *Marhatta* of the 7th April, and which goes to show that political prisoners in India are treated everywhere in the same objectionable manner.

He refers to the harsh treatment meted out to him (the editor) while confined in the Allahabad Central Jail and says that Mr. Pillay also had to suffer the same hardships.

He takes exception to Mr. Pillay's being detained in a jail in India, and points out that he was legally entitled to be sent to the Andamans, where he could have enjoyed more freedom and could have managed to live with his family.

He reminds his readers that Mr. Pillay was convicted on a charge of taking part in the Tinnevelly riots, but really his chief fault was that he had started a Swadeshi Steam Navigation Company at Tuticorin, which was calculated to be injurious to the interests of the European shipping merchants.

He states that since 1907 on three occasions periods of imprisonment were remitted to prisoners generally, and he expresses regret that no mercy was shown to political prisoners even in commemoration of the Delhi darbar.

He mentions the name of Bal Gangadhar Tilak, whom he calls the leader of the extremist party, and says that he was not released on the occasion of the Delhi darbar because he refused to accept the conditions imposed on him for his release, that he should not visit his province and should not take part in any political agitation, and remarks that the whole English race is devoid of the feelings of generosity, forgiveness and forgetfullness, and that Napolean's famous reference to Englishmen as "a nation of shop-keepers" has been proved to be quite true in this case.

He expresses regret that though His Majesty King George expressed his wish that political prisoners should be released and that a pension should be granted to the learned men of the country, the authorities in India should impose such conditions for the release of political prisoners that no self-respecting man could accept them, and that the amount of the pension should be so low that the public would feel ashamed to call it a Royal gift.

18. The *Abhyudaya* (Allahabad), of the 2nd May 1912 (received on the 20th May), complains that in the matter of higher appointments in the public service the pledges made in Queen Victoria's Proclamation of 1858 are often violated, in that colour and racial prejudice stand in the way of Indians getting such appointments, and remarks that this was specially the case during the viceroyalty of Lord Curzon, who objected to the Proclamation as being an impossible charter. The editor complains of the unsatisfactory reply given to Mr. MacCallum Scott in answer to his question to the Secretary of State for India regarding the injustice of removing officials who were not of pure European descent from the civil and police departments in the Straits Settlements, and remarks that the present practice of appointing only Europeans on the pretext of efficient administration is opposed to the proclamation and to established law. He says that Indians have always protested against this procedure and will not be satisfied until it is abolished. He notes that to secure peace and order in the country capable men, irrespective of colour and creed, should be appointed to posts of trust and responsibility, and that the disregard of the legitimate aspirations of the people is always unjustifiable and likely to cause injury to all parties.

ABHYUDAYA, 2nd May 1912.

The Queen Victoria's Proclamation of 1858 and the public service.

19. The *Abhyudaya* (Allahabad), of the 16th May 1912 (received on the 20th May), states that the Conservatives are so confident about the dissolution of the Liberal Ministry during the current year in consequence of the Home Rule Bill, that the question of the constitution of a Conservative Ministry is being discussed, and that the name of Sir J. D. Rees is being mentioned in connection with the office of the Secretary of State for India. The editor observes that Sir J. D. Rees, who professes an immense solicitude for India, never loses an opportunity to injure Indian interests, and remarks that his appointment is contemplated probably with a view to counteract the effects of the Liberal government and in order to unsettle the reforms introduced during the administration of Lord Morley and Lord Minto. He concludes by saying that the appointment of Sir John Rees as Secretary of State for India would mean a serious obstacle in the path of India's progress.

ABHYUDAYA, 16th May 1912.

Sir J. D. Rees and India.

20. The *Abhyudaya* (Allahabad), of the 16th May 1912 (received on the 20th May), says that the transfer of the Capital to Delhi has caused resentment to the Anglo-Indian papers of Calcutta, and that they are engineering an agitation against it, in which they desire the co-operation of Indians. The editor observes that these papers have never lost an opportunity of creating bad blood between Europeans and Indians, and remarks that numerous evils have resulted from their supercilious and selfish writings. He expresses the opinion that it was not desirable for Indians to join the Anglo-Indians in the matter, seeing that their journals would revert to the anti-Indian policy as soon as they have served their present purpose.

ABHYUDAYA, 16th May 1912.

The transfer of the Capital to Delhi.

MASHRIQ, 14th May 1912.

21. The *Mashriq* (Gorakhpur), of the 14th May 1912 (received on the 18th May), takes exception to the letter published by Mr. Abdul Raoof in support of his candidature for election to the council, and remarks that a man who mismanaged the affairs of the Muhammadan boarding-house and the district Muslim League committee at Allahabad cannot be expected to represent his community.

The coming council elections.

The editor observes that Nawab Abdul Majid is the only Muhammadan member who has been able to show any wisdom on the part of his co-religionists in their dealings with the Hindus, and points out that so long as Mr. Malaviya, who has distinguished himself by his opposition to the Muhammadan interests, is returned to the council the presence of the Nawab in the council is most essential. He goes on to say that both Mr. Abdul Raoof and Mr. Mushir Husain Kidwai readily court Hindu favour at the expense of the interests of their own community, and he appeals to Muhammadans to re-elect Nawab Abdul Majid as their representative.

ZUL QARNAIN, 14th May 1912.

22. The *Zul Qarnain* (Budaun), of the 14th May 1912 (received on the 18th May), refers to Rai Bahadur Lala Baijnath's article entitled "Legislative council elections" contributed to the *Leader* (Allahabad), of the 2nd May 1912 (vide Selections No. 18 of 1912, paragraph 12), in which he deplored the want of really earnest workers in the councils and municipal and district boards, and referred to the corrupt practices which were followed in order to secure votes, and remarks that if the methods at present adopted to gain election to local bodies are persisted in, there will be little prospect for some years for really able Indians to gain an adequate share in the administration of their country.

The coming council elections.

The editor complains of the present condition of district boards and observes that it would be difficult to find more than four or five per cent. of the members taking an intelligent interest in the proceedings of the boards. He urges that, in order to secure efficient councillors, it is necessary to effect reforms in the system of election to local bodies, and suggests that the educated element should be made to predominate in the voters' lists, and that rate-payers' associations should be formed in every town to educate the voters about their rights and duties.

He refers to the speech which the Hon'ble Mr. Gokhale delivered at Bombay before leaving for England, and expresses approval of his advice that candidates for election to the legislative councils should be sufficiently educated, and should possess independence of character. He asks the Muhammadans to carefully consider the qualifications required of their representatives before sending them to the councils, and suggests that the candidate's work and solicitude for the improvement and welfare of his community, his interest in the educational progress of his community and his politics should form the chief test of his claim for election. He goes on to remark that the Muhammadans have got the right of separate electorates after a great struggle, and that it was their duty to safeguard it against the attacks of the Hindus.

He invites attention to the actions of certain Muhammadan members of the councils who oppose the interests of their own community and side with the Hindus, and urges his co-religionists to disown then.

ALIGARH INSTITUTE GAZETTE, 15th May 1912.

23. Haji Musa Khan of Aligarh contributes an article to the *Aligarh Institute Gazette* of the 15th May 1912 (received on the 20th May), in which he asks his co-religionists to carefully consider the work done by their representatives in the legislative councils, and to select candidates for election for the next term after testing their capability and qualifications.

The coming council elections.

He expresses regret that the Muhammadan representatives did no useful work in the councils, and that they never asked any question affecting the public good, and entertains the hope that, like their Hindu colleagues, they will in future discharge their duties conscientiously and will evince greater interest in the discussion of public affairs.

MUSLIM GAZETTE, 15th May 1912.

24. The *Muslim Gazette* (Lucknow), of the 15th May 1912 (received on the 18th May), refers to the memorial recently submitted to the Secretary of State for India by the London branch of the Muslim League, in which particular reference was made about the granting of autonomy to different provinces of India as contemplated

Self-government of India.

in the despatch of the government of Lord Hardinge to the Secretary of State for India, and discusses the criticisms of the *Times* (London) on the memorial. The editor suggests that the *Times* would have its readers to understand that the Government of India merely wanted to please the Indians by deceiving them, and that it had no intention of granting autonomy to Indian provinces in spite of the reference to it in its despatch to the Secretary of State.

Executive Councils for the United Provinces and the Punjab.

25. The *Leader* (Allahabad), of the 17th May 1912, has the following :— LEADER, 17th May 1912.

"The London correspondent of a contemporary understands that an announcement regarding the creation of Executive Councils in these provinces and the Punjab will not long be delayed. This is indeed welcome news to us of these provinces, and we hope that our wishes in this direction will soon be realized. The hope has now been too long deferred."

The Council regulations.

26. The *Leader* (Allahabad), of the 17th May 1912, says that there is universal dissatisfaction among the educated classes about the existing regulations governing the election of representatives to the Legislative Councils, and refers to the Madras regulations which require that a candidate seeking election to the Legislative Council must be a member of a local board or municipality, and contrasts them with the rules in these provinces, where no such qualification is insisted upon in the case of elections for municipal boards. The editor says that there seems no reason why a certain experience of local bodies should be considered a necessary equipment for a legislative councillor, when there are so many other ways in which the requisite experience can be gained, and when such a condition must unnecessarily restrict the field for drawing councillors from. LEADER, 17th May 1912.

He points out that there are many really able and public-spirited men who somehow or other fail to find their way into the local bodies, and the restrictions imposed by the Madras regulations would thus deprive the country of the benefits to be derived from the services of such men in the Legislative Council.

The editor fails to understand the considerations which prompted the delegates at the Madras Provincial Conference last year to vote for the resolution recommending that a three years' previous membership of a local body should be made a necessary qualification for an aspirant to the honours of councillorship, and expresses gratification that this year's conference has unanimously adopted a resolution, which, if accepted and acted upon by Government, will have the effect of making every one who is eligible to be elected as a member of a local board or municipality also eligible for a membership of the legislative council.

The Council regulations.

27. The *Advocate* (Lucknow), of the 19th May 1912, expresses the hope that now that the Council regulations are being considered by the Government of India some steps will be taken to remove the just grievances of the educated people in the matter. The editor refers to Lord Minto's speech before the East India Association in which he is said to have admitted that the Council regulations framed in 1909 were extremely confusing, and that he himself had great difficulty in understanding some of them, and remarks that when the framer of the scheme himself failed to understand it, it is no wonder that educated Indians express their inability to understand the principles on which the regulations are based. He says that in spite of the wishes of Lord Minto to the contrary, the expanded councils are sure to form the basis of the future Parliament of India, and expresses the conviction that sooner or later parliamentary government will be established in India. He invites the attention of Government to the dissatisfaction expressed by the provincial conferences of Bengal, Madras and the United Provinces with regard to the regulations, and urges it to carefully examine the literature of these conferences on the subject, and to effect changes in accordance with public opinion. He instances the case of the United Provinces where out of the five members to be sent to the Imperial Council in the coming election, two instead of one will be members of the Muhammadan community returned by their separate electorate, while a third is to be elected by their co-religionist zamindars, and notes that in addition they would be allowed to contest one of the two seats reserved for representatives of members of the Provincial Legislative Council, with the result that out of five United Provinces representatives there might be only one or at the most two Hindus. He enquires whether in these circumstances Hindus are ADVOCATE, 19th May 1912.

wrong in being dissatisfied with an arrangement by which the Muhammadans, who are in a minority of one-fifth, are given three out of five seats. He says that the Hindus are in such a case quite justified in combining among themselves on racial grounds and refusing to vote for a Muhammadan candidate, even though he may be in every way superior to the rival Hindu candidate. He goes on to say that the Council regulations are to a great extent responsible for the estrangement of feeling between Hindus and Muhammadans, and for creating a feeling of exclusiveness and separatism. He contends that as long as any large community has the grievance that its members are suffering from disabilities because of their religion, the feeling of annoyance and bitterness at unequal treatment will continue to exist, and he urges Government to increase the number of members so that all classes may have a fair share in representation.

ABHYUDAYA, 19th May 1912.

Indians in South Africa.

28. The *Abhyudaya* (Allahabad), of the 19th May 1912, publishes a translation of an extract from Mr. Maurice Evan's book on *Black and White in South Africa* on the treatment of Indians in South Africa (vide Selections No. 20 of 1912, paragraph 8), and remarks that the Indians have to put up with such oppression not because of their black colour but because "they have the label of subjection on their forehead."

ABHYUDAYA, 19th May 1912.

Indians in foreign countries.

29. The *Abhyudaya* (Allahabad), of the 19th May 1912, asserts, on the authority of the *Punjabee* (Lahore) and other Punjab papers, that Hindus domiciled in Afghanistan are maltreated and that no notice is taken of their complaints by the Kabul government. The editor remarks that it is no matter for surprise that Indians are ill-treated in foreign countries, seeing that they are weak, and that they are accorded no better treatment within the British Empire itself. He observes that when Indians are not regarded as human beings in Canada and South Africa, their ill-treatment in German East Africa and Afghanistan is of minor importance.

ABHYUDAYA, 19th May 1912.

The evils of subjection.

30. The *Abhyudaya* (Allahabad), of the 19th May 1912, says that there is nothing which could be conceived to be more harmful than foreign domination, seeing that subjection kills humanity both in the conquerer and the conquered. The editor remarks that in order to keep human nature noble and pure it is desirable that the evil of subjection should be extirpated from the world. He points out that loss of freedom ultimately leads to degeneration and death through loss of opportunities, and that, according to Hegel, freedom is a synonymous term for religion, which is nothing but the evolution of humanity from animality to divinity. He observes that subjection arrests the development of mental powers and crushes all noble feelings and aspirations among the conquered, and that the desire for domination over others make people mean and selfish, and, thus corrupting their national morals, prevents them from realizing the high ideal of humanity which consists in working for the good of others. He says that in subject countries, where public spirit and patriotism are penalized and the free expression of ideas is regarded as sedition, people lose their humanity gradually and partake more of the nature of animal than of man.

MASHRIQ, 14th May 1912.

Maulana Shibli Nomani and Muslim politics.

31. The *Mashriq* (Gorakhpur), of the 14th May 1912 (received on the 18th May), publishes a contributed article in which the writer observes that it is always wise for a man to limit his scope of work, rather than to concern himself with many enterprises, like Maulana Shibli has been doing lately. Referring to the Maulana's attack on Sir Saiyid for not having given any political training to Muhammadans, the writer asks the Maulana to demonstrate the success of his theory by imparting political, female, technical and scientific education in the *Nadwah* which is under his control. He expresses regret at the Maulana's hostile attitude towards the Aligarh College and the Deoband *Madrasa*, and says that the Maulana cannot help the cause of Muslim progress by opposing every institution of his community.

He deprecates the attacks made by the Maulana on the Muslim League, and remarks that he is not justified in abusing the Agha Khan just because he had not helped the *Nadwah* in any way.

He goes on to remark that though the Muslim League had, like other infant institutions, many defects, the remedy lay, not in discontinuing its existence but in reforming it. He points out that the Maulana's political scheme can be worked out as well by the Muslim League as by his proposed political association, and says

that the proposed institution will be as much in need of public support and charity as the Muslim League is in need of the munificence of the Aghs Khan. He states that the Maulana has been evincing very little enthusiasm for the proposed Muslim University for the reason that he is jealous of the rising of the Aligarh College to a first grade University.

Referring to the Maulana's proposed work on the modern interpretation of the *Qoran*, he says that the Maulana should try before attempting such a work, to answer the objections raised to his proposed book and translate important treatises dealing with the subject.

MASHRIQ, 14th May 1912.

32. The *Mashriq* (Gorakhpur), of the 14th May 1912 (received on the 18th May), publishes a contributed article in which the writer deplores the ill-treatment accorded to their leaders by Muhammadans at the instance of a few unscrupulous persons, and contrasts it with the respect shown by Hindus to the Hon'ble Mr. Gokhale. He expresses the opinion that the present policy of Muhammadans is in no way open to objection and that the Muslim League with its organizers is doing good work, but he complains that the real workers are not properly honoured and that at some places the local work is suffering in the hands of self-seeking persons. He urges the need for the infusion of new vigour and enthusiasm into the working of the League, and says that local institutions should be better organized.

The future political policy of Muhammadans.

MUSLIM GAZETTE, 15th May 1912.

33. The *Muslim Gazette* (Lucknow), of the 15th May 1912 (received on the 18th May), refers to a contributed article which appeared in the *National Review* in which the writer alleged that the Muhammadans of India were no longer contented and peace-loving as they were a few years ago, and that the Government of India were not satisfied with their present attitude, and remarks that if the writer meant by his statement to insinuate that seditious ideas are gaining ground amongst them he was totally in the wrong, but that he was quite justified if he meant to say that the Muhammadans, in order to safeguard their rights, were raising their voices. The editor says that as the result of the Royal announcement of the 12th December 1912 the Muhammadan community began to realize that no consideration was shown to a contented and peaceful community and that the administrative changes had moreover impressed this belief on the minds of its members that the community, which did not agitate for the safeguarding of its rights, could not improve its condition under a constitutional government.

The political awakening amongst the Muhammadans of India.

He says that events in Tripoli and Persia have also played a considerable part in awakening the Muhammadans of India to the need for improving their lot, and that the political agitation which the Indian Muhammadans contemplate to carry on to safeguard their interests is not intended to show any disrespect to Government or to rebel against it, but that they merely wish to carry constitutional agitation to secure their rights.

OUDH AKHBAR, 17th May 1912.

34. The *Oudh Akhbar* (Lucknow), of the 17th May 1912, observes that the statement made by Mr. Montagu in the House of Commons that the Muhammadans were not a homogenous nationality has rightly given them great offence, and entertains the hope that in future Mr. Montagu will be more careful in giving expression to his views. The editor says that the Muhammadans should take this reproof to heart, and make efforts to become a united and homogenous nationality. He concedes that differences of locality and language have been obstacles in the way of Muslim unity, but remarks that during recent years different conferences and the use of Urdu as a common language have brought Muslims together. He asks them to earnestly strive to wipe off the reproach cast upon their community by Mr. Montagu.

Mr. Montagu and Indian Muhammadans.

LEADER, 17th May 1912.

35. The *Leader* (Allahabad), of the 17th May 1912, refers to Mr. Montagu's speech on the second reading of the Government of India Bill in the House of Commons in which he said that the Muhammadans of the different provinces of India were not a homogenous people of one nationality and had little or no relation with each other, except that of religion, and expresses surprise at the resentment caused among Muhammadans by this plain statement of fact.

Mr. Montagu and Indian Muhammadans.

The editor asserts that Mr. Montagu has stated the bare truth, and observes that, though the Muhammadans of India possess a common religion, they cannot by

any means be said to have among them any other of the elements which go towards the formation of a distinct nationality. He goes on to say that it is quite natural for those who want to make religion subserve political ends to take offence at Mr. Montagu's speech, and he cautions his readers not to be deceived by the vehement protests that are being engineered on the point.

He remarks that if a common religion will enable the Muhammadans of India to become united more quickly than their other countrymen they are welcome to try for such unity, but he contends that they cannot expect the thinking public to take their aspirations for an accomplished fact. He asserts that in many of the affairs of daily life the Muhammadans cannot be distinguished from their Hindu neighbours, and remarks that, when the claim of Hindus to be a homogenous people on the ground of a common religion is not allowed, the Muhammadans can scarcely expect to substantiate the same claim. He states that there are forces making for greater unity among the various communities of India, and says that neither Muhammadans nor Hindus can claim anything more for themselves.

LEADER, 22nd May 1912.

Mr. Montagu and Indian Muhammadans.

36. Referring to Mr. Montagu's remark that it was a mistake to suppose that the Indian Muhammadans were a homogenous body, the editor of the *Leader* (Allahabad), in the issue of the 22nd May 1912, remarks that there is nothing in the statement to cause offence to Muhammadans, since it is a simple truth that excepting religion there is nothing common between a Muhammadan of Eastern Bengal and a Muhammadan elsewhere. He takes strong exception to the remarks in the Muslim League's protest to the effect that the Muhammadans were the strongest bulwork against the rising tide of Hindu ascendency, and observes that Muhammadans have sufficiently exploited the recent political unrest for obtaining undue privileges and should have been content by this time. He says that there is no fear of exclusive Hindu ascendency now, and that the policy of separatism adopted by Muhammadans may be advantageous at times, but that it will not always pay.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Nil.

(b)—Police.

MASHRIQ, 14th May 1912.

Police reform.

37. The *Mashriq* (Gorakhpur), of the 14th May 1912 (received on the 18th May), attributes the abuse of their powers by the police to the fact that policemen are mostly recruited from the uneducated sections of the population, and that they generally follow the example and methods of their predecessors. The editor says that no amount of supervision can be effectual in reforming the constabulary until they are recruited from the intelligent and educated classes. He concedes that the statement that the police do not receive help from the public in conducting their investigations is to a great extent true, and remarks that the unwillingness on the part of the public is due as much to its ignorance as to the unenviable reputation for oppression enjoyed by the police. With regard to the law of confession he suggests that a Select Committee of the Imperial Council should be appointed to enquire into the defects of the present law, and that Mr. Basu be asked to bring forward a bill to remedy those defects.

Adverting to the work of the Criminal Investigation Department he complains of the manner in which it is carried on, suggests that a careful enquiry should be instituted into the work of the department, and that its strength should be reduced.

Referring to the newly-created posts of deputy superintendents of police, he complains that they are allowed very little power, and suggests that they should

be given more authority, particularly as they thoroughly understand their Indian subordinates.

In conclusion he emphasizes the need for mass education both for the police and the public, and insists that the police should be thoroughly impressed with their duties towards the public, and that all cases of unjust oppression should be severely dealt with.

He also suggests that there should be a radical change in the methods of investigation, that educated sub-inspectors should be allowed a salary commensurate with their position, that first reports should be minutely scrutinized and that more regard should be paid to the treatment of accused persons.

The Moradabad police training school.

38. The *Abhyudaya* (Allahabad), of the 19th May 1912, has the following :— ABHYUDAYA, 19th May 1912.

"Four assistant superintendents passed creditably at the last examination of the police training school but the three deputy superintendents were plucked. The latter are recruited from educated Indians. In these circumstances it may be asked how it was that all three deputy superintendents failed, whether it was that they failled in ability and had not received a good education or whether it was due to some idiosyncracies on the part of the examiners."

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

The Allahabad district board.

39. Indra Narayan Dwivedi writing to the *Abhyudaya* (Allahabad), of the 2nd May 1912 (received on the 20th May), on the affairs of the Allahabad district board points out that it is unreasonable to limit the number of voters in each tahsil to a hundred, and says that in the case of the Allahabad tahsil one-half of its voters are residents of the Allahabad city, who are totally ignorant of the needs of the inhabitants of the tahsil. He complains that several men who pay no land revenue or taxes have been nominated as voters, while the names of respectable persons paying large amounts of money in taxes and land revenue have been omitted from the voters' list. He suggests that a property qualification be required of the voters, that their numbers should not be arbitrarily fixed; and that if a district has a town which has its own municipal board, the inhabitants of the town should not be nominated as voters for the district board. ABHYUDAYA, 2nd May 1912.

He then goes on to discuss the relative numbers of Hindu and Muhammadan officials in the Allahabad tahsil, and points out that out of a total of sixty-one officials only nineteen are Hindus, of whom thirteen are chaprasis, while there are forty-two Muhammadan officials, and he suggests that a question should be put in the Legislative Council about this matter. He says that of all the departments the police and the tahsil officials are most intimately connected with the public, and that Muhammadans preponderate in both services, and he invites the attention of Government and the members of the Legislative Council to the matter.

Expenditure on sanitation by the district board of the United Provinces.

40. A correspondent signing himself "LAHRI" writes in the *Abhyudaya* (Allahabad), of the 19th May 1912, expressing regret at the small amount of money expended by the district board of the United Provinces on sanitation, and enquires why Government does not insist on increased expenditure under this head, when its report shows that it recognizes the urgent need for it. ABHYUDAYA, 19th May 1912.

(e)—Education.

The high cost of education in India.

41. The *Zul Qarnain* (Budaun), of the 14th May 1912 (received on the 18th May), complains of the growing increase in the cost of education in India, and refers to the limitation of the number of students for each class in government schools. The editor urges his countrymen to open private schools for the education of their children, and says that if these institutions be ably conducted and show signs of progress, Government will certainly give pecuniary aid to them. ZUL QARNAIN, 14th May 1912.

LUCKNOW GAZETTE, 15th May 1912.

Female education amongst Muhammadans in India.

42. The *Lucknow Gazette* of the 15th May 1912 (received on the 20th May), expresses satisfaction that the Muhammadans of India have now begun to realize the importance of female education, and approves of the efforts made by them to improve the educational condition of their women.

The editor expresses regret that in municipal and government girls' schools no provision has been made for imparting religious instruction to the students, and he asks his co-religionists to arrange for a religious teacher to give religious instruction for at least an hour daily in every municipal, government or private girls' school.

He also urges his co-religionists not to send their girls to Europe for higher education but to open colleges for girls in India itself, seeing that girls educated in Europe will receive no religious instruction and consequently will have no respect and love for their religion.

SHUBH CHINTAK, 15th May 1912.

The need for an Indian history in Hindi.

43. The *Shubh Chintak* (Allahabad), of the 15th May 1912 (received on the 20th May), dwells on the importance of history in securing the progress of a nation and urges that an authentic and detailed history of India should be written in Hindi, which would impress upon the rising generation their ancient greatness and power, and inspire them with healthy ambition. The editor says that the existing histories have almost all of them been written by foreigners, who could not be expected to have a correct and intimate knowledge of ancient India.

MUSLIM GAZETTE, 15th May 1912.

The proposed Muslim University.

44. The *Muslim Gazette* (Lucknow), of the 15th May 1912 (received on the 18th May), takes exception to the opinion expressed by His Highness the Agha Khan that no other college besides the Muhammadan Anglo-Oriental College, Aligarh, should be affiliated to the proposed Muslim University, and says that no good can result from the University if its scope of work be limited to the Aligarh College alone.

The editor says that the question of affiliation is very important, and that it should not be decided before ascertaining and carefully considering the opinion of the entire community.

AL KHALIL, 16th May 1912.

The proposed Muslim University.

45. *Al Khalil* (Bijnor), of the 16th May 1912 (received on the 20th May), refers to the opinion expressed by the Secretary of State for India against the affiliation of other colleges besides the Muhammadan Anglo-Oriental College, Aligarh, to the Muslim University, and says that such a restriction imposed on the scope of work of the University will be disapproved of by the whole Muhammadan community.

The editor takes exception to the condition on the part of the Government of India that there should be at least nine Europeans on the staff of the University, and suggests that in case such conditions be imposed on the Muslim University the Muhammadans would be better advised to respectfully refuse the grant of a charter for their University, and to utilize the amount realized for the proposed University in building hostels and in opening schools for Muhammadans in different cities and provinces.

QAISER-I-HIND, 16th May 1912.

The *gurukul*.

46. The *Qaiser-i-Hind* (Fyzabad), of the 16th May 1912 (received on the 20th May), publishes a contributed article in which the writer states that the Hindus, though blessed with intellect and wealth, are generally wanting in physical development, with the result that they are very anxious to acquire strength and courage. He asserts that the *gurukul* has been established for this purpose, and that systematic attempts are being made there to gain this end and that, apart from the intellectual training imparted in the institution, endeavour is made to turn cowards into brave men and brave men into heroes. He remarks that it is on account of this feature of the *gurukul* that many Hindu leaders look upon it with disfavour, and he urges the Hindu public not to support with its charity an institution which, instead of trying to satisfy the actual needs of the age, hankers after an imaginary ideal of creating heroes like Bhishma and Arjuna.

LEADER, 17th May 1912.

University reform in Bombay.

47. The *Leader* (Allahabad), of the 17th May 1912, refers to the new course of studies prescribed for all the examinations of the Bombay University recently sanctioned by the Government of Bombay, and expresses regret at the high-handed manner

in which the Government sought to force its views on the University. The editor observes that as a whole the new curriculum is a decided improvement on the old, except for the mistake of excluding English history from the list of compulsory subjects for the B.A. examination, at a time when the political condition of India requires that Indian graduates should learn the history of England during the last two centuries.

He congratulates the Government on the abolition of the P.E. as an University examination, the relegation of Sanskrit and other classical languages to their proper secondary place and the establishment of an honour's course.

Discussing the means proposed for the creation of a higher, or what is termed a University atmosphere in Bombay, he remarks that, while well-equipped laboratories and well-stocked and up-to-date libraries are no doubt all good, any real reform of the universities must be preceded by improvements in the standard and method of instruction in the high schools, but a University atmosphere would be created only by the men who would direct and put life into the laboratories, libraries and professorships.

He blames the Government and the University of Bombay for their neglect of the training of teachers, and takes exception to the action of Government in reserving the headmasterships of important high schools for raw and inexperienced youths from England instead of for senior men of the service. He also complains that as soon as these raw men gain a little experience they are either transferred or promoted in utter disregard of the best interests of the schools, with the result that government high schools are now becoming inferior to private institutions, and that instead of serving as models of all that is desirable, they only serve to exhibit prominently defects which should be avoided. He contends that this desire to strengthen the European element in the service at the expense of efficiency will be the real obstacle in the work of creating a University atmosphere, seeing that the human element, which is the most important, will thus become the weakest. He protests against the proposal to fill up the higher appointments in the Royal Institute of Science in Bombay from third and fourth rate men in the present staff, and invites attention to the fact that since the retirement of Dr. Selby, the calibre of the Bombay educational service has been steadily deteriorating. He lays stress on the fact that professors, who belong to a service which does not count among its members even a single man of eminence or strong convictions, cannot be expected to create a University atmosphere, and expresses disapproval of the appointment of Indians *qua* Indians or of Europeans because they happen to possess a European degree. The editor insists that men of high intellectual calibre, who take a living interest in the subject they teach and whose lives are inspired by high ideals, should alone be appointed, and, with regard to the suggestion for the appointment of an inspector of colleges, he asserts that a man of such extensive attainments as to be able to efficiently inspect all the engineering, medical, commercial, arts and science colleges cannot be easily found either in England or in India.

Muhammadan education in the United Provinces.

48. The *Naiyar-i-Azam* (Moradabad), of the 19th May 1912, complains that the report of the Director of Public Instruction of the United Provinces does not clearly show the number of Muhammadan students in government and recognized Islamia schools nor the amount of grant-in-aid given to Islamia schools and hostels. NAIYAR-I-AZAM, 19th May 1912.

The editor also states that there is nothing in the Director's report to show the number of scholarships granted to Hindu and Muhammadan students respectively, and that the report does not clearly state the general improvement made by the Muhammadans of the province in their educational condition. He refers to the educational grant of fifty lakhs of rupees announced at Delhi on the occasion of the darbar, and urges his co-religionists to ask Government to allot a reasonable amount from it exclusively for the education of Muhammadans as has been done in the cases of Europeans and Eurasians.

Election of Fellows by graduates of the Allahabad University.

49. The *Zul Qarnain* (Budaun), of the 14th May 1912 (received on the 18th May), expresses gratification at the privilege granted to the graduates of the Allahabad University of electing a certain proportion of ordinary Fellows, and entertains the hope that in future ZUL QARNAIN, 14th May 1912.

the educated classes will get more opportunity of managing the affairs of the University.

The editor advises the Muhammadan graduates to avail themselves of the privilege granted to them.

ABHYUDAYA, 19th May 1912.

The Allahabad University.

50. A correspondent signing himself "LAHRI" in the *Abhyudaya* (Allahabad), of the 19th May 1912, ridicules the Allahabad University in connection with the proposed re-examination of intermediate class boys in modern history and physiology at the Nagpur centre. He expresses surprise that it should have taken so long to discover the leakage of the question papers, and remarks that it will cause much inconvenience to the students in preparing for the examination and assembling at Nagpur again.

DARBAR, 21st May 1912.

The Allahabad University.

51. The *Darbar* (Agra), of the 21st May 1912, complains of the delay made by the authorities of the Allahabad University in announcing the re-examination in modern history and physiology for intermediate class students who had appeared at the Nagpur centre. The editor says that the re-examination should have been arranged immediately after the discovery of the leakage of the question papers, as that would have saved the students from unnecessary trouble and inconvenience.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

BHARAT SUDASHA PRAVARTAK, March and April 1912.
VEDA PRAKASH, May 1912.

The new coinage.

52. The *Bharat Sudasha Pravartak* (Farrukhabad), for March and April 1912 (received on the 17th May), and the *Veda Prakash* (Meerut), for May 1912, ask Government to have the value of the new coins inscribed in Hindi character on them, on the ground that the character is used by twenty-four crores of Hindus, and that the concession, while involving practically no loss to Government, will secure the good will of its subjects.

JAIN GAZETTE, 10th May 1912.

The new coinage.

53. The *Jain Gazette* (Jalesar, Etah), of the 10th May 1912 (received on the 22nd May), publishes a long appeal to the Government praying that the value of the coins may be inscribed on the new coins in the Hindi character. The editor says that this concession will earn the gratitude of both Hindus and Jains, and he expresses the hope that Government will not miss this opportunity of securing their good will.

MARYADA, April 1912.

The boycott movement.

54. The *Maryada* (Allahabad), for April 1912 (received on the 9th May), reproduces from the *Prabasi* (Calcutta), a story entitled "The vow of the right hand" which is based on the *swadeshi* and boycott movement.

GARHWALI, April 1912.

Forest re-settlement in Garhwal.

55. The *Garhwali* (Dehra Dun), for April 1912 (received on the 20th May), urges, in connection with forest re-settlement in Garhwal, that sufficient land should be set apart for grazing purposes, as otherwise the people will be put to much hardship. The editor refers to the rumour that a large portion of the *karainkhal* pasture in the neighbourhood of Srinagar has been declared as reserved forest, and remarks that if it be true the question of leaving land for grazing purposes should be considered immediately.

GARHWALI, April 1912.

The civil law examination in Kumaun.

56. The *Garhwali* (Dehra Dun), for April 1912 (received on the 20th May), expresses appreciation of the notification published in the *United Provinces Government Gazette* of the 11th January 1912, requiring all officials in Kumaun to pass an examination in civil law, on the ground that such an arrangement will result in the better administration of civil justice in the division. The editor expresses the hope that no officials will ever be exempted from passing the examination, or else the notification will lead to no good results.

ABHYUDAYA, 2nd May 1912.

The excise duty on cotton.

57. The *Abhyudaya* (Allahabad), of the 2nd May 1912 (received on the 20th May), expresses gratification that Mr. Silver, president of the last United Provinces Industrial Conference, condemned the excise duty on cotton, and suggests that if Government

has really at heart the economic and industrial development of the country it should abolish this import, and should make good the loss thus caused by levying a countervailing duty on foreign goods.

ABHYUDAYA, 2nd May 1912.

58. The *Abhyudaya* (Allahabad), of the 2nd May 1912 (received on the 20th May), complains that far from granting the repeated prayers and representations of the inhabitants of the United Provinces to publish official papers in the Hindi language and otherwise patronize it, Government has added to their grievances by discontinuing the publication of the *Behar and Orissa Gazette* in that language, and the editor observes that such an uncompromising attitude towards Hindi does not become a just government.

Official displeasure on the Hindi language.

ABHYUDAYA, 2nd May 1912.

59. The *Abhyudaya* (Allahabad), of the 2nd May 1912 (received on the 20th May), expresses regret that no Indian representative has been appointed on the Empire Trade Commission, although India is the most important part of the British Empire. The editor points out that India was not represented in the Imperial Conference held last year, and remarks that these two instances show that the Imperial Government does not care for the claims of this country in such matters.

The Empire Trade Commission.

ABHYUDAYA, 2nd May 1912.

60. An anonymous correspondent writing to the *Abhyudaya* (Allahabad), of the 2nd May 1912 (received on the 20th May), takes exception to the action of the Court of Wards in proposing to close the Hanumat press of the Kalakankar estate and to sell it, and questions the propriety of its action when the late Raja Rampal Singh made a *waqf* (endowment) for the maintenance of the press. He points out that the *waqf* has been held to be valid by law courts on more than one occasion, and that the Court of Wards are not justified in making it of no effect. He asks public men, and especially Lala Sukhbir Singh, to put a question on the subject in the council, and to see that the *waqf* of the late Raja Rampal Singh is kept intact.

The closing of the Hanumat press of the Kalakankar estate.

ABHYUDAYA, 16th May 1912.

61. The *Abhyudaya* (Allahabad), of the 16th May 1912 (received on the 20th May), refers to a report in the *Bengalee* (Calcutta), to the effect that the number of Japanese prostitutes had considerably increased of late in Calcutta owing to the activity of certain people who made large profits by importing these women from Japan.

Japanese prostitutes in Calcutta.

The editor invites the attention of Government to the increase of immorality in the country, and urges that steps should be taken to check the traffic.

SAHIFA, 12th May 1912.

62. The *Sahifa* (Bijnor), of the 12th May 1912 (received on the 20th May), publishes a cartoon in which India is represented as an Indian woman following and remonstrating with a European who is driving off a cart loaded with sacks of Indian corn.

The export of corn to Europe.

The following dialogue between India and Europe is given at the bottom of the cartoon :—

INDIA : Sir, we Indians will all die of hunger.
EUROPE : Well, I do not care in the least.
INDIA : Please leave the barley at any rate.
EUROPE : Our horses will eat it and there is (moreover) a famine in Russia.
INDIA : Shall we get nothing then ?
EUROPE : Yes ! I am sorry.

Below the cart sacks is written a couplet to the following effect :—

"The soldiers came and robbed the sepoys. It is a pity that hungry men should rob naked people."

PREM, 15th April 1912.

63. The *Prem* (Bindraban, Muttra), of the 15th April 1912 (received on the 18th May), expresses regret that some Indians, when they rise to high posts, begin to look down upon their countrymen and thus create discontent. The editor remarks that there are also a large number of Indians who make it their business to abuse any of their countrymen who have risen to high official position, and he urges all Indians, official and non-official, to strive for peace and harmony.

Relations between Indian officials and the public.

ABHYUDAYA, 16th May 1912.

64. The *Abhyudaya* (Allahabad), of the 16th May 1912 (received on the 20th May), publishes a contributed article in which the writer suggests the holding of a provincial students'

A suggestion for an United Provinces students' conference.

conference annually at some important centre in the province. He says that the existing debating societies in different schools and colleges may be utilized for the formation of local associations, which will send delegates to the provincial conference, and he expresses the hope that the Education department of these provinces will extend its sympathy to the proposed conference.

NAIYAR-I-AZAM, 19th May 1912.

Complaint against emigration agents.

65. The *Naiyar-i-Azam* (Moradabad), of the 19th May 1912, complains that recruiting agents gain the consent of intending emigrants by holding out false inducements and temptations, and invites the attention of Government to the matter. The editor says that the people of Moradabad have recently become dissatisfied with Government, because they are under the impression that Government has authorized the agents to kidnap persons and to send them to the colonies as labourers.

He asks Government to insist that a detailed account of the work required of emigrants and of the wages which they would receive in the colonies should be published so that no one should be deceived by false inducements on the part of the recruiting agents.

ABHYUDAYA, 19th May 1912.

An attempted murder in Raswara in the Mirzapur district.

66. A correspondent in the *Abhyudaya* (Allahabad), of the 19th May 1912, says that in connection with the recent attempted murder of a *gwala* in Raswara in the Mirzapur district the accused with his associates is trying to dissuade people from giving evidence against him by bribing them or by using threats. He says that as a result it is unlikely that sufficient evidence will be available against him.

The editor remarks that if this account be correct the inhabitants of Raswara must be in a very deplorable condition, and he asks the District Magistrate to take immediate steps to punish the local *badmashes* in order to secure protection to the villagers.

V.—Legislation.

PREM, 15th April 1912.

The Elementary Education Bill.

67. The *Prem* (Bindraban, Muttra), of the 15th April 1912 (received on the 18th May), says that the Lieutenant Governor has remarked in the Provincial Legislative Council that the agricultural industry could not be developed properly until the agriculturists were educated, and expresses the hope that in view of the fact that agriculture is the mainstay of the country, Government will recognize the advisability of passing the Hon'ble Mr. Gokhale's Elementary Education Bill when it is again introduced in the Imperial Council.

MUSLIM GAZETTE, 15th May 1912.

The *Waqf* Validation Bill and the Muslim League.

68. The *Muslim Gazette* (Lucknow), of the 15th May 1912 (received on the 18th May), takes exception to the fact that the Muslim League attributes to its own efforts the acceptance of the principles of the *Waqf* Validation Bill by the Secretary of State for India, and asserts that it was only through the efforts of Maulana Shibli Nomani and the authorities of the *Nadwat-ul-Ulma*, who continually expressed their resentment at the decision of the Privy Council with reference to the principle of *waqf-allal-aulad* amongst Muhammadans, that the principles of the bill have been accepted by the Secretary of State.

The editor states that the Muslim League has never done any useful work for the Muhammadan community, and that it does not know how to conduct agitation, and he urges the leaders to reform the constitution of the League in accordance with the wishes of the Muhammadan public.

He says that if the constitution of the League and its system of doing work be not reformed and changed as desired by the people, the national organs of the Muhammadans will be constrained to denounce it as a useless body and declare its existence to be opposed to the interests of the Muhammadans.

ADVOCATE, 19th May 1912.

Anti-gambling legislation.

69. The *Advocate* (Lucknow), of the 19th May 1912, congratulates Sir George Clarke on having appreciated that gambling on the race courses had become an evil which called for remedy in the public interest, and expresses the hope that the measure passed by the Bombay Legislative Council will form a precedent for similar legislation in other provinces. The editor expresses regret that the Government of Bombay omitted from the bill the clauses empowering it to restrict the number

of race meetings at Bombay and Poona and to abolish bookmakers from the course. He expresses the opinion that the objection of the Western India Turf Club that racing in Bombay and Poona would suffer on account of the abolition of professional bookmakers, so long as such a provision did not exist in other parts of India, can be met by the introduction of similar legislation in other provinces. He deplores the rejection of the amendments brought forward by the Hon'ble Sir Pherozshah Mehta and the Hon'ble Mr. Setalvad which required that the conditions of the license should be laid down in a schedule annexed to the Act, and contends that the publication of the conditions of the license in the *Government Gazette* would be a wholly ineffective remedy. He points out that the Government of Bombay did not undertake legislation against totalizators, as it was anxious to pass the measure in the present session, and with that object in view did all in its power to conciliate those who were opposed to it. He expresses gratification that the Western India Turf Club has promised to co-operate in every way with the Government in putting down "bucket shop" betting.

VI.—Railway.

70. The *Prem* (Bindraban, Muttra), of the 5th May 1912 (received on the 18th May), complains of cattle being run over on the Rajputana-Malwa Railway, and suggests that the railway authorities should have the line near Bindraban properly fenced in order to prevent the recurrence of such accidents.

The Rajputana-Malwa Railway.

PREM, 5th May 1912.

71. The *Leader* (Allahabad), of the 17th May 1912, publishes a contributed article in which the writer refers to a letter entitled "Grievances of the Indian employés on the Oudh and Rohilkhand Railway," which appeared in the *Leader* of the 30th April (vide Selections No. 18 of 1912, paragraph 40), and mentions a case in which an Indian subordinate of the office of District Traffic Superintendent, Moradabad, was dismissed in September 1911 on a report of the station master of Moradabad that he had been found travelling without a ticket. He states that the charge was not proved against him at an enquiry which was held subsequently, and expresses regret that a man who had served for six years without complaint should have been discharged with an unsatisfactory conduct certificate.

He states that the appeals of the unfortunate man to the Traffic Superintendent and Manager of the railway and to the Railway Board have failed to secure any redress, and he suggests that the Railway Board does not recognize its position as an appellate court.

Grievances of the Indian employes on the Oudh and Rohilkhand Railway.

LEADER, 17th May 1912.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

72. The *Bharat Sudasha Pravartak* (Farrukhabad), for March and April 1912 (received on the 17th May), says that the constantly increasing slaughter of cows for purposes of food and hides is having a very disastrous effect on the agricultural and dairy industries of the country, and asserts that cattle will soon become extinct when all Indian communities as well as Government will suffer.

The editor suggests that measures be taken both by Government and the people for putting a stop to their slaughter and for protecting and improving their breed, and he urges that as the question has no longer a religious aspect and has now become a purely economic problem its solution should not be neglected any more.

The cow-protection movement.

BHARAT SUDASHA PRAVARTAK, March and April 1912.

73. The *Rahbar* (Moradabad), of the 14th May 1912 (received on the 22nd May), publishes a contributed article in which the writer complains of the dearness of milk and butter, and says that it is due to the deterioration in the breed of cows. The editor suggests that more grazing lands should be provided and that agricultural farms and *gaushalas* should be opened in villages. He deplores the slaughter of cows for purposes of food during famine time, and says that it is a mistake on the part of the Muhammadans to think that it is their religious duty to sacrifice cows. He

The cow-protection movement.

RAHBAR, 14th May 1912.

states that Muhammadan zamindars and agriculturists derive the greatest benefit from cows and bullocks, and reminds them that they are ruining their own interests in decreasing the number of cows. He expresses gratification at the opening of agricultural farms and *gaushalas* in some parts of the Punjab, and urges district boards to induce villagers to increase the area of grazing lands.

ZIA-UL-ISLAM, May 1912.

The sanctity of the *Vedas*.

74. The *Zia-ul-Islam* (Moradabad), for the month of May 1912, publishes an article on the *Vedas*, in which the editor asserts that the *Vedas* show that the early Aryans sacrificed horses and cows and were also addicted to the use of intoxicants.

He contests the claim that the *Vedas* are inspired or revealed books, and says that the language used shows that they are a comparatively recent production, and that they were written at different periods.

He points out that the little respect in which the *Vedas* are held by the followers of the *Vedic* faith is clearly indicated by the fact that these religious books were neglected and lost sight of until they were brought to light by the exertions of European scholars.

ZIA-UL-ISLAM, May 1912.

The *parda* system amongst the Muhammadans.

75. The *Zia-ul-Islam* (Moradabad), for the month of May 1912, has an article on the *parda* system amongst Muhammadans, in which the editor expresses himself in favour of female education, but strongly protests against any great liberty being given to women. He contends that it is contrary to the laws of nature that the gentler sex should be on an equality with the stronger sex, and urges that women should not be allowed the same liberty as men. He remarks that it would be fatal to the religious and national existence of Muhammadans to permit of any relaxation in the *parda* system, and states that if Indian ladies were allowed to appear in public they would run the risk of insult and annoyance. He concludes by saying that any social improvement in the condition of Muhammadan women, which was not in conformity with religious teaching, would be opposed to all principles of morality, decency and refinement.

RAHBAR, 14th May 1912.

The condition of Hindus.

76. The *Rahbar* (Moradabad), of the 14th May 1912 (received on the 22nd May), says that, while the Muhammadans are making great progress in education and are gaining special privileges from Government, the condition of Hindus is becoming more deplorable every day. The editor states that the number of Hindu zamindars is decreasing, and that, while the Muhammadans are making every effort to raise their lower classes, the Hindus are treating their depressed classes with supreme indifference and contempt. He goes on to describe how the Muhammadans are showing signs of activity and progress in Bengal, how they are taking to new professions and trades and elbowing out the Hindus in every direction. He discusses the special political importance attached by Government to Muhammadans, and says that they are quite justified in their hopes of a bright future. He concludes the article by saying that the Hindus are declining in numbers, strength, wealth and ability, and attributes it to the failure on the part of Hindus to treat their depressed classes with consideration.

LUCKNOW GAZETTE, 15th May 1912.

Muhammadan government employes and Friday prayers.

77. The *Lucknow Gazette* of the 15th May 1912 (received on the 20th May), expresses regret that the Muhammadans do not lay their religious needs before Government, seeing that it has bestowed religious freedom on its subjects, and lays stress on the importance of *Juma* prayers from the Muhammadan religious point of view. The editor asks Government to allow its Muhammadan employés two hours' leave on Fridays to discharge this most important religious obligation.

He urges his co-religionists throughout India to hold meetings in support of the resolution passed at the last anniversary of the *Nadwat-ul-Ulma*, to the effect that Muhammadan government servants should be permitted to leave their offices for two hours on Fridays for prayers.

TAJIR, 4th and 11th May 1912.

The *Tajir* (Meerut), in the combined issue of the 4th and 11th May 1912 (received on the 20th May), contains a similar article.

ARYA MITRA, 16th May 1912.

The proselytising work of the *Arya Samaj*.

78. One Niranjan Singh writing in the *Arya Mitra* (Agra), of the 16th May 1912 (received on the 22nd May), deplores that while Muhammadan maulvis and Christian missionaries

are working earnestly and strenuously to gain converts to their religions the *Arya Samaj* has made no systematic effort in proselytising work. He states that the All-India *Shuddhi Sabha*, which made high professions of reclaiming nau-Muslims, has accomplished very little and has only put the maulvis on their guard. He urges the *Arya Pritinidhi Sabhas* to take special measures for preparing preachers and to send them out to propagate the doctrines of the *Vedic* religion.

OUDH AKHBAR, 21st May 1912.

Dedication of minor girls and young women to temples.

79. The *Oudh Akhbar* (Lucknow), of the 21st May 1912, denounces the disgraceful custom of dedicating minor girls and young women to the service of temples, and says that there is no reason to continue it. The editor expresses gratification that a bill is shortly to be introduced into the Imperial Legislative Council in order to put a stop to this immoral practice. He urges that women should not be given away in gift like inanimate objects, and expresses regret that, though the Hindu community was fully alive to the pernicious effects of this custom, it could not reform it on its own initiative, and remarks that a great service will be done to Hindu society if this bill be passed into law.

IX.—Miscellaneous.

NASIM-I-AGRA, 15th May 1912.

Rumour regarding the building of the Saraghat bridge.

80. The *Nasim-i-Agra* of the 15th May 1912 (received on the 18th May), has the following :—

"It is rumoured in Dacca that with the permission of Government 101 children are required to be sacrificed at the Saraghat bridge, and that emissaries have been sent to different places to kidnap children."

HITAISHI, 12th May 1912 and the CAWNPORE GAZETTE, 15th May 1912.

The *Hitaishi* (Pilibhit), of the 12th May 1912, and the *Cawnpore Gazette* of the 15th May 1912 (received on the 18th May), also refer to the existence of a strange rumour in Dacca that 101 children are to be sacrificed at the Saraghat bridge.

C. E. W. SANDS,

Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

NAINI TAL :
The 25th May 1912.

PRINTED BY J. R. MIDDLETON AT THE GOVT. CAMP BRANCH PRESS, NAINI TAL.

SELECTIONS

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Ram Deva; B.A., Arya; 31 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
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18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath Vaishya; 36 ...	300 „
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
21	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
23	Al Aziz	Agra ...	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
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25	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
27	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 „
28	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
29	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 „
30	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 „
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25	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. / Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
27	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... / Zafar-ul-Mulk Ulvi	400 „
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38	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „

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List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Old Boy	Aligarh ...	Monthly ...	Itrat Husain, B.A.; 39	1,000 copies.
40	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 „
41	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
42	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
*43	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
44	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
45	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
47	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
49	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
50	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
51	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†52	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
53	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
55	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
56	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
57	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
60	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
66	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
71	Ittihad	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
74	Káyasth Hitkári	Ágra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
76	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
77	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
78	Musáfir	Agra	Do. ...	Pandít Tara Dat; Arya; 26 ...	1,800 „
79	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
80	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Nizam-ul-Mulk	Moradabad ...	Weekly ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 copies.
82	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 „
83	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
84	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
85	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	250 „
86	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
87	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 „
88	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
89	Tajir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 „
90	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
91	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
92	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
93	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
94	Nasím-i-Agra	Agra	Do.	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
95	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	ARABIC-URDU.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
97	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†98	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
99	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
100	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	450 „
101	Bháskar	Meerut ...	Do. ...	Raghubir Saran	180 „
102	Bráhman Samáchár... ...	Meerut ...	Do. ...	Narayan Prasad; Brahman... ...	405 „
103	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
104	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†105	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*106	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
107	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
108	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,300 „
†109	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
110	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†111	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
*113	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
114	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
115	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*116	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*117	Maheswari	Aligarh ...	Do.	Joti Sarup, Brahman; 42	3,000 „
118	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
119	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „
†120	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nava Jiwan	Benares ...	Monthly ...	Keshavdeva Shastri; 37	1,000 copies.
122	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 „
*123	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
124	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
125	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
126	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
127	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*130	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
131	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
133	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*134	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
135	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
136	Bharat Dharm Neta... ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri; 26 ...	500 „
†137	Kam Dhenu	Hardwar ...	Do. ...	Baba Bhagwan Das Udasi; 46 ...	500 „
138	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
139	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
140	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
141	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
142	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
143	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
145	Jain Gazette	Jalesar (Etah) ...	Do. ...	Bábu Banarsi Das Jain, B.A.; 35 ...	1,000 „
146	Kaisar Hind	Benares ...	Do. ...	Babu Bansi Dhar	
				Sita Ram Dinkar; 45	500 „
†147	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
148	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
149	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
150	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
151	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Muslim Gazette* (Lucknow), of the 22nd May 1912 (received on the 25th May), refers to the desecration of the shrine of Imam Raza at Meshed by Russian troops, and remarks that the incident has proved that the European Powers have no respect for the feelings of Asiatic people. The editor expresses surprise that the All-India Muslim League has not yet recorded its resentment at the objectionable action of the Russians at Meshed by holding monster meetings in different parts of the country, and he urges his co-religionists to hold protest meetings, and to apprise Government of their sentiments.

MUSLIM GAZETTE, 22nd May 1912.

The situation in Persia.

2. *Al Bashir* (Etawah), of the 28th May 1912, discusses the situation in Persia and holds Russia responsible for the trouble in that country. The editor expresses regret that the Persian government has become so weak that it cannot put down internal disorder and anarchy, and says that in these circumstances it would have been much better if only England had occupied Persia, as that would have saved the country from pillage and bloodshed. He contends that the Anglo-Russian Convention, notwithstanding all professions to the contrary, has done much injury to Persia, and observes that if England does not occupy Persia it would be better if it be taken possession of by Russia on a permanent basis, on the ground that Persians would fare better than they do at present, and would enjoy the same rights as have been granted to Muhammadans in Central Asia under Russian protection.

AL BASHIR, 28th May 1912.

The situation in Persia.

He asserts that the present state of affairs in Persia calls for the cancellation of the Anglo-Russian Convention, and suggests that the British Government should forcibly defeat Russian designs in Persia. He says that the Muhammadans throughout the world would support England if she were to adopt such a policy in Persia.

3. The *Oudh Akhbar* (Lucknow), of the 29th May 1912, referring to the desecration of a mosque at Meshed by the Russian troops. remarks that outrage has shocked the whole civilized world and that if Persia had been strong enough the bombardment of Meshed would have led to terrible reprisals. The editor expresses regret that the European Powers have not even protested against the outrage. He goes on to say that, when the Persians themselves have become blind to their own interests, it is idle to expect any sympathy for them from the European Powers, and that even England cannot be expected to extend its sympathy to the Persians when all their troubles are the result of their own shortcomings and weakness.

OUDH AKHBAR, 29th May 1912.

The situation in Persia.

(b)—Home.

4. The *Arya Patrika* (Bareilly), for the month of May 1912, observes that the Hindus are passing through a most critical period of their existence, and that it behoves them torealize the gravity of the situation before it is too late. The editor deplores the absence of any Hindu political organization in these provinces and expresses regret that the followers of Swami Dayanand, instead of bridging the gulf between the different sections of the Hindu community, have rather increased it. He notes that there is no institution in these provinces where proper instruction in the ancient Hindu scriptures is given, with the result that the Hindu community is rapidly losing all religious spirit.

ARYA PATRIKA, May 1912.

The backwardness of the Hindu community.

With regard to the representation of Hindus and Muhammadans on municipal and district boards, he states that the Muhammadans, who form only fourteen per cent. of the population, have repesentation out of proportion to their numbers. He remarks that the Hon'ble Mr. Malaviya is the only political leader who has a real regard for the interests of the Hindus, and that men like the Hon'ble Babu Ganga Prasad Varma should not be regarded as leaders of the Hindu community.

He says that the Hindu community is deteriorating in every way, that Hindu learning is languishing for want of encouragement, and that large bodies of Hindus are deserting their religion.

The editor remarks that there are very few representative Hindu newspapers in these provinces as compared with the number of Muhammadan papers, which make it their chief business to protect Muhammadan interests and are always prepared to oppose the Hindus, and concludes the article with the following remarks :—

"There are no political leaders among the Hindus, no social reformers and no learned theologians. There are also no newspapers, which are really inspired with such devotion to the Hindu community as to be prepared to make any sacrifice for it, and to be constantly considering measures for its welfare. Therefore there is also no public spirit, and it is not surprising that we are in this deplorable condition. We cannot say what progress the Hindu community may make in future, but at present it is in a very deplorable condition and that is the reason why our brethren of other provinces scorn and despise us."

RAJPUT, 15th May 1912.

Representation of landowners on the United Provinces Legislative Council.

5. The *Rajput* (Agra), of the 15th May 1912 (received on the 25th May), says that the United Provinces Government has introduced the Agra Estates Bill and the Agra Settled Estates Bill in the Provincial Legislative Council for the protection of large estates, and urges those who represent the landowners on the Council to realize the importance of these measures and, to ensure that they are passed into law in spite of the opposition of the members of the professional classes who, it must be remembered, stand to gain by their rejection. The editor advises that such representatives to be really useful should be chosen from the class of hereditary landowners.

QAISER-I-HIND, 23rd May 1912.

Muhammadan representatives in the Legislative Council.

6. The *Qaiser-i-Hind* (Fyzabad), of the 23rd May 1912 (received on the 29th May), publishes a contributed article in which the writer complains that editors of newspapers are in the habit of attacking the Muhammadan members of Council and of imputing to them all sorts of unworthy motives, and he expresses apprehension that this objectionable practice may induce the present members to retire from their seats, with the result that all the seats will fall into the hands of the Hindus. He urges the Muhammadans to patiently watch the work of their representatives and endeavour to remedy their defects and shortcomings.

He suggests the formation of local committees to advise the members as to their procedure in the Council, and says that in case they do not discharge their duties properly they should not be re-elected.

TAFRIH, 21st May 1912.

The coming council elections.

7. The *Tafrih* (Lucknow), of the 21st May 1912 (received on the 25th May), refers to the candidature of the Hon'ble Nawab Abdul Majid, Mr. Mushir Husain Kidwai and Mr. Abdul Raoof, Barrister-at-law, for election to the Viceregal Council as a representative of the Muhammadans of the United Provinces, and remarks that the Hon'ble Nawab Abdul Majid has done no useful work in the Council, and should not be re-elected by his constituents. The editor says that the Hon'ble Nawab does nothing besides opposing the Hindus in the Councils, and advises the Muhammadans to send either Mr. Abdul Raoof or Mr. Mushir Husain Kidwai as their representative to the Imperial Council.

He goes on to say that the country and the people are not in need of the services of men who create and preach separation between different communities, and he reminds his readers that such men can do no good to the country or nation.

ZUL QARNAIN, 21st May 1912.

The coming council elections.

8. The *Zul Qarnain* (Budaun), of the 21st May 1912, urges the need for the creation of a strong and healthy public opinion in order to ensure the election of the ablest representatives to the Legislative Councils, and the editor suggests that the candidates should issue manifestos detailing their public work, and that opinion about the merits of each candidate should be invited from the voters as well as from the general public. He proposes that after public opinion has been ascertained in this way a general meeting of the voters of the division should be summoned to nominate the most suitable candidate, who would be asked to undertake to act entirely in their interests. The editor expresses the hope that each district would be able to furnish at least one man who would take interest in this work, and who would devote time and money to it.

He admits that there would be some difficulty in getting the voters to come in, and expresses regret that they do not appreciate the privilege granted them by Government of electing their representatives.

He deplores the lack of interest in politics on the part of Muhammadans, and invites attention to the moribund condition of most of the district Muslim Leagues in the province. He remarks that if fresh life and vigour be infused into the district Muslim Leagues his scheme could very easily be given a practical shape, and he appeals to the members of the district Muslim Leagues of the Rohilkhand and Kumaun divisions, and particularly to the Bareilly district Muslim League, to earnestly consider his suggestions. He reminds his readers of the remarks of Lord Minto that the Legislative Councils stood in need of really able members, and that it was the duty of the Indian electorate to exercise the greatest circumspection in electing representatives. He urges the Muhammadans of Rohilkhand to make every effort to secure a really able representative.

SADDHARM PRACHARAK, 22nd May 1912.

East and West in India.

9. The *Saddharm Prachárak* (Kangri, Bijnor), of the 22nd May 1912 (received on the 29th May), says that the Indian horizon is at present being lit up by two different lights, the one being the dazzling, lurid light of the West and the other the calm and serene light of the East. The editor remarks that sooner or later one of the lights must overpower the other, and he expresses the opinion that the Western light cannot affect the future of India, and that the light of the East must continue to hold its own and influence the future of the people.

SADDHARM PRACHARAK, 22nd May 1912.

Lord Carmichael.

10. The *Saddharm Prachárak* (Kangri, Bijnor), of the 22nd May 1912 (received on the 29th May), expresses appreciation of the action of Lord Carmichael in going out *incognito* to see for himself how the people fare in their daily life, and remarks that governors of this type who adopt such methods to ensure the welfare of the people deserve to be appointed rulers over their fellow beings. The editor observes that all officials should follow the example of Lord Carmichael instead of depending on police reports.

SADDHARM PRACHARAK, 22nd May 1912.

European colonies in India.

11. The *Saddharm Prachárak* (Kangri, Bijnor), of the 22nd May 1912 (received on the 29th May), referring to the proposal to establish European colonies in India, says that the tea planters of Assam and indigo planters of Behar should serve as a warning to Government against any such undertaking, seeing that non-official Europeans generally behave in an irresponsible manner towards Indians and Government gets discredit for no fault of its own.

MUSLIM GAZETTE, 22nd May 1912.

Muhammadans and political agitation.

12. The *Muslim Gazette* (Lucknow), of the 22nd May 1912 (received on the 25th May), contains a contributed article in which the writer expresses regret that the Muhammadans of India should consider political agitation to be equivalent to acting against the interests of Government, and remarks that owing to their scruples in this matter they have not made the same progress as the Hindus in political activity.

He asserts that politics is an indication of the highest standard of civilization, and that efforts to safeguard their interests by the subject races can never be resented by a just government.

He says that if the ruling class denies the just rights of its subjects it is the duty of the latter to demand their fulfilment by courageously and persistently carrying on constitutional agitation till their claims are satisfied.

He condemns unconstitutional agitation, and asserts that people who are opposed to political agitation are not true well-wishers of Government, seeing that true loyalty to Government consists in pointing out its weakness, in advising it to improve its relations with the subject races, and in giving it timely warning of the dangers it incurs by wrong methods of administration. He observes that Englishmen came to India not as invaders but as reformers, and that now, when they have established peace everywhere in the country, Government should willingly grant the Indians their claims, and fulfil the pledges which were given to them in the past.

ABHYUDAYA, 23rd May 1912.

The meaning of liberty according to Indian philosophy.

13. In an article entitled "The meaning of liberty according to Indian philosophy," the *Abhyudaya* (Allahabad), of the 23rd May 1912, urges that Indians should not blindly follow the European ideal of liberty, which encourages republican institutions for the government of a people, and says that liberty, according to Indian philosophy, is control over ones circumstances. The editor remarks that nations like individuals have to realize this ideal before they can enjoy true freedom, that they should realize that they are free by nature, and that their liberty is curtailed according to the amount they depend on outward circumstances and help for the improvement of their position.

LEADER, 25th May 1912.

Coloured races in South Africa.

14. The *Leader* (Allahabad), of the 25th May 1912, refers to the meeting organized by the White League Committee which was held a short time ago at Pretoria under the presidency of Mr. F. P. Van der Venter, in which racial hatred was shown by all the speakers, and invites attention to the statement made by the chairman that the whites were determined that the blacks should not be placed on an equal footing with them, and that he could not understand how the railway officials could allow blacks to sit with whites in railway carriages. The editor notes that the resolutions were to the effect that the society should by all social and political means prevent any equality between the white and coloured people, should maintain the status of the whites, and should tax the natives more heavily as they were increasing more rapidly than the whites.

He calls attention to the threats expressed by some other speakers that, if the Government did not take any steps within three months, the members of the League would fling out every coloured person who forced his company on white passengers, and to the statement that the question of black versus white was the most important question in the country as the whites were no longer masters in their homes, and that every politician grovelled to secure "the blanket vote."

LEADER, 25th May 1912.

The admission of Indians into the commissioned ranks of the Army.

15. The *Leader* (Allahabad), of the 25th May 1912, refers to the fact that Sir William Plowden recently advocated granting commissions in the Army to Indians and placing them on a footing of perfect equality with British officers, and says that there are numbers of Indians who are devoted, brave and loyal, and who are deserving of promotion to the highest ranks, but cannot find scope for their military talents under the present system. The editor observes that even if the reservation be made that all the officers in the subordinate ranks in the regiments in which Indians are appointed as commissioned officers should be Indians, such a change would be welcomed as a great improvement. He expresses the hope that, when Lord Minto has said that it was his desire to see Indian officers placed on an equality with British officers, and when men like Lord Napier of Magdala, Sir Donald Stewart, Sir George Chesney and others have supported the proposal, the experiment will soon be introduced and will be a successful one.

ADVOCATE, 26th May 1912.

The admission of Indians into the commissioned ranks of the Army and the police.

16. The *Advocate* (Lucknow), of the 26th May 1912, refers to the paper on "Problems of Indian Administration" read by Sir William Plowden at a meeting of the East India Association held under the presidency of Lord Minto, and expresses agreement with Sir William Plowden's views regarding the desirability of associating, as far and as closely as possible, the people of the country in the management of Indian affairs.

With regard to Sir William Plowden's observations regarding the reforms, the editor says that the system of representation based on numerical franchise, with proper safeguards for important minorities is more suited to the requirements of India than any other system. He expresses disapproval of the system of special and separate electorates introduced in 1909, and says that he hopes that the cumbrous regulations of 1909 will be considerably improved at no distant date. He points out that no condemnation of these regulations could be more severe than that made by Lord Minto himself, who admitted that the regulations were so "confusing" that he "had great difficulty in understanding them." With regard to Sir William Plowden's statement that the regulations did not contain the important reform of creating District Councils, he deplores the attitude of Government in thus refusing to associate Indians in a

responsible manner with the administration, and expresses gratification at Sir William Plowden's vigorous advocacy of the appointment of Indians in the higher ranks of the police. He observes that in the interests of the country it is necessary that the disability under which Indians suffer at present should no longer be allowed to continue, and endorses Sir William Plowden's opinion that Indians are fit to be entrusted with high appointments in the police. The editor trusts that Government will, in the interests of justice, fair play and good government, remove the ban under which Indians are at present suffering in the matter of appointment to the higher ranks of the police service, and to commissioned ranks in the Army.

Indians in the higher ranks of the public service.

17. Referring to the paper on "The problems of Indian Administration" read by Sir William Plowden at the East India Association, the *Leader* (Allahabad), of the 29th May 1912, expresses gratification at Sir William's generous and whole-hearted support of the cause of Indians for admission to the higher offices in the public service. The editor expresses agreement with Sir William Plowden's views that the present absence of Indian officers in the higher ranks of the police should not be permitted to continue. He asserts that Sir William is quite right in holding that Indians are fully qualified by capacity and character to undertake the duties of police superintendents, and are, by the very nature of the case and the circumstances of the country, bound to be more successful and satisfactory officials than any men brought from a foreign country. He urges that Indians have never been found wanting when placed in positions of trust and responsibility, and contends that when Indians of proved merit, ability and probity could be found to fill the high positions of High Court Judges, Commissioners and Magistrates in British territory, and ministers in big native states, there should be no dearth of Indians for the office of District Superintendents of Police. He says that Indians should also be appointed to the higher ranks of departments other than the police, and remarks that the admission made by Sir William Plowden will greatly strengthen the hands of those who, like the Hon'ble Mr. Subba Rao, are agitating for the more extensive admission of Indians to the higher ranks of the public service.

LEADER, 29th May 1912.

Self-government in India.

18. The *Naiyar-i-Azam* (Moradabad), of the 26th May 1912 (received on the 31st May), remarks that it is difficult to ensure success for any scheme for self-government in India on account of conflicting interests as the result of the existence of so many castes and creeds in the country, and seeing that even under the control of the British Government Hindus and Muhammadans lose no opportunity of injuring each other's interests.

The editor enquires what guarantee there is that mutual ill-will and hatred between Hindus and Muhammadans will not increase under self-government, and expresses the opinion that it is premature to think of self-government until all the different races and communities of India become united.

NAIYAR-I-AZAM, 26th May 1912.

The treatment of Asiatics by Europeans.

19. The *Abhyudaya* (Allahabad), of the 26th May 1912, refers to the article by Mr. Sidney Low in the *Fortnightly Review* (London), in which the need for Europeans dealing fairly with Asiatics in order to maintain their supremacy in oriental countries, and remarks that his observations deserve close attention, not only of missionaries but also of the Government of India, which should see that no partiality, injustice or irregularity marks its treatment of the various communities in India.

ABHYUDAYA, 26th May 1912.

Indian Muhammadans and Muslim countries.

20. The *Naiyar-i-Azam* (Moradabad), of the 26th May 1912 (received on the 31st May), remarks that all of the Muslim countries are in a very depressed state, and expresses regret that Indian Muhammadans do not show sufficient sympathy with the sufferings of Muslims in other countries. The editor refers at length to the troubles in Persia and Turkey, and appeals to his co-religionists in India to show their sympathy by subscribing liberally towards the relief of the sufferers in Tripoli and Persia. He remarks that it is generally the case that when an Indian Muhammadan rises to a high post he begins to injure the interests of his co-religionists in order to gain a reputation for impartiality.

NAIYAR-I-AZAM, 26th May 1912.

MUSLIM GAZETTE, 22nd May 1912.

The All-India Muslim League.

21. The editor of the *Muslim Gazette* (Lucknow), in the issue of the 22nd May 1912 (received on the 25th May), discusses a contributed article which appeared in the *Musalman* (Calcutta), of the 10th May 1912, justifying the existence of the Muslim League, and endorses the opinion expressed by the editor of the paper that the Muslim League did not truly represent the views of the Muhammadan community, and that it was run by a body of men who had formed a clique, and urges the need for a revision of its constitution.

ADVOCATE, 23rd May 1912.

Mr. Montagu and the Muhammadans.

22. The *Advocate* (Lucknow), of the 23rd May 1912, discusses the circular letter issued by the secretary of the All-India Muslim League, Lucknow, to the press with regard to Mr. Montagu's speech on the second reading of the Government of India Bill in the House of Commons, and objects particularly to the references to "Hindu domination" and "Hindu ascendency" in it. The editor remarks that such a letter should now have dispelled the mistaken idea held by many Anglo-Indians that it is the Hindus who are always ready to rebel, and that it is only the opposing force of the Muhammadans that is preventing them from disturbing the peace of the country. The editor says that Muhammadan politicians are much concerned on hearing that Government now proposes to treat all classes impartially, and as a result they have now begun to attack the Under Secretary of State for India. He remarks that it it is not logical for the Muslim League to make baseless allegations against the Hindus, when it professes to promote goodwill between Hindus and Muhammadans, and that it cannot with any show of reason accuse Hindus of disloyalty when the London branch of the League is talking of the Muhammadan volunteers from India ready to go to Tripoli.

MASHRIQ, 21st May 1912.

Mr. Montagu and the Muhammadans.

23. The *Mashriq* (Gorakhpur), of the 21st May 1912 (received on the 25th May), repudiates the suggestion that the Muhammadan world is preparing for a crusade and is actuated by anti-Christian fanaticism, and says that they are only moved by sympathy for the sufferings of their co-religionists.

Referring to Mr. Montagu's speech, the editor says that the Muhammadans are still weak and backward, and that they require special privileges to help them to raise themselves to the level of the other communities in the country, and urges that Government should try to ascertain the true feelings of the different communities and should keep itself in close touch with local affairs in order to render help to the different sections of the population. He remarks that Mr. Montagu's attack on the homogeneity of Indian Muhammadans has deeply offended Muslim sentiment, and he ridicules the statement made by Mr. Montagu that the interests of the Muhammadans of Eastern Bengal had been sufficiently safeguarded, and that they should not demand anything more. He reminds Government of its promise to safeguard Muhammadan interests, and observes that any attempt to shirk its performance will cause great unrest in the Muhammadan community.

LEADER, 28th May 1912.

Mr. Montagu and the Muhammadans.

24. The *Leader* (Allahabad), of the 28th May 1912, reiterates its protest against the cry raised by the Muhammadans that the statement by the Hon'ble Mr. Montagu in the House of Commons was "an attack on Muslim unity," and asserts that Indian Muhammadans cannot be considered as one nation on account of their common religion any more than the Christian Powers of Europe and America can be considered one nation because they all profess Christianity.

The editor says that there is no unity of the kind pretended by the Muslim League, and he reproduces the assertion made in the *Indian Social Reformer* (Bombay) in reply to the statements of the Burma Provincial Muslim League that there was little social or religious homogeneity among the Indian Muhammadans as there were great social differences between the Khojahs, Borahs, Moplahs, Labhais and other castes, and that the religious differences among the different sects were so acute as to lead occasionally to violent outbreaks.

With regard to political rights, the opinion of the *Indian Social Reformer* is endorsed that as political rights were the gift of Government they were not dependent on the structure of the community, and that Muhammadans should not grumble if after having presumed too much on the temporary anxieties of the men in authority during recent years, they should now find themselves hoisted with their own petard.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

ABHYUDAYA, 26th May 1912.

The Hindu-Muhammadan question in the Kashmir State.

25. The *Abhyudaya* (Allahabad), of the 26th May 1912, discusses the resolutions passed by the Muhammadans of Kashmir at their recent conference, and remarks that they were marked with a spirit of animosity towards the Hindus, and made groundless charges against the State of being partial to its Hindu subjects. The editor says that the reply of the British Resident to the resolution was fair and satisfactory, in that it refuted the allegations as baseless and assured the Muhammadans that the State was prepared to give them a grant-in-aid if they opened any educational institution. He observes that such a hostile and selfish attitude on the part of the Muhammadans can do no good to the country and that it will always stand in the way of realizing the ideal of a united nation in India.

IV.—Administration.

(a)—Judicial and Revenue.

LEADER, 24th May 1912.

Civilian judges in India.

26. The *Leader* (Allahabad), of the 24th May 1912, refers to an article contributed by Mr. H. Batty to the *East and West* (Bombay) on the subject of the selection and training of members of the Indian Civil Service for judicial duties, and expresses agreement with his views that a very large proportion of the failures must be due to something being radically wrong in the system which placed in the "hands of raw recruits dangerous weapons of complicated mechanism which they do not understand."

The editor expresses surprise at the fact that while seven or eight years' training is considered necessary for an executive officer, who has every facility for learning his work before he is considered fit for administrative duties, in the case of a judicial officer, who cannot get the least help either from his brother officials or from his subordinates, no such grounding is considered necessary. He remarks that it is altogether a mistake to think that seven or eight years of executive training is the best education in local law for district judges, and he expresses agreement with Mr. Batty that it is very difficult for an officer to study the many and various customs of the country, especially when he is not allowed to remain for any long period in any locality, and that an imperfect knowledge, instead of proving a help to young judicial officers, might prove a dangerous thing by giving them preconceived impressions. He expresses disagreement with the conclusion of the writer that an executive training was not useless to a judge, and contends that an executive training is prejudicial to the cultivation of that judicial habit of mind which is not swayed by extraneous circumstances and considerations. He states that it is for this reason and also with a view to securing for the service men thoroughly versed in the technicalities and intricacies of the law, that he advocates the recruitment of the higher judiciary from the Indian bar. He points out that Indian Judges of the High Court have been very successful in the discharge of their duties, and expresses regret that are so few of them while the district judgeships are almost a close preserve of the Indian Civil Service.

He urges that, though some improvement might be effected by the means advocated by Mr. Batty for the better training of the members of the Indian Civil Service for the judicial line, the true solution of the difficulty consisted in making trained members of the bar eligible for judgeships.

LEADER, 24th May 1912.

Perjury in India and England.

27. The *Leader* (Allahabad), of the 24th May 1912, remarks that in view of the constant aspersions cast on the veracity of Indian witnesses, it is interesting to note the extent to which perjury prevails in England, and quotes a portion of a recent judgment of His Honour Judge Edge, of the Clerkenwell County Court, in which he said that the increase of perjury was so alarming as to demand immediate public attention, and that the prevalence of false swearing had become so remarkable that it was impossible to do justice between parties, and suggested that the legislature should give greater powers to judges for checking perjury.

LEADER, 29th May 1912.

28. The *Leader* (Allahabad), of the 29th May 1912, expresses gratification at a recent Full Bench ruling of the Allahabad High Court, by which it was laid down that, though in a case for enforcement of a mortgage of joint family property it was desirable to have all co-parceners before the court, yet no suit ought to be dismissed because some of the junior co-parceners have not been impleaded, and that the question was not one of procedure but of substantive law, and under the Hindu law the father or manager represented the family and might sue or be sued as such. The editor states that the Allahabad High Court used to hold previously that non-joinder was fatal and that a suit ought to be dismissed on that ground, and he expresses satisfaction that the mischief done by the Full Bench case of *Bhawani Prasad* versus *Kallu* will now be remedied, and that in future the substantive rules of Hindu law will not be made to give way to the rules of procedure.

Impleading of co-parceners in cases affecting Hindu joint family property.

(b)—Police.

Nil.

(c)—Finance and Taxation.

ADVOCATE, 23rd May 1912.

29. Commenting on the resolution which the Finance Department of the Government of India has recently issued on the future financial relations between the Imperial and Provincial Governments, the editor of the *Advocate* (Lucknow), in the issue of the 23rd May 1912, traces the history of the gradual growth of provincial financial autonomy from 1870 to 1911, and observes that the step which the Government of India have now taken is decidedly a step in advance in the evolution of the system of settlements, in that it frees the Local Governments to a greater extent than before from the leading strings of the Government of India, and confers greater responsibility and independence upon them. He argues that the Government of India would have been better advised if, instead of retaining the present demoralizing system of virtually allocating the provincial revenues, it had adopted the more logical system according to which the Provincial Governments retained all their revenues and made a grant towards Imperial expenditure. He ridicules the objection of the Decentralization Commission that such a grant towards Imperial expenditure would be more in the character of a tribute paid by the Local Governments to an outside administration, and points out that such an argument does not carry much weight in view of the relations between the Local and Imperial Governments. He expresses the opinion that the grant of financial autonomy to Local Governments, if it is to be real, must include the grant of financial control over such Governments to the Provincial Legislative Councils. In concluding the article he entertains the hope that the present policy of permanent settlement will be but a prelude to the vesting of the control of the provincial finance in the Provincial Governments controlled by the Provincial Legislative Councils in which the non-official members will have a more potent voice in the affairs of the country, and urges that in such circumstances it will be all the more necessary for the Provincial Governments to retain all their revenues and to make contributions towards Imperial expenditure.

Provincial financial autonomy.

(d)—Municipal and Cantonment Affairs.

NAVA JIWAN, April 1912.

30. One Pandit Ram Narayan Misra contributes an article on Chitrakot to the *Nava Jiwan* (Benares), for April 1912 (received on the 25th May), in which he complains of the bad state of the unmetalled road leading from Karwi to Chitrakot and says that it becomes very dangerous in the rainy season, and he suggests that the local authorities should have the road metalled seeing that it is used by thousands of pilgrims visiting the holy place.

Roads in Chitrakot.

MASHRIQ, 21st May 1912.

31. The *Mashriq* (Gorakhpur), of the 21st May 1912 (received on the 25th May), invites the attention of Government to a note that appeared in the *Leader* (Allahabad), of the 12th May 1912, in which it was suggested that the mixed electorate should return a congressman to the council, and remarks that it is now impossible for a non-congressman to secure election through the mixed electorates. The editor points out that the present policy of Government towards separate electorates is calculated to

Separate electorates.

injure the interests of those Muhammadans who have not joined the Congress, and he says that when the Muhammadans fail to secure seats in municipal and district boards it is almost impossible for them to gain election to the Legislative Councils. He refers to the article in the *Leader* supporting the election of Rai Bahadur Lala Baij Nath and Babu Prithwi Pal Singh in place of the Hon'ble Thakur Kushalpal Singh and the Raja Sahib of Jehangirabad, on the ground that the former were both congressman, and points out that the paper did not like to support the candidature of some Muhammadan congressman. He asks Government to show consideration for the claims of the Muhammadans.

SADDHARM PRACHARAK, 22nd May 1912.

32. The *Saddharm Prachárak* (Kangri, Bijnor), of the 22nd May 1912 (received on the 29th May), says that epidemics occur which cause considerable mortality among the inhabitants of the country for want of adequate expenditure on sanitary measures, and remarks that such a state of affairs reflects discredit on the municipal commissioners who are mostly Indians. The editor expresses surprise that the municipal commissioners show so much zeal for the erection of slaughter houses, but take no practical steps to improve the sanitary condition of the places where their electors live.

Municipal commissioners and sanitation.

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33. With reference to the shortage of the water supply at Allahabad the *Abhyudaya* (Allahabad), of the 23rd May 1912, asks the municipality to arrange to supply water for one hour at noon also when the day labourers have an interval for their food.

The water supply at Allahabad.

LEADER, 25th May 1912.

34. The *Leader* (Allahabad), of the 25th May 1912, expresses appreciation of the government resolution announcing the reorganization of the Sanitary Department throughout the provinces, and the desire on the part of the Government to have a well-equipped sanitary staff. The editor expresses gratification at the opening up of the posts of Deputy Sanitary Commissioners to independent medical men and men possessing diplomas in public health, and entertains the hope that this arrangement will open out a number of careers of useful public work to young Indian medical graduates. He commends the action of the Government of India in advising the Local Government to make suitable arrangements for enabling Indian medical graduates to acquire necessary qualifications locally, and congratulates it on initiating a policy which has still greater potentialities for ameliorating the condition of the masses.

Indian sanitation.

LEADER, 29th May 1912.

35. The *Leader* (Allahabad), of the 29th May 1912, publishes a contributed article in which the writer complains that the public interests suffer owing to the disinclination on the part of the municipal members to look after municipal affairs. He remarks that the system of election of members is faulty, and that the present constitution of the municipalities and the provisions of the Municipal Act are not calculated to strengthen the sense of responsibility in those who take part in municipal administration. He points out that the majority of municipal members belong to the lawyer class, and says that they cannot spare time from their business to devote to the supervision of sanitary and conservancy arrangements, with the result that they become mere dummies in the hands of municipal secretaries. He expresses surprise that the municipal secretaries are gaining good remarks for their services in spite of the constantly increasing number of complaints about municipal affairs, and suggests that municipal secretaries should be required to obtain weekly or monthly certificates about the satisfactory condition of sanitary, conservancy and lighting arrangements from the head of each *muhalla*.

The Sultanpur Municipality.

He invites attention to the condition of the Sultanpur Municipality, where he states the chairman lives at a distance of twelve miles from head quarters, the vice-chairman is a busy lawyer, and the secretary has left the public at the mercy of a *jamadar*. He complains of the bad condition of the streets and of the defective lighting arrangements, and asks the municipal commissioners and vice-chairman to improve the present state of affairs by giving more attention to the work.

SADDHARM PRACHARAK, 15th May 1912.

36. The *Saddharm Prachárak* (Kangri, Bijnor), of the 15th May 1912 (received on the 25th May), remarks that the presence of prostitutes in prominent quarters in almost all cities is responsible for the growing immorality of the Indian youths of the

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The segregation of prostitutes.

present day, and suggests that like the Lahore Municipality, all big municipalities should take steps to have them removed to sequestered places out of the way of public institutions and thoroughfares.

BHARAT DHARM NETA, 16th May 1912.

Japanese prostitutes in Calcutta.

37. The *Bharat Dharm Neta* (Benares), of the 16th May 1912 (received on the 25th May), remarks, on the authority of the *Bengalee* (Calcutta), that the number of Japanese prostitutes is increasing rapidly in Calcutta, and that they are likely to deprave the morals of Indian youths. The editor suggests that Government should punish those persons who are responsible for bringing these women into India.

SADDHARM PRACHARK, 22nd May 1912.

Japanese prostitutes in Calcutta.

38. The *Saddharm Prachárak* (Kangri, Bijnor), of the 22nd May 1912 (received on the 29th May), views with alarm the increase in the number of Japanese prostitutes at Calcutta and urges the Indian leaders of the place to approach Government so that it may request the Japanese government to stop the exportation of Japanese women to Calcutta for immoral purposes.

ABHYUDAYA, 23rd May 1912.

The segregation of prostitutes and public morality.

39. The *Abhyudaya* (Allahabad), of the 23rd May 1912, expresses gratification at the action of the Lahore Municipality in removing prostitutes from places of public resort and entertains the hope that the Allahabad Municipality will similarly order the removal of the prostitutes of the place, who occupy prominent quarters in the Chauk, to some secluded place where there is less chance of their doing harm.

(e)—Education.

SADDHARM PRACHARAK, 15th May 1912.

The King George Medical College, Lucknow.

40. The *Saddharm Prachárak* (Kangri, Bijnor), of the 15th May 1912 (received on the 25th May), refers to the complaints published in the *Leader* (Allahabad), about the King George Medical College at Lucknow, and asks the Local Government to see that the reputation of the college does not suffer so soon after it has been opened. The editor remarks that the control and management of its affairs should be above reproach, seeing that so much public and private money has been spent upon it.

MEDINA, 15th May 1912.

Urdu instruction in schools.

41. The *Medina* (Bijnor), of the 15th May 1912 (received on the 27th May), complains that the standard of instruction in Urdu in village schools is so low that the youths educated there cannot do ordinary court work, and cannot even write ordinary newspaper Urdu correctly. The editor suggests that the present Urdu course should be replaced by a new course containing standard works in prose and poetry.

With regard to the Urdu course in English schools, he urges the necessity for including Persian books in the course, and says that the inclusion of treatises on morality in Persian would kill the growth of seditious ideas in the minds of schoolboys.

ALIGARH INSTITUTE GAZETTE, 22nd May 1912.

The Islamia High School, Etawah.

42. The *Aligarh Institute Gazette* of the 22nd May 1912 (received on the 29th May), commends the work of the Islamia High School, Etawah, and expresses regret that the institution is suffering for want of money.

The editor urges the Muhammadan public to respond liberally to the appeal for funds made by the deputation of the students of the Etawah Islamia school which is visiting Aligarh.

NAIYAR-I-AZAM, 26th May 1912.

The Islamia High School, Etawah.

43. The *Naiyar-i-Azam* (Moradabad), of the 26th May 1912 (received on the 31st May), refers to the new rule that lays down that failed students of government schools will be required to pay double fees, and says that it will entail great hardship upon Muhammadan students who are generally poor. The editor urges that the Muhammadans should start at least one high school with hostels in each division of the province, and expresses regret that the work of the Islamia High School, Etawah, is suffering for want of funds. He appeals to Muhammadans to give every help to the institution.

ALIGARH INSTITUTE GAZETTE, 22nd May 1912.

The proposed Muslim University.

44. Nawab Mushtaq Husain contributes an article on the proposed Muslim University and its constitution to the *Aligarh Institute Gazette* of the 22nd May 1912 (received on the 29th May), in which he begins by saying that his continued illness has rendered him quite unfit to carry on for any length of time the duties of the secretary of

the Muhammadan Anglo-Oriental College, Aligarh, and states that the mental strain of the work in connection with the University scheme brought on an attack of paralysis, from the effects of which he has not yet completely recovered.

He expresses regret that the time has now arrived when he should cease for good taking any part in discussing the constitution of the proposed University, and says that while dissociating himself from the membership of the Muslim University constitution committee, he felt bound to express his opinion about the regulations of the University forcibly and fearlessly.

He complains that from the very beginning the members of the committee, who were appointed to draft the regulations, have shown more consideration for the interests of the staff than for those of the community, and that though the University constitution has undergone several alterations after considerable discussion, it still contains important defects in view of the interests of the community involved in it. He refers to the draft regulations recently published which will be discussed by the members of the constitution committee on the 2nd of June at Lucknow, and remarks that, if unfortunately the draft regulations be approved without any alterations, he would emphatically urge the Muhammadans to refuse at once to accept a University which, according to the proposed regulations, wholly deprives them of the liberties which they enjoy at present in controlling the affairs of the Aligarh College.

He expresses appreciation of the zeal and interest shown by the Hon'ble Raja of Mahmudabad in the work of the Muslim University, and urges his co-religionists to repose complete confidence in him and to help him in the work of the University in every possible way.

He apologizes to those whom he may have offended by the bold declaration of his opinion, and says that, seeing that the interests of his community were in danger, he, as one of its representatives, was in duty bound to give publication to his views on the subject, and to warn his co-religionists of the impending danger.

He observes that, as far as Government is concerned, no fear whatever of refusal to grant a charter for the Muslim University need be entertained, but that the difficulty lies with those who drafted the regulations and constitution of the University, and he remarks that if this difficulty be overcome the task of establishing the University will become quite easy.

With regard to the question of affiliation to the University of other colleges besides the Muhammadan Anglo-Oriental College, Aligarh, he remarks that Government could not possibly deny the University the right of affiliation, seeing that provision has already been made in the constitution to the effect that before the affiliation of any college to the Muslim University the consent of the Governor General must be obtained, and that the college which it is proposed to affiliate should be conducted on the model of the Aligarh College and adopt the residential system. He goes on to say that, even if the question of affiliation be not properly settled at present with the Government of India, it will be discussed in the Imperial Legislative Council, and he expresses the hope that the Hon'ble members will vote in favour of granting the right of affiliation to the Muslim University.

In conclusion he urges the trustees of the Muhammadan Anglo-Oriental College, Aligarh, and the members of the University constitution committee to be on the best of terms, and to remember that their interests are identical, and he asks the trustees of the college to support and uphold the decision arrived at by the constitution committee.

45. *Al Khalil* (Bijnor), of the 24th May 1912 (received on the 27th May), takes exception to the opinion expressed by the Secretary of State for India that no college besides the Muhammadan Anglo-Oriental College, Aligarh, should be affiliated to the proposed Muslim University. **AL KHALIL, 24th May 1912.**

The proposed Muslim University.

The editor asks the organizers of the university scheme not to accept a charter for the University in case the power to affiliate colleges other than the Aligarh College be not given, and advises them to spend the sum collected for the proposed University in spreading popular education amongst the Muhammadans throughout India.

He says that the object of establishing a University at Aligarh was to gradually enlarge the scope of the University throughout India, and that this cannot be

achieved by a University having a limited scope of work, and he asks the leaders of the Muhammadan community to arrive at a final settlement about the establishment of a University after carefully considering the advantages and disadvantages which may result from a University with a limited sphere of influence.

QAISER-I-HIND, 23rd May 1912.

The *Gurukul*.

46. The *Qaiser-i-Hind* (Fyzabad), of the 23rd May 1912 (received on the 29th May), publishes the second instalment of the contributed article entitled "The *Gurukul*" (vide Selections No. 21, paragraph 46), in which the writer reiterates his contention that the *gurukul* devotes greater attention to physical training than to intellectual education, and appeals to Hindus and Muhammadans to give serious attention to the advantages and disadvantages of this side of the institution. He discusses the questions whether the *gurukul* has been a success in the past and whether it is expected to prove a success in the future, and says that the success of an institution is generally estimated from the number of persons who assemble at its annual gathering and from the amount of subscriptions that are collected, and concedes that, judged by these standards, the *gurukul* has been a great success. He, however, denies that these two tests are the only true criteria of the success of an institution, and asserts that the success of an institution depends upon the extent to which it has accomplished its object, and also upon the extent to which the public approves of such accomplishment. He acknowledges that the Hindu public has received the two graduates of the *gurukul* most enthusiastically, but attaches little weight to its opinion, seeing that it might have been misled by a natural desire to extol its own work. He says that it should be considered whether these graduates have received proper training physically and intellectually, and remarks that they do not seem to have developed any such special physical qualities that they can aspire to the fame of Bhishma and Arjuna. He does not commend their intellectual attainments, and deplores their ignorance of the religious literatures of other faiths. He attributes this exclusion of the study of other religions from the curriculum of the *gurukul* to the fear that the Arya youths might come under the liberalizing influence of other religions and so might give up their opposition to other faiths. He expresses appreciation of the moral character of the *gurukul* graduates, and remarks that, in spite of all its defects, the *gurukul* deserves the highest praise for its good influence on the character of its students.

LEADER, 29th May 1912.

The Allahabad University examination results.

47. The *Leader* (Allahabad), of the 29th May 1912, complains of the unreasonably long time that the Allahabad University takes to publish the results of its annual examinations, and expresses the hope that the University authorities will show some regard for the anxieties of students and their guardians by shortening, as far as possible, the time taken over the publication of the results. The editor suggests that the Allahabad University should follow the example of the Bombay University, and should publish beforehand the dates on which the results would be published. He points out that if the authorities wait for the re-examination of the intermediate class candidates at the Nagpur centre to be finished, the publication of the results will be delayed by about a month, and urges that the results of the Nagpur centre alone should be held over, and that the results of all the other centres should be published without any delay. He expresses the hope that with able and sympathetic Indian Fellows in influential and responsible positions in the University it would not be impossible to bring about these desirable changes in the present practice.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

SADDHARM PRACHARAK, 15th May 1912.

The Hindi Literary Conference.

48. The *Saddharm Prachárak* (Kangri, Bijnor), of the 15th May 1912 (received on the 25th May), says that an influential man of high literary attainments should be elected president of the forthcoming Hindi Literary Conference at Calcutta, and suggests that the Maharaja of Baroda is best suited for the position.

49. The *Saddharm Prachárak* (Kangri, Bijnor), of the 15th May 1912 (received on the 25th May), invites attention to the habit of gambling in connection with cotton and opium sales which is so extensively practised at Calcutta and in the important cities of the United Provinces, and asks Government to adopt stringent measures for its suppression in order to save people from ruin.

SADDHARM PRACHARAK, 15th May 1912.

Gambling in cotton and opium.

50. The *Muslim Gazette* (Lucknow), of the 22nd May 1912 (received on the 25th May), expresses regret that Muhammadans as a body refrained in the beginning from taking part in the *swadeshi* movement, and notes with satisfaction that they have now begun to realize its importance and benefits.

MUSLIM GAZETTE, 22nd May 1912.

The revival of indigenous arts and industries.

The editor expresses the hope that they will change their policy of indifference to the *swadeshi* movement, and after describing the advantages of using indigenous articles he observes that, in order to increase the wealth of a country, it is essential that people should patronize and encourage indigenous arts and industries.

He describes the administration of the East India Company as having greatly hindered Indian arts and industries, and attributes the growing poverty of India to the free trade policy adopted by the British Government.

He observes that as long as the industrial condition of a country is not improved the imposition of protective duties on imported articles is most essential for the good of the country, and remarks that it is useless to expect that Government will impose protective duties on Indian imports in order to protect the indigenous industries.

He urges both Hindus and Muhammadans to endeavour to improve the material condition of their country by encouraging the *swadeshi* movement.

51. In connection with the proposed census of cattle the *Shubh Chintak* (Allahabad), of the 22nd May 1912 (received on the 25th May), suggests that a census may also be taken of wells and tanks in every village throughout the country, noting how many of them are serviceable.

SHUBH CHINTAK, 22nd May 1912.

Census of wells and tanks.

52. The *Leader* (Allahabad), of the 23rd May 1912, commends the efforts made by both the Government and the people to relieve distress and save both cattle and men in Gujrat and Kathiawar, and publishes, by way of contrast, an account of the appalling famine in Russia from the pen of Prince Kropatkin, which describes the cruel indifference of the Russian government and says that, from fear of political danger, it does not allow of private charity being extended for the help of the many victims of starvation.

LEADER, 23rd May 1912.

Famine and the organization of private relief.

53. Referring to the government resolution on jail manufactures and their effects on private industries, the *Oudh Akhbar* (Lucknow), of the 24th May 1912 (received on the 25th May), suggests that persons who have any grievance regarding the injurious effects of jail manufactures on private industries should carefully ascertain and make out specific cases and then present them to the Local Governments for redress. The editor remarks that the difficulty arising out of the competition of jail manufactures with private industries could be easily solved if Government employed the prisoners on buildings, roads, and in fields and gardens, with the result that while a very large number of men could be thus employed on healthy work, the punishment would be more severe and the question of competition would be satisfactorily settled.

OUDH AKHBAR, 24th May 1912.

Jail manufactures.

54. The *Leader* (Allahabad), of the 25th May 1912, publishes a contributed article in which the writer refers to a letter about the affairs of the British India Bank, Limited, and its Managing Director, Mr. Sidheshwar Ghosh, which appeared in the *Leader* of the 26th April 1912, and quotes from it a passage which insinuates that the People's Industrial Bank lends out large sums of money to Mr. Ghosh or his company in return for favourable reports from him as its auditor as to the condition of the bank.

LEADER, 25th May 1912.

The People's Industrial Bank, Limited.

The writer informs Mr. Girdhari Lal Varma, the General Manager of the People's Industrial Bank, that the insinuation is very damaging to the reputation of

the bank, and observes that the persistent silence of the bank authorities indicates that they are unable to reply to the charges preferred against them. He goes on to suggest that if the bank authorities fail to allay the public suspicion Government should, in the interests of the customers of the bank, have the affairs of the bank thoroughly scrutinized.

LEADER, 26th May 1912.

55. The *Leader* (Allahabad), of the 26th May 1912, publishes a contributed article in which the writer states that the *Punjab Urdu Gazette*, which is supplied to every middle school, honorary magistrate, munsif and municipal office in the Punjab, is much cheaper than the *United Provinces Urdu Gazette*, and suggests that the rate of subscription for the *United Provinces Urdu Gazette* should be reduced, that the rates should be advertised half-yearly in the principal English and vernacular newspapers of the province, and that a reduction of price in government publications should be allowed to every private subscriber.

Need for a cheaper *Government Gazette* in Urdu.

ABHYUDAYA, 26th May 1912.

56. The *Abhyudaya* (Allahabad), of the 26th May 1912, referring to the recent unsuccessful attempt of the British seamen to displace the Indian *lascars* from the vessels of the P. and O. Company, on the ground of their alleged unreliability and inferior skill, says that so far the Indians were undesirables only in the eyes of colonists in Canada, South Africa and Australia, but now the people of England have also turned against them.

Indian *lascars* and the P. and O. Company.

The editor remarks that it shows that they are wanted nowhere, not because they are ignorant and incapable but because they are able, industrious and obedient, and because they do more work on lower wages and cannot fight for their rights.

ADVOCATE, 26th May 1912.

57. The *Advocate* (Lucknow), of the 26th May 1912, discusses the ever-increasing scarcity of servants, and says that plague has affected no class of people more severely than the class from which domestic servants are recruited, and that the scarcity in some towns and villages is due to this cause. The editor suggests as a remedy the introduction of labour-saving appliances, and says that every large town should be furnished with electric power, and that enterprising people should come forward to start industries that may be worked with such power. He advocates the introduction of water works in towns which get their supply of water from the river or a limited number of wells. He suggests that servants should not be treated in the same manner as they were treated a decade ago, seeing that they cannot now be maltreated and abused with impunity, and says that, in view of the fact that many of them now do not allow the female members of their families to serve as maid servants, the higher castes should also protect the honour of their servants' womankind. He states that the most difficult part of the domestic work in a Hindu household is the work in the kitchen, and suggests that the depressed classes should be encouraged and sufficiently raised in the social scale so that people who are not very strict in caste regulations might employ them for this work. He advises the *Arya Samaj* to divert its energies from the *shuddhi* work, and to render a great service to the community by confining its energies to the raising of the depressed classes. He urges that the co-operative system should be introduced extensively and that young men should be taught to be less dependent on servants.

Scarcity of labour.

He concludes with the remark that the easiest solution of the servant difficulty lies in a reorganization of the social forces, and in taking steps to reclaim the people who are known as untouchables.

V.—Legislation.

SADDHARM PRACHARAK, 22nd May 1912.

58. The *Saddharm Prachárak* (Kangri, Bijnor), of the 22nd May 1912 (received on the 29th May), expresses approval of the action of the Hon'ble Mr. Dadabhoy in proposing to introduce a bill in the Imperial Legislative Council for the protection of minor girls, and remarks that if the bill be passed it will prevent many girls, who are dedicated to temples in Deccan and Orissa, from leading immoral lives. The editor expresses doubt as to whether the measure will receive support of the orthodox section of the people, and suggests that with this object in view public opinion be trained before any legislation on the subject is undertaken.

The proposed bill for the protection of minor girls.

VI.—Railway.

59. The *Leader* (Allahabad), of the 24th May 1912, publishes a description of the arrangements for refreshment cars for Indian passengers now in force on the Madras-Waltair section and on the Bangalore-Poona section of the Madras and Southern Mahratta Railway. LEADER, 24th May 1912.

Refreshment cars for Indian passengers.

60. The *Arya Mitra* (Agra), of the 24th May 1912, says that much loss and inconvenience is caused to passengers and traders owing to ambiguous nomenclature of the three railway stations in Muttra, and suggests that this might be prevented by naming the junction station on the Great Indian Peninsula Railway line as Muttra Cantonment Junction, that on the Rajputana-Malwa Railway line as Muttra City or Holi Darwaza station and the present Muttra city station as Masani station. The editor also suggests that the railway receipts and forwarding notes for Agra should have the name of particular stations of the locality specified on them, seeing that there are about eight stations in that city and people cannot otherwise know which station they should go to for taking delivery of goods. ARYA MITRA, 24th May 1912.

The need for renaming the railway stations in Muttra and for specifying particular stations on the railway receipts for Agra.

61. The *Advocate* (Lucknow), of the 26th May 1912, refers to the statement by a Simla correspondent about the future administration of the Oudh and Rohilkhand Railway, and remarks that it deserves serious attention in case the information be supplied by the Railway Board. The editor says that the East Indian Railway Company still desires to take up the lease of the line, and that the Calcutta merchants consider the change so important as to demand it as a compensation for the transfer of the Capital. He suggests that the Railway Board should be immediately asked to place all information on the subject in the hands of the Indian non-trading public, in order that they may be able to express their opinion about it. He also urges that the Government of India should be moved that no decision on a matter like this be arrived at without consulting the Local Government, which should examine the matter entirely from the standpoint of the people of the United Provinces. ADVOCATE, 26th May 1912.

The Oudh and Rohilkhand Railway administration.

62. The *Leader* (Allahabad), of the 26th May 1912, publishes a contributed article in which the writer says that the subordinate employés of the Oudh and Rohilkhand Railway do not deserve the public sympathy which they desire to gain by ventilating their grievances in the press. LEADER, 26th May 1912.

Grievances of the Indian employés on the Oudh and Rohilkhand Railway.

He states that the subordinate employés are generally rude, insolent and troublesome to passengers, and describes how passengers are put to great inconvenience by booking clerks who open their windows only after the train has been signalled, and by ticket collectors, who post themselves in the middle of the gate and allow only a narrow passage for the egress of passengers. He also complains of the travelling ticket collectors who disregard all rules and regulations and put passengers to trouble, and remarks that now that they have grievances of their own they will better appreciate the grievances of other people.

63. The *Leader* (Allahabad), of the 29th May 1912, publishes a contributed article in which the writer complains of the mismanagement of the Oudh and Rohilkhand Railway in failing to supply drinking water during this hot weather, and points out that it is not surprising that travellers desire that the Oudh and Rohilkhand Railway should be amalgamated with the East Indian Railway. LEADER, 29th May 1912.

The Oudh and Rohilkhand Railway.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

64. The *Medina* (Bijnor), of the 15th May 1912 (received on the 25th May), protests against the efforts made by the Hindu public to deprive Muhammadans of the privilege of sacrificing cows for religious purposes and of slaughtering them for food. The editor argues MEDINA, 15th May 1912.

The cow-protection movement.

that if killing an animal be a sin the Hindus should also refrain from killing other animals besides the cow, and contends that the benefits which are said to accrue to mankind from the cow are all imaginary. He says that the Hindus are trying to mislead Government by impressing upon it that the existence of the cow is most essential for agriculture, and points out that if the Hindus really believe in what they profess, they should prove their sincerity by making proper arrangements for the improvement of the breed of the cow and by opening *gaushalas* and by providing extensive grazing lands. He remarks that the cow-protection movement is animated solely by religious prejudice, and he concludes by saying that it is quite unreasonable to expect those who eat beef to give up their food, and to revere the cow, and he observes that though the Hindus are welcome to any unreasonable beliefs that they may choose to hold they have no right to force their views on others.

SAHIFA, 19th May 1912.

Relations between Hindus and Muhammadans.

65. A correspondent, who signs himself "MUHAMMAD HUSAIN," contributes an article to the *Sahifa* (Bijnor), of the 19th May 1912 (received on the 27th May), in which he endeavours to prove that the Hindus are more prejudiced than the Muhammadans, and that they are responsible for the strained relations between the two communities.

He also blames the Hindus for being ungrateful to their past and present rulers, and challenges them to give any instance of Muhammadans having been ungrateful to their benefactors.

MUSAFIR, 24th May 1912.

Discrepancies in the *Qoran*.

66. The *Musáfir* (Agra), of the 24th May 1912 (received on the 29th May), publishes an article entitled "Discrepancies in the *Qoran* and the knowledge of the writer of the *Qoran*" in continuation of a series of articles on the subject published in previous issues of the paper, and after contrasting the verses which enjoin Muhammadans to practise strict abstinence and subsequently permit its relaxation during the month of *Ramzan*, remarks that the writer of the *Qoran* could not foresee that the rules enjoined by him on his followers would not be obeyed, and had to remedy his mistake in order to meet the wishes of the Arabs. The editor contends that it is clear from this fact that the writer of the *Qoran* was an ordinary human being, with the usual human failings, and he goes on to say that educated Muhammadans have begun to realize that the *Qoran* is not a divine production, and he expresses the hope that some enlightened Muhammadan will come forward and earn the gratitude of the civilized world by convincing his co-religionists of the human origin of the book.

MUSAFIR, 24th May 1912.

The missing verses from the *Qoran*.

67. The *Musáfir* (Agra), of the 24th May 1912 (received on the 29th May), says that out of the 17,000 original verses of the *Qoran* only 6,000 are to be found in the present edition of the book and that 11,000 are missing.

The editor observes that it is possible that the missing verses may be in favour of many actions which are deemed sinful by Muhammadans, and adds that they may also have amended or superseded the present verses. He expresses surprise that God did not reveal these 11,000 verses again after they had been destroyed by human agency, and deals with the suggestion that God might not have thought fit to reveal these verses again on the ground that they were not suitable by stating that God must then be a being who was always changing his ideas about the suitability or unsuitability of his revelations. He remarks that some of these missing verses have been discovered, and that it has been acknowledged by religious leaders that they are of the *Qoran*. He quotes the opinions of *Shia* and *Sunni* religious leaders in support of his statement about the 11,000 missing verses of the *Qoran*, and promises to publish a list of those which he has been able to discover in some future issue of the paper.

LEADER, 26th May 1912.

The Caste System.

68. The *Leader* (Allahabad), of the 26th May 1912, reviews the book entitled *The Caste System* written by Mr. Ganga Prasad, M.R.A.S., Deputy Collector, Deoria, who presided over the last session of the social conference held at Cawnpore, and congratulates Mr. Ganga Prasad on his success in proving, by means of quotations from authoritative *shastras*, that there is no religious sanction for many present-day beliefs and practices, which have wrought infinite mischief to the community. The editor describes how Mr. Ganga Prasad has demonstrated from most important

Hindu scriptures that caste is not an ancient institution, and that, though there were no hereditary castes among the early Aryas, and though Brahmans and Sudras used to inter-marry during the *Vedic* age, hereditary castes have formed in the process of time, and that fresh ones are still forming. He contends that there is nothing divine or religious in caste, and points out that difference of locality, customs and occupations have as much to do with the formation of castes as those of race and religious belief. He expresses agreement with Mr. Ganga Prasad that the selfishness of the priestly class of the *Puranic* age was also a factor in bringing about the present state of the caste system and supports Mr. Ganga Prasad's appeal for emancipation from it.

IX.—Miscellaneous.

69. One Durga Dat Pande writes in the *Abhyudaya* (Allahabad), of the 23rd May 1912, to say that people have been much alarmed in Dhania Kot and Pahar Kota in the Naini Tal district owing to a man-eating tiger having killed several persons there, and he asks the district authorities to arrange to have it killed before there is any more loss of human life.

ABHYUDAYA, 23rd May 1912.

A man-eating tiger in Kota in the Naini Tal district.

C. E. W. SANDS,

Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

NAINI TAL:
The 31*st May* 1912.

PRINTED BY J. B. MIDDLETON AT THE GOVT. CAMP BRANCH PRESS, NAINI TAL.

ERRATUM.

In Selections from the Native Newspapers published in the United Provinces, No. 20 of 1912, page 460, paragraph 11, line 4, *for* " *Swaraj* " *read* " *Saroj* ".

CONFIDENTIAL.] No. 23 of 1912.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Ram Deva; B.A., Arya; 31 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
14	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
15	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
16	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*17	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*18	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
19	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
20	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath Vaishya; 36 ...	200 „
†21	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
22	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
23	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
24	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
†25	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
26	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
27	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
28	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 „
29	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
30	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 „
31	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
32	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
33	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 „
*34	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
35	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
36	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
37	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
*38	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 „
39	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
40	Old Boy	Aligarh ...	Monthly ...	Itrat Husain, B.A.; 39	1,000 copies.
41	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 „
42	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
43	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
*44	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
45	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
46	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
47	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
48	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
49	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
50	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†53	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
54	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
55	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
56	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
57	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
58	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
61	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
62	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
63	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
64	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
65	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 31 ...	300 copies.
66	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
67	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
68	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
71	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
72	Ittihad	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*73	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
74	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
75	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
76	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
77	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
78	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
79	Musáfir	Agra	Do. ...	Pandít Tara Dat; Arya; 26 ...	1,800 „
80	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
81	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
83	Nizam-ul-Mulk	Moradabad ...	Weekly ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 copies.
83	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 „
84	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
85	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
86	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
87	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
88	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
89	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
90	Tajir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	328 „
91	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
92	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
94	Hindústáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
95	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	Arabic-Urdu.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
98	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
100	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
101	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	450 „
102	Bháskar	Meerut ...	Do. ...	Raghubir Saran	180 „
103	Bráhman Samáchár... ...	Meerut ...	Do. ...	Narayan Prasad; Brahman... ...	405 „
104	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
105	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†106	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*107	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
109	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
110	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 copies.
†111	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
112	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†113	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
114	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
*115	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
116	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
117	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*118	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*119	Maheswari	Aligarh ...	Do.	Joti Sarup, Brahman; 42	3,000 „
120	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
121	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†122	Naraini or The Vedanta Patrika	Fyzabad ...	Monthly ...	Munshi Ramnandhan; Kayasth; 32 ...	325 copies.
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shastri; 37	1,000 „
124	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 „
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
127	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
129	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
130	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
131	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*132	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
133	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	800 „
134	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
135	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	300 „
*136	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
137	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
138	Bharat Dharm Neta... ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri; 26 ...	500 „
†139	Kam Dhenu	Hardwar ...	Do. ...	Baba Bhagwan Das Udasi; 46 ...	500 „
140	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshatriya; 44.	1,000 „
141	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
142	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
143	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
144	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
145	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
146	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
147	Jain Gazette	Jalesar (Etah) ...	Do. ...	Bábu Banarsi Das Jain, B.A.; 35 ... / Babu Bansi Dhar	1,000 „
148	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†149	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
150	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
151	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
152	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
153	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Aligarh Institute Gazette* of the 29th May 1912 (received on the 4th June), remarks that the efforts of the European Powers to bring about a mediation between Turkey and Italy are inopportune, seeing that Italy has not foregone her declaration of annexation of Tripoli, which she has not yet conquered, and that she is extending her military operations to Turkish possessions in Europe, in spite of the pledges given by her at the beginning of the war. ALIGARH INSTITUTE GAZETTE, 29th May 1912.

The Italian-Turkish war.

The editor says that the European Powers cannot be credited with humanitarian motives, for in that case they would have exerted their influence at the beginning of the war to effect a reconciliation, especially when repeated appeals were made to them by the Turks and by Muhammadans all over the world to stop the war.

He says that the recent activity of Italy has done considerable injury to European trade and has caused loss to the European Powers, which is the reason for their anxiety to effect the cessation of hostilities.

He advises the Powers to bring pressure to bear upon the Italians to restrict the campaign to Tripoli, instead of asking Turkey to make peace.

He remarks that, in view of the repeated assurances of the British Government of its regard for the feelings of the Muhammadans, it will not be too much to expect that it will now compel the Italians to put a stop to this disgraceful war.

2. The *Oudh Akhbar* (Lucknow), of the 31st May 1912 (received on the 4th June), remarks that the failure of the constitutional government of Turkey indicates that the young Turk politicians have not sufficient experience to carry on the administration of the country, and that the constant encroachments on Turkish possessions constitute a serious menace to her integrity. The editor says that Turkey was never in such a deplorable condition during Sultan Abdul Hamid's reign, and he suggests that the ex-Sultan Abdul Hamid should either be restored to the throne or appointed as chief minister of the state and consulted on all matters relating to the administration of the country, and that the experienced politicians of the old régime should also be brought back to power. OUDH AKHBAR, 31st May 1912.

The situation in Turkey.

3. The *Muslim Gazette* (Lucknow), of the 29th May 1912 (received on the 1st June), expresses approval of the representation of the London branch of the All-India Muslim League with regard to the gravity of the situation arising from the recent invasion of the Dardanelles by the Italians, and says that the Government of India should show consideration for the feelings of its Muhammadan subjects, who have been seriously perturbed at the unwarranted action of the Italians as well as at the atrocities committed by the Russian troops in Meshed. The editor says that the Muhammadans have the fullest confidence in the honesty and sense of justice of the British Government, and he expresses the hope that it will take the action which the situation demands as otherwise their leaders cannot be held responsible for the future conduct of the Muhammadans. MUSLIM GAZETTE, 29th May 1912.

The Dardanelles question and the Muhammadans.

4. The *Abhyudaya* (Allahabad), of the 30th May 1912 (received on the 1st June), remarks that a letter was recently sent by a Hindu domiciled in Canada to Messrs. Thomas Cook and Son asking them to send his son to Canada, and that the firm replied that they could not do so as the emigration laws had become very stringent. The editor remarks that this case will show how unjustly Indians in Canada are treated, and he asks the British Government to see that Indian subjects of the King-Emperor are not insulted in any part of the Empire. He remarks that every country is justified in refusing admission to foreigners when their presence is calculated to cause any loss to its own inhabitants, and says that it is on this principle that Canada and other British Colonies are seeking to keep their territories clear of Indians. He urges that such treatment should not have the effect of making Indians bitter against those who are injuring them, but that they should adopt similar measures to prevent the admission into India of such British colonials. He ABHYUDAYA, 30th May 1912.

Indians in Canada.

insists on the necessity for Indians to preserve their self-respect, as otherwise they will be insulted and maltreated everywhere they go.

ABHYUDAYA, 2nd June 1912.

Relics of Indian civilization in Central Asia.

5. Referring to the discovery of relics of Indian *(sic)* civilization in Central Asia by Dr. Stein, a correspondent, who signs himself "VARMA," writes to the *Abhyudaya* (Allahabad), of the 2nd June 1912, urging that such relics should not be kept in museums in England, but should be sent back to India, in view of the fact that this country *(sic)* bore the cost of Dr. Stein's expetition of exploration in Central Asia. He also expresses gratification that these discoveries establish beyond doubt the reality of the civilization of ancient India, and dispose of the contention of western scholars and historians that the early inhabitants of India borrowed much from their contemporaries, the Greeks and Romans, in the matter of fine arts.

(b)—Home.

COSMOPOLITAN, 26th May 1912.

The cultivation of a national spirit in India.

6. The *Cosmopolitan* (Dehra Dun), of the 26th May 1912, has an article entitled "Wanted common platforms of work," in which the editor urges the need for encouraging a national instead of a sectional spirit among the various communities in India.

With regard to education he asserts that denominational academies may be useful in many ways, but that they do not secure the common good of all sections of the community. He urges the leaders of the people to organize co-operative measures in which Indians of all creeds and classes could work together for the education of the masses. Among other schemes he suggests the opening of picture galleries and museums, the instruction of the poor in the elements of hygiene through the medium of "Bands of Health," the establishment of societies for giving children in towns a holiday in the country, and the organization of temperance work in the country.

DEHATI, May 1912.

Hindus and Muhammadans in the public service in the Punjab.

7. The *Dehati* (Benares), for May 1912 (received on the 7th June), complains that although the number of educated Hindus in the Punjab is more than twice that of educated Muhammadans, Hindus do not secure so many posts in the public service as Muhammadans, and the editor asks the Government to redress the grievance.

MASHRIQ, 28th May 1912.

Relations between Hindus and Muhammadans.

8. The *Mashriq* (Gorakhpur), of the 28th May 1912 (received on the 1st June), refers to the article criticising Sir John Hewett's appeal for unity between Hindus and Muhammadans, which appeared in the *Leader* (Allahabad), of the 16th May 1912 (vide Selections No. 20, paragraph 26), and asks Government not to be deceived by the views expressed in the paper. The editor expresses regret that the *Tribune* (Lahore) and the *Leader*, instead of commending Sir John Hewett's well-meant advice, should have ascribed to his administration the responsibility for the present tension of feeling between the two communities, and he contests the propriety of the charge of partiality towards Muhammadans which the *Tribune* has preferred against European officials. He says that as long as Hindus try to encroach upon the rights of Muhammadans, so long will it be the duty of Government to protect the interests of the weaker community by granting it special and separate privileges. He expresses surprise at the opposition on the part of the Hindus to the granting of separate electorates to Muhammadans, and contends that no possible injury could result to the Hindus from their introduction.

He states that the Hindus continue agitating against separate electorates because they think that Government will finally be compelled to yield to their agitation, and he remarks that Government and its officials would be very foolish to be deceived by the Hindu agitators. He refuses to concede that Muhammadans are given more posts than Hindus, and insists that the former should be given as many posts as the latter. He says that peaceful relations cannot be established between the two communities so long as they are not given equal rights, and that if Lord Hardinge will not devise means for the grant of equal rights to the two communities, the present tension of feeling will continue to increase and will cause infinite trouble both to the people and to Government.

MUSLIM GAZETTE, 29th May 1912.

How to create public opinion amongst the Muhammadans.

9. The *Muslim Gazette* (Lucknow), of the 29th May 1912 (received on the 1st June), publishes an article entitled "How to create public opinion amongst the Muhammadans."

contributed by "AN EDUCATED LIBERAL MUHAMMADAN," in which the writer attributes the backwardness of the Muhammadans to the fact that they have no facility for forming public opinion on any subject, which is due to their having no common ideals. He urges the Muhammadans to commence by agreeing as to the general requirements of the community, and then to form a strong group of earnest workers, who would be inspired with self-sacrifice and moral courage, and who would regard it to be the chief object of their lives to do some national work.

He suggests that this group should be divided into two sections, one of which would devote itself to the study of all the details of public questions in order to make them known to the community at large, while the second group would devote itself to the work of journalism.

The writer also proposes that young men should be sent to Japan, America, Germany, Turkey and England to learn politics, and he particularly insists on the need for encouraging the use of Urdu as being essential for the establishment of real unity among Muhammadans.

The future policy of the Muslim League.

10. A correspondent, who signs himself "KHWAJA ABDUL SHAKUR OF HAZRATGUNJ, LUCKNOW," contributes an article to the *Muslim Gazette* (Lucknow), of the 29th May 1912 (received on the 1st June), in which he urges the members of the Muslim League to effect radical reforms in the constitution of the League, and warns them that, if they do not do so, the Muhammadan community as a body will dissociate itself from the League, and proclaim to the world that it consists only of a body of taluqdars, of sycophants and others who only seek self-aggrandizement.

MUSLIM GAZETTE, 29th May 1912.

Mr. Montagu and the Muhammadans.

11. A correspondent, who signs himself "ABDUL BARI FROM MALIHABAD," contributes an article to the *Muslim Gazette* (Lucknow), of the 29th May 1912 (received on the 1st June), in which he expresses satisfaction at the many protests made by the Muhammadans throughout India against the allegation of Mr. Montagu that the Muhammadans of Eastern Bengal had no connection with the Muhammadans of other parts of India, and says that Mr. Montagu must have now realized his mistake.

MUSLIM GAZETTE, 29th May 1912.

He expresses regret that Hindu newspapers should have supported Mr. Montagu's contention, and he asserts that Muhammadans of other parts of India necessarily have sympathy with their brethren in Eastern Bengal, especially when their sympathies extend to their co-religionists in Tripoli, Turkey and China. He takes exception to the passage of the recently published letter by Mr. Wazir Hasan in which reference was made to the growing influence of the Hindus in India, and to the need for the Muhammadans to support and maintain British supremacy. The writer deprecates the use of such insinuations as being likely to wound the feelings of the Hindus and urges that they be avoided in future.

Mr. Montagu and the Muhammadans.

12. The *Shubh Chintak* (Allahabad), of the 29th May 1912 (received on the 4th June), says that the statement made by Mr. Montagu about the Muhammadans of Eastern Bengal is supported by historical evidence, and expresses regret that the Muhammadans should have used intemperate language in their protest against it. The editor observes that Muhammadans should show their gratitude to Government for the special privileges which it has accorded to them, and should qualify themselves to take full advantage of them. He also advises the Hindus and the Muhammadans as to the necessity for working together for the good of the country, and expresses the hope that the advice given by His Honour Sir John Hewett at the last meeting of the United Provinces Legislative Council will not be lost upon the leaders of both the communities.

SHUBH CHINTAK, 29th May 1912.

Mr. Montagu and the Muhammadans.

13. The *Saddharm Prachárak* (Kangri, Bijnor), of the 29th May 1912 (received on the 4th June), states that Mr. Montagu was correct in his assertion, on the occasion of the second reading of the Government of India Bill in the Parliament, that Indian Muhammadans were not a homogeneous people, that the Muhammadans of Eastern Bengal were descendants of Hindu converts, that, excepting their religion, they had little or no connection with Muhammadans outside the provinces. The editor says that not long ago Mr. Mazhar-ul-Haq contributed some articles to the

SADDHARM PRACHARAK, 29th May 1912.

Modern Behar on Hindu-Muhammadan unity in which he demonstrated that a large number of the Muhammadans of the present day were descendants of Hindus who were converted to Islam centuries ago. He points out that the Muhammadans of Bengal speak Bengali also, which is the mother tongue of the Hindus of that province, and remarks that in these circumstances the remonstrances of the Muhammadans with regard to Mr. Montagu's statement are unjustifiable and uncalled for.

MUSLIM GAZETTE, 29th May 1912.

The Indian National Congress.

14. The *Muslim Gazette* (Lucknow), of the 29th May 1912 (received on the 1st June), publishes an article contributed by "AN EDUCATED LIBERAL MUHAMMADAN" in which he describes how the Indian National Congress came into existence, quotes the views of several important persons about the aims and objects of the Congress. He remarks regarding the success of the Indian National Congress, in surviving so many vicissitudes of criticism, attack and vilification, and says that it is guarantee of the future progress of India. He states that, though the majority of Muhammadans have kept themselves aloof from it, they were never opposed to its principles but only refrained from joining it for particular reasons.

He asserts that the All-India Muslim League is founded on the same principles as the Indian National Congress, but expresses regret that for want of capable workers the League has not been able to do any useful work. He states that his object in writing about the Indian National Congress is only to call the attention of the Muhammadans to the ability of its members and to commend its constitution and regulations.

ANAND, 30th May 1912.

The Congress Reception Committee.

15. Referring to the report that the Reception Committee of the next Indian National Congress has no Bengali member, the *Anand* (Lucknow), of the 30th May 1912 (received on the 4th June), expresses surprise that while the Hindus and Muhammadans of Behar can co-operate for promoting their common interests the Hindus of Behar and Bengal should be at variance with each other. The editor enquires why the Bengalis should be opposed to the proposal of the Beharis for a separate High Court and a University for their province. He observes that the question as to whether the Bengalis were not invited to join the committee or did not join it of their own accord is one of public interest, which should be made clear by a public announcement.

LEADER, 30th May 1912.

The working of the Press Act.

16. Referring to Lord Crewe's reply to the protest of the Calcutta Anglo-Indian press, made through the Institute of Journalists, the *Leader* (Allahabad), of the 30th May 1912, remarks that it now appears that in the opinion of the legal adviser of the Secretary of State besides the offence of sedition the press law also will have within its purview any words spoken or written which may bring Government into contempt, and that an established character for loyalty of any paper will not secure immunity from it for any words written or spoken which may have the above effect. The editor refers to a statement said to have been published in the *Bengalee* (Calcutta) to the effect that one Calcutta Anglo-Indian paper had actually charged the Government of India with having brought about the changes from corrupt motives, and points out that, under the new interpretation of the scope of the law, the above expression would be quite enough to bring the paper within the purview of the law. He remarks that many Anglo-Indian papers supported the Press Act at the time that it was passed, and expresses satisfaction that these journalists have now begun to realize the danger to the liberty of the press resulting from the existence of a press law which admits of such a free interpretation. He expresses the conviction that the Indian press as a body would be quite willing to co-operate with Anglo-Indian journalists in securing the removal of these obvious risks to the liberty of the press.

ADVOCATE, 2nd June 1912.

Lord Crewe and the Anglo-Indian press.

17. Referring to Lord Crewe's reply to the protest of the Calcutta Anglo-Indian press which was made through the Institute of Journalists, the *Advocate* (Lucknow), of the 2nd June 1912, expresses satisfaction at the clear pronouncement made by the Secretary of State that "no newspaper in British India can, on the ground of its general views and sympathies, regard itself beyond the reach of the statutory limitation" imposed by the press law in India.

The editor, however, takes exception to the statement made by Lord Crewe that the scope and purposes of the Indian Press Act "are not confined to the

suppression of sedition and treasonable conspiracy," and remarks that the all-comprehensive scope of the Indian Press Act constitutes a constant menace to the liberty of both the Indian and Anglo-Indian press in India. He reminds his readers of the support given by the Anglo-Indian press to the Indian Press Act at its inception, and points out that now that the Anglo-Indian papers find that Government means to apply the provisions of the Act equally to Anglo-Indians and Indians, they have adopted a hostile attitude and are making every effort for its annulment. He goes on to say that though Anglo-Indian journalists have been so ready to cast aspersions on Indian loyalty, they have now realized that their own position is not impregnable, and he expresses the hope that they will see the wisdom of combining with the Indian section of the press in an agitation to have the Press Act repealed, seeing that the clouds of discontent have now cleared away from the Indian sky and the measure is calculated to injure public interests by curtailing the independence and liberty of the press and by stifling honest expression of opinion.

18. The *Advocate* (Lucknow), of the 30th May 1912, suggests that efficiency and economy would be secured by the abolition of the Railway Board and that one Member of Council, with the help of a Secretary, would be able to perform satisfactorily all the duties at present performed by four persons, which would do away with the inconvenient system of dual control by the Railway Board and the Hon'ble Member in charge of railway affairs.

ADVOCATE, 30th May 1912.

Suggested rearrangement of the Government of India departments.

The editor expresses disagreement with the views expressed in the *News of India* (Simla) regarding the reconstitution of the Department of Commerce and Industry, and remarks that while the emoluments of the Commerce and Industry Member are not sufficiently high to attract commercial men of high qualifications, at the same time it is not necessary that that officer should be chosen on account of his commercial qualifications.

He urges the transfer of the department of administration of justice from the portfolio of the Home Member to that of the Law Member, and says that the Government of India will have the support of public opinion in placing the High Courts under the control of the Imperial Government.

19. The *Rajput* (Agra), of the 31st May 1912 (received on the 6th June), says that it is the religious obligation of Rajputs to become soldiers, and appeals to Government to enable Rajputs to perform the duties enjoined on them by their religion by enlisting them in larger numbers in the Army. The editor remarks that ancient Hindu history is replete with instances of bravery exhibited by Rajputs, and reminds Government that, even during the Muhammadan period, Rajputs were allowed great scope for the exercise of their military talents. He refers to many of the deeds of valour performed by Rajputs in Indian and foreign wars during the British period, and expresses regret that the military profession is becoming unpopular among Rajputs, and that they are now not being recruited for the Army in as large numbers as they ought to be. He remarks that, apart from the Dogras, there are only 15,136 Rajputs in the infantry and 1,632 in the cavalry, and he suggests that the Kshattriya *Mahasabha* should ask the Nicholson Committee to consider the question of the larger recruitment of Rajputs. He expresses regret that Lord Curzon's proposal that Indian princes, who had received a military education, should be admitted to the higher ranks of the Army has not yet assumed a practical shape, and urges Government to give up the present policy of distrust and to open the commissioned ranks of the Army for Rajputs. He points out that Government is making a great mistake in allowing the martial spirit of the rajas to die out, and he urges Government to utilize the warlike elements in India to organize a powerful and up-to-date Army which would be second to none in the world.

RAJPUT, 31st May 1912.

Rajputs in the Indian Army.

20. Referring to Sir William Plowden's remarks at a recent meeting of the East Indian Association in support of the claims of Indians for appointment in the higher ranks of the Police Department, the *Abhyudaya* (Allahabad), of the 2nd June 1912, says that, although his statement is correct, the mistrust and partiality of the bureaucracy will allow nothing to be done for Indians in this direction.

ABHYUDAYA, 2nd June 1912.

Indians in the higher ranks of the Police Department.

II.—Afghanistan and Trans-Frontier.

RAHBAR, 28th May 1912.

Hindus in Afghanistan.

21. Referring to a report about the forcible conversion and marriage of a Hindu woman by a Muhammadan at Kabul, said to have been published in the *Punjabee* (Lahore), the *Rahbar* (Moradabad), of the 28th May 1912 (received on the 6th June), complains that the number of such outrages on Hindu females is increasing in Afghanistan, and that His Majesty Amir Habib-ullah Khan has proclaimed a *jehad* (or holy war) in Khost. The editor reminds the British Government that when the late Amir Abdur Rahman Khan wanted to convert the Hindus of Khost and Kafristan by force and began to practise all sorts of tyrannies over them, Lord Dufferin remonstrated with him on behalf of the Hindus, with the result that Amir Abdur Rahman had to withdraw his unjust orders.

He says that the British Government is the only helper of the Hindus, and appeals to it to protect them from Muhammadan oppression.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

ADVOCATE, 30th May 1912.

The Hoti Mardan case.

22. Referring to the comments made by the *Comrade* (Calcutta) on the Hoti Mardan case and to the report that Sir George Roos Keppel had expressed his annoyance at the action of that paper, the *Advocate* (Lucknow), of the 30th May 1912, expresses regret at the attitude ofSir George Roos Keppel with regard to newspaper criticism, and says that a communication on the subject has been received from the leading Hindus of Peshawar protesting against the attempt to make Sir George responsible for the case of the Khan of Hoti Mardan. The editor remarks that, with the exception of the *Comrade*, the entire Muhammadan press has refrained from discussing the Khan's case, and he asks the Frontier Government to take immediate steps to contradict the very serious allegations made by the Khan of Hoti Mardan in the pamphlet which he has published.

ADVOCATE, 2nd June 1912.

Capital punishment in India.

23. The *Advocate* (Lucknow), of the 2nd June 1912, refers to an article by Sir Henry Cotton which has been included in the annual report of the Society for the Abolition of Capital Punishment for 1911-12, and says that the statement of Sir Henry that a large proportion of the capital sentences passed in India are ultimately modified, proves the necessity for an improvement in the recruitment of the judiciary, and for the separation of judicial and executive functions. The editor expresses gratification that the Under Secretary of Sate for India has promised a return showing the number of death sentences which have been revised or reversed by the highest judicial authority or by the executive government in each province, and expresses the hope that, after the publication of the return, due consideration will be given to the question.

(b)—Police.

ANAND, 30th May 1912.

Recent Calcutta police notification regarding theatres.

24. The *Anand* (Lucknow), of the 30th May 1912 (received on the 4th June), expresses satisfaction at the order issued by the Calcutta police requiring performances in theatres to be stopped at 1 a.m., and suggests that something should be done to stop noises of revelry in the houses of public women after a certain hour at night.

LEADER, 31st May 1912.

Police reform.

25. The following is from the *Leader* (Allahabad), of the 31st May 1912:—

"Sir,—I have read with much interest Mr. D. E. Wacha's letters on police reform. Under existing conditions it is foolish to anticipate any reform. So long as officials, especially the police, are treated as though they were above the law, reform is impossible.

High government officials assume that dishonesty among European officials as a class is impossible, especially among the gazetted ranks; this assumption deceives no one, and would not be possible, if those in authority would hold open and independent enquiries, *at government expense*, into the complaints made against

officials. When a non-official is charged with an offence, say a bank manager or employé of a firm, *prompt and public* enquiry follows, whereas a complaint against an official, owing to the mental attitude of other officials, receives scant attention, and if an enquiry is made, it is a hole-and-corner proceeding, and officialdom is satisfied that what was done was done with the best intentions and in good faith.

Reform in the police and the executive can only follow the recognition by officials that the passing of an examination for the gazetted grades of the public services does not exempt the successful candidate from the frailties of human nature. Race prejudice blinds people when they believe that Indians are one bit less honest than white men, but those who are in a position to know do not believe this. The white official will always spare another white official; if he be a subordinate official and doing a bit on his own account, he may be punished, to accentuate by contrast the honesty of the gazetted official; but if a gazetted official is caught tripping, no one in authority is prepared *to believe* that he could be guilty, his gazetted appointment is held to sufficiently guarantee his impeccability.

AN ENGLISHMAN."

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Building societies in India.

26. Referring to the proposal of the Bombay Improvement Trust to entrust the task of constructing decent and sanitary buildings for Europeans to a syndicate composed of Europeans who would be content with a return of 5 per cent., the *Advocate* (Lucknow), of the 30th May 1912, remarks that the results of the experiment will be watched with keen interest all over the country. ADVOCATE, 30th May 1912.

The editor asserts that in large towns there is a great deal of capital lying idle and there are people who are quite willing to invest at 4 or 5 per cent. on landed property, at the same time he remarks that the problem of housing is a very difficult one, and that it will be solved not through the help of capitalists but with the aid of people who combine business with philanthropy.

He advocates the formation of building societies in all the large towns, which will enable the poorer people to build decent and sanitary houses for themselves, and he expresses the hope that municipal corporations and trust improvement committees will render every help to such societies in acquiring land.

Village roads.

27. The *Hindustani* (Lucknow), of the 31st May 1912 (received on the 1st June), publishes a contributed article in which the writer complains of the bad condition of the unmetalled village roads, which causes great inconvenience to persons travelling on bullock carts or on *ekkas*. HINDUSTANI, 31st May 1912.

He invites the attention of Government to the matter, and suggests that, in order to keep the roads in a better condition, a tax at the rate of one rupee per bullock cart and two rupees per *ekka* should be levied on the carts and *ekkas* using the roads, and that the sum thus realized should be spent in repairing them.

He also suggests that the duty of seeing that the roads are in good condition should be entrusted to village *chaukidars, patwaris, mukhias* and zamindars, and that tahsil officers, when they go out into camp, should be required to see that the roads are in good condition.

The water supply at Allahabad.

28. The *Shubh Chintak* (Allahabad), of the 29th May 1912 (received on the 4th June), complains of the scarcity of the water supply at Allahabad, and urges that the municipality should arrange for full supply as early as possible to remove the distress of the general public. SHUBH CHINTAK, 29th May 1912.

The water supply at Allahabad.

29. The *Abhyudaya* (Allahabad), of the 30th May 1912 (received on the 1st June), again refers to the shortage of the water supply at Allahabad, and says that people are put to much inconvenience for want of water in the middle of the day. The editor says that there are various rumours about a further reduction of the water supply and that people in the city are discussing the advisability of paying the water rate. ABHYUDAYA, 30th May 1912.

He says that the situation has produced uneasiness among the people, and suggests that the municipality should reassure the public.

LEADER, 30th May 1912.

The water supply at Allahabad.

30. The *Leader* (Allahabad), of the 30th May 1912, publishes two letters complaining of the serious inconvenience caused by the scarcity of water at Allahabad. In one of them the writer suggests that the old wells should be reopened and that existing wells should be cleaned at the expense of the municipality. In the second complaint is made of the delay in obtaining the sanction for a new engine, and the attention of Government is invited to the matter.

LEADER, 31st May 1912.

The water supply at Allahabad.

31. The *Leader* (Allahabad), of the 31st May 1912, remarks that complaints about the scarcity of water in Allahabad are general, and says that the annual report of the municipal board furnishes only a partial explanation of the present break-down of water supply arrangements. The editor expresses regret at the utter want of foresight displayed by the municipal authorities, and expresses the hope that some improvement will be effected in the present state of affairs.

LEADER, 1st June 1912.

The water supply at Allahabad.

32. The *Leader* (Allahabad), of the 1st June 1912, expresses satisfaction at the assurance given by the chairman of the Allahabad municipal board that the water supply would become normal in a week's time, and says that there is no foundation for the widespread rumour that the water supply would be stopped altogether from the 1st of June. The editor expresses approval of the Hon'ble Mr. Malaviya's action in asking for a searching enquiry into the real causes of the present state of things, and observes that some of the present distress could easily have been avoided by more efficient supervision. He refers to the complaints made about the board by the Commissioner of the Allahabad division, and says that it is difficult to fix responsibility on any one person in a corporate concern. He expresses satisfaction that the Hon'ble Mr. Malaviya's motion asking for the immediate opening of *paonsalas* was accepted, and urges the municipal board to make early arrangements for increasing the water supply.

ABHYUDAYA, 2nd June 1912.

The Allahabad Municipality.

33. The *Abhyudaya* (Allahabad), of the 2nd June 1912, says that there are complaints of malpractices on the part of the employés at the octroi posts at Baluaghat and the Jumna railway bridge. He invites the attention of the municipal authorities to the matter, and expresses the hope that they will take steps to prevent such abuses.

(e)—Education.

SADDHARM PRACHARAK, 29th May 1912.

The present system of education.

34. The *Saddharm Prachárak* (Kangri, Bijnor), of the 29th May 1912 (received on the 4th June), complains that the object and ideal of the present system of education is to secure a livelihood preferably by service under Government, and remarks that such a state of affairs is having a bad effect upon the country. The editor observes that the present needs of the country demand that educated men should take to industry and trade, so that the people should not have to depend upon foreigners even for articles of daily use. He says that young men could easily become traders and artizans if industrial and technical education were imparted through their mother tongue, and that it remains to be seen whether the Hindu and Muhammadan universities will meet this long-felt want of the people.

ABHYUDAYA, 30th May 1912.

The proposed Dacca University.

35. The *Abhyudaya* (Allahabad), of the 30th May 1912 (received on the 1st June), expresses approval of the recent resolution issued by the Bengal Government in connection with the Dacca University scheme, and says that it should disarm the opposition of the Bengali press to the scheme.

The editor expresses the hope that the committee appointed by the Bengal Government will, after due consideration of the needs and requirements of the province, draw up such a scheme as may commend itself even to other provinces.

QAISER-I-HIND, 30th May 1912.

The *Gurukul*.

36. The *Qaiser-i-Hind* (Fyzabad), of the 30th May 1912 (received on the 4th June), publishes the third instalment of the contributed article entitled "The *Gurukul*" (vide Selections No. 22, paragraph 45), in which the writer says that the graduates of the *gurukul* can either devote their lives to their *alma mater* or go out into the world as

preachers and philanthropists, and asserts that in the latter capacity they will have to cultivate love for their fellow men. He concedes that the speeches delivered by the two graduates of the *gurukul* at Kangri and Lahore were calm and dispassionate pronouncements, but contends that the true nature of a man is only indicated when he is under the influence of some passion. He says that these graduates have written some articles to certain Arya papers which would show that they are not free from the influence of prejudice and anger. He expresses apprehension as to the results that will follow in case these graduates develop into militant preachers, and says that the creation of a militant spirit will be fatal to the interests of the country. He concludes by expressing the opinion that the present system of education followed in the *gurukul* has proved injurious to the country, and he asserts that only a radical change in its present methods can make the *gurukul* a useful institution in future. He urges Arya Samajists to give serious consideration to the *gurukul* programme, and appeals to them not to complicate the present situation by giving an impetus to the forces of religious hatred and fanaticism. He suggests that, in case the Arya Samajists do not find it expedient to give up their present programme, they should be frank and candid in their professions on the ground that any deception is bound to exercise a baneful influence on the character of the students.

37. The *Leader* (Allahabad), of the 31st May 1912, publishes a note contributed by a correspondent referring to the Religious and Moral Education Conference recently held under the auspices of the Madras Government and to the failure of the efforts made to have a special conscience clause introduced into the code. The writer expresses the opinion that religious instruction on stereotyped lines is apt to become dogmatic and unscientific, and is not likely to be acceptable to the guardians of students, who belong to different shades of religious belief. He questions the desirability of imparting formal instruction to immature youths, and asserts that wholesome influences and noble and inspiring examples are more needed than teaching of copy book morality by mercenary teachers with weak characters.

Religious education in Madras.

LEADER, 31st May 1912.

He points out that there are a sufficient number of moral lessons in the ordinary text-books, and that the discipline undergone in school life is a sure foundation for a high character, and insists that there is no need for burdening the students with one more subject.

38. The *Mashriq* (Gorakhpur), of the 28th May 1912 (received on the 1st June), complains regarding the recent order requiring students who appear for a second time for the same examination to pay double fees, while those who fail twice have to pay treble fees or are liable to expulsion from the school, and remarks that in these provinces fresh obstacles are constantly being placed in the way of educational progress. The editor objects to such extensive powers being given to head masters of schools, and says they are likely to be abused on account of racial ill-feeling and prejudice.

The new rules regarding school fees.

MASHRIQ, 28th May 1912.

He points out that the new rules will entail great hardship upon the majority of students, who are children of poor and middle class parents, and expresses the hope that the Educational department will be induced to withdraw them.

39. The *Leader* (Allahabad), of the 1st June 1912, refers to the fact that some of the intermediate examination question papers leaked out, in spite of the strict secrecy observed by the Allahabad University, and remarks that there is little advantage gained by the University refusing to publish the names of examiners, when the names of examiners actually do not remain a secret. The editor says that, though the Allahabad University does not, like other Universities, countenance the publication of marks, and keeps all information about the examinations confidential, the evidence of Mr. Haythornthwaite, the Principal of St. John's College, Agra, before the Universities Commission showed that the actual working of the University was far from ideal. He condemns the practice of making professors examiners in the subjects which they teach, and remarks that as the names of examiners are not published, they may be tempted to take advantage of this anonymity to secure an unfair benefit for their own pupils. He refers to rumours to the effect that University questions were disclosed by one examiner to his students and that his pupils were bound by a vow of secrecy not to reveal them to any

Allahabad University examinations.

LEADER, 1st June 1912.

outsider, and as a concrete instance he publishes five questions on zoology which he said were set to the second year students at a test examination just before the last University examinations by the professor of zoology of a certain well-known college in the Central Provinces, and compares them with five almost identical questions in the last intermediate examination paper which it is said was set by the very same gentleman.

He remarks that the average professor is probably quite honest, but that as the students of other colleges are presumably not aware of the identity of the examiner a dishonestly inclined professor can safely communicate his questions to his students without the risk of disagreeable questions being asked from his pupils by the students of other colleges.

He insists that the University Regulations call for early and careful revision, and expresses the opinion that, though originality is a good thing, it would be safer and wiser for the Allahabad University to follow the lead of older and more experienced Universities.

MUSLIM GAZETTE, 29th May 1912.

The proposed Muslim University.

40. The *Muslim Gazette* (Lucknow), of the 29th May 1912 (received on the 1st June), refers to Nawab Mushtaq Husain's article on the proposed Muslim University, which appeared in the *Aligarh Institute Gazette* of the 22nd May, and commends his straightforward and bold expression of views about the constitution of the proposed University. The editor urges the members of the University constitution committee to pay more consideration to the interests of the community than to their own personal aggrandizement, and says that, if Government be not prepared to grant the Muhammadans a University according to their ideals, they should follow the advice given by Nawab Mushtaq Husain, and refuse to accept a University which deprives them of the liberties which they enjoy at present. He asks them to utilize the amount collected for the establishment of the proposed Muslim University in spreading popular education amongst the Muhammadans.

MUSLIM GAZETTE, 29th May 1912.

The proposed Muslim University.

41. The editor of the *Muslim Gazette* (Lucknow), in the issue of the 29th May 1912 (received on the 1st June), refers to an editorial note of the *Vakil* (Amritsar), of the 22nd May 1912, entitled "The Muslim University and public opinion," in which it was stated that Muhammadans would never accept a University if its affairs be largely controlled by non-Muslims, and he expresses agreement with the views of the paper. He remarks that the proposed constitution of the Muslim University is detrimental to the interests of the community, and that public opinion is opposed to it.

The editor says that it is the desire of the Muhammadans that the proposed Muslim University should be a national University, and that if this be not possible there is no need for a University at all.

ROHILKHAND GAZETTE, 1st June 1912.

The proposed Muslim University.

42. The *Rohilkhand Gazette* (Bareilly), of the 1st June 1912, refers to Nawab Mushtaq Husain's letter which appeared in the *Aligarh Institute Gazette* of the 22nd May 1912 (vide Selections No. 22, paragraph 44), on the constitution of the proposed Muslim University, and remarks that since Nawab Mushtaq Husain has dissociated himself from the University constitution committee it is the duty of the Muhammadans to see that no defect is allowed to remain in the proposed Muslim University constitution.

The editor says that his co-religionists would never accept a University which would deprive them of the liberties which they at present enjoy in controlling the affairs of the Aligarh College.

He asks the committee to publish an Urdu translation of the constitution and to invite public discussion on it. He observes that if the committee finally approve of the constitution without consulting the Muhammadan public it will be guilty of breach of faith and the community will never accept its decision.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

COSMOPOLITAN, 26th May 1912.

Retreats for pensioners.

43. Babu Mangu Mal, retired Postmaster, Delhi, writes to the *Cosmopolitan* (Dehra Dun), of the 26th May 1912, to say that it is a general complaint amongst the Indians that, when

they retire from service they find life very dull, while with Englishmen the case is quite the reverse. He suggests the institution of a sort of residential club at Dehra Dun or elsewhere, for the convenience of those who have given the best portion of their lives to the service of their country.

44. The *Bharat Jiwan* (Benares), of the 27th May 1912 (received on the 4th June), invites attention to the increased consumption of Japanese goods, especially silk, in India, and says that the Japanese traders are enabled to under-sell Indian silk goods because they are given a bounty by their Government.

BHARAT JIWAN, 27th May 1912.

Japanese goods in India.

The editor suggests that the Government of India should impose a heavy duty on Japanese goods for the protection of indigenous industries.

45. The *Muslim Gazette* (Lucknow), of the 29th May 1912 (received on the 1st June), publishes the second instalment of the article entitled "The revival of indigenous arts and industries" (vide Selections No. 22, paragraph 50), in which the editor says that Indian capital and skill will not be forthcoming for any enterprise until they are assured of adequate public support, and asks the people to use country-made goods even at a sacrifice. He remarks that the support given to the *swadeshi* movement by Government has clearly demonstrated that it is not opposed to the movement, and he urges educated Indians to proclaim the importance and benefits of using country-made goods to the masses. He recommends the formation of associations for the encouragement of indigenous industries, and says that public-spirited men should devote their time to this work, and that the *swadeshi* mills should help these associations with funds. With regard to the question of meeting the demand for Indian-made goods, he emphasizes the need for technical education and an adequate supply of capital, and expresses regret that educated Indians cannot utilize their industrial training for want of capital to start big concerns. He advocates the encouragement of small industries requiring a limited capital as best suited to the requirements of India, and refers to the advantage which India has over other countries in the matter of abundance and cheapness of raw materials. He says that, in order to maintain this advantage, it is necessary to resort to improved methods of agriculture, and expresses the opinion that the propagation of the *swadeshi* movement, the improvement of the quality and quantity of indigenous manufactures, and the provision of means for the production of cheap and abundant raw materials are equally important for its success. He deplores the indifference of the Muhammadans towards the movement, and points out that Muhammadan artizans and Muhammadan capitalists, who are prohibited by their religion from lending money on interest, would derive greater benefit from the success of the *swadeshi* movement.

MUSLIM GAZETTE, 29th May 1912.

The revival of indigenous arts and industries.

46. In a lengthy article the *Saddharm Prachárak* (Kangri, Bijnor), of the 29th May 1912 (received on the 4th June), discusses the position of the depressed classes in the social and political life of the country, and urges the Hindus to treat them better and to improve their condition by spreading education among them. The editor points out that if the Hindus remain indifferent to this question, the depressed classes will sever all connection with them and regard them with enmity.

SADDHARM PRACHARAK, 29th May 1912.

Elevation of the depressed classes.

47. The *Saddharm Prachárak* (Kangri, Bijnor), of the 29th May 1912 (received on the 4th June), says that it has been generally observed that criminals released from jails after the expiry of their sentence do not refrain from committing crime again, which shows that the present form of punishment has no deterrent effect upon them, and the editor urges that, in order to make punishment effectual, Government should introduce in jails some measures calculated to cure them of their criminal habits.

SADDHARM PRACHARAK, 29th May 1912.

The need for reforming criminals in jails.

48. Commenting on the government resolution on the report of the prison administration of Burma for the year 1911, the *Advocate* (Lucknow), of the 30th May 1912, remarks that His Honour the Lieutenant Governor of Burma was quite right in thinking that good results would follow if the Deputy Commissioners or the magistrates of districts to which juvenile prisoners return were to lend a helping hand to them.

ADVOCATE, 30th May 1912.

Juvenile prisoners.

The editor says that Deputy Commissioners or magistrates should not place any reliance in this important work on their police underlings, and he urges that, as suggested by the Inspector General of Prisons, public-spirited citizens should come forward to help these unfortunate people through the agency of properly organized institutions.

LEADER, 30th May 1912.

The Provincial Service.

49. The *Leader* (Allahabad), of the 30th May 1912, publishes a contributed article in which the writer complains that the recommendation made by the Public Service Commission to the effect that one-sixth of the higher appointments should be reserved for the members of the Provincial Service has not yet been carried into effect, and suggests that vacancies in higher appointments should now be filled in such a manner that the assigned proportion be soon completed. He urges the need for raising the proportion of higher appointments to be reserved to the officers of the Provincial Service, and, with regard to their grievances in the matter of salary, he points out that, while the wages of labourers have nearly doubled during the last fifty years and while the prices of all necessaries of life have increased considerably, the pay of deputy collectors has remained the same. He contrasts the salaries of joint magistrates with those of deputy collectors or munsifs, who are required to perform equally responsible and arduous duties, and he expresses dissatisfaction at the slowness of promotion in the Provincial Service. He also suggests the introduction of a system of "timescale" pay. Among other invidious distinctions between the Imperial and Provincial services he mentions that if a member of the Imperial Service is granted even short leave temporary promotions are made in the ranks of the service, while no such promotions are given in the event of a member of the Provincial Service proceeding on the longest leave allowed under the rules. He also invites attention to the fact that while an assistant superintendent of police drawing Rs. 300 per mensem is entitled to first class allowances, deputy collectors getting Rs. 400 monthly are given only second class allowances. He asks Government to abolish this differential treatment, to remove the badge and stamp of inferiority and to improve the prospects of the Provincial Service.

LEADER, 30th May 1912.

Foreign State Technical scholarships.

50. Referring to the rumoured intention of the Secretary of State for India to appoint a committee under the presidency of Sir Theodore Morrison and with Sir K. G. Gupta as one of its members to enquire how far the cause of Indian industrial development could be advanced by the system of State Technical scholarships tenable in Europe, and to determine the difficulties experienced by Indian technical students in learning practical work in British factories and workshops, the *Leader* (Allahabad), of the 30th May 1912, expresses satisfaction at the constitution of the committee, and insists that no hasty action should be taken in the matter without fully consulting Indian public opinion and the Government of India on the subject.

The editor contends that for many years to come it will be necessary for young Indians to go to Europe, America and Japan to learn some particular industry even after technological institutes have been opened in India, and he expresses the hope that the present enquiry will result in increased facilities being afforded to Indian youths for acquiring practical knowledge in factories and workshops. He condemns the present attitude of jealousy of the British manufacturers and factory owners, and entertains the hope that it will give way to a more liberal attitude of enlightened self-interest. He points out that if British manufacturers do not change their present illiberal attitude towards Indian students, Indians will have strong inducement to go for their requirements of machinery and manufactures to the countries where these young men are more kindly treated and where they receive their technical knowledge.

LEADER, 30th May 1912.

Rain forecast, 1912.

51. The *Leader* (Allahabad), of the 30th May 1912, publishes the following:—

"Mr. Saroda Prasad Sanyal sends us the following forecast of the dates on which he predicts Allahabad will have copious rainfall:—

On or about—			
June ...	5th, 19th.	August ...	4th, 9th, 12th, 17th.
July ...	4th, 19th.	September ...	1st, 7th, 11th, 21st.
		October ...	1st, 6th, 10th.

N.B.—In the forecast for 1911 all the dates mentioned in it were found to be correct, except July 22."

52. The *Abhyudaya* (Allahabad), of the 30th May 1912 (received on the 1st June), contains a criticism of the gazetteer of the Almora district contributed by a correspondent who signs himself "BHARADWAJ." He says that it is full of incorrect statements, and that its contents have caused much resentment among the inhabitants of Kumaun. He remarks that Mr. Walton, the writer of the gazetteer, is wrong in asserting that hillmen worship ghosts and he also says that Shiva is not a *Vedic* god. He notes that Pant, Pande and Tewari are names of the highest classes of people in the district, but that no mention is made of them in the gazetteer, and that no detailed account of Vaishyas is given. He says that the Joshis of Cheena Khan are the descendants of Narpati Joshi and not of Chandramani Joshi as stated in the gazetteer.

ABHYUDAYA, 30th May 1912.

The Almora district gazetteer.

In conclusion he remarks that Mr. Walton appears to have blindly accepted the statements of ignorant people, and that he did not take sufficient pains to have them verified.

V.—LEGISLATION.

53. In continuation of its previous remarks on the subject (vide Selections No. 22, paragraph 58), the *Saddharm Prachárak* (Kangri, Bijnor), of the 29th May 1912 (received on the 4th June), suggests that some provision should also be made in the legislation proposed for the protection of women and minor girls against the practice prevalent in the United Provinces and the Punjab of giving away one's wife to a *panda* in a holy place and then buying her back on payment of some nominal price. The editor remarks that the bill will do a great deal of good if it checks the traffic in women and secures protection for minor girls.

SADDHARM PRACHARAK, 29th May 1912.

The proposed legislation for the protection of women and minor girls.

VI.—RAILWAY.

54. The *Advocate* (Lucknow), of the 2nd June 1912, complains of the serious inconvenience caused to traders by the shortage of wagons on the Oudh and Rohilkhand Railway, and says that there is not much prospect of the grain stocked at railway stations being sent away before the commencement of the monsoon. The editor states that the traders cannot store grain in their godowns for want of room, and that in their anxiety to fulfil their contracts they are ready to make any sacrifice to secure the despatch of their goods at the earliest possible opportunity, with the result that it places the station staff in a position of great temptation. He urges traders to defeat the designs of the railway staff by combining among themselves, and he expresses the opinion that any increase of rolling stock alone would not be sufficient to remove the congestion of traffic. He says that the people ought to be able to store their grain and export it, when they find it profitable, and in this connection he points out that owing to the existence of octroi duty in these provinces no trader finds it worth while to hold large stocks of grain for many months and thus sell it when most convenient. He contends that so long as the octroi taxation is not abolished the present abnormal demand for wagons will continue.

ADVOCATE, 2nd June 1912.

The shortage of wagons.

With regard to the construction of elevators, he says that they will prove successful in the United Provinces only when the trader has freedom of action and has not to run between the railway station and the municipal office for refund of the octroi tax. He therefore urges the Government of India to decide the question of the abolition of octroi, and he notes with gratification that Lord Crewe has agreed to receive a deputation from the East India section of the London Chamber of Commerce about the administration of Indian State railways with particular reference to the shortage of wagons.

55. The *Leader* (Allahabad), of the 2nd June 1912, publishes a contributed article in which the writer complains that the booking clerk and the luggage clerk at the Shahjahanpur railway station neglect their duty and cause great inconvenience to passengers.

LEADER, 2nd June 1912.

The Oudh and Rohilkhand Railway.

56. The *Hindustani* (Lucknow), of the 3rd June 1912, publishes a petition signed by some prominent inhabitants of Manakpur and Gotni suggesting that the present Kara station on the Allahabad-Rae Bareli section of the Oudh and Rohilkhand Railway be

HINDUSTANI, 3rd June 1912.

The Oudh and Rohilkhand Railway.

given the name of Alinagi, or Chaukayarpur or Gotni or Gotni Manikpur, in view of the fact that the town of Kara is five miles off and can only be reached by crossing the Ganges. He also suggests that a waiting room should be provided at the station for Indian women.

VII.—Post Office.

ABHYUDAYA, 30th May 1912.

A complaint about the post office at Badri Nath.

57. One Mahidhar Dimri Sharma, writing from Badri Nath in the *Abhyudaya* (Allahabad), of the 30th May 1912 (received on the 1st June), complains of the inconvenience caused to pilgrims to Badri Nath by the opening of a post office there every fifth or sixth day, and he says that the delivery of letters and telegrams is very irregular and unsatisfactory. The editor invites the attention of the postal authorities to the matter.

VIII.—Native societies and religious and social matters.

KALWAR MITRA, May 1912.

Worship of Muhammadan saints by Kalwars.

58. The *Kalwar Mitra* (Allahabad), for the month of May 1912 (received on the 4th June), publishes a poem denouncing the worship of the Muhammadan *ghazis* or saints by Kalwars. The following passages occur in the poem:—

"O Kalwars, why do you worship *Ghazi Mian*.
You disgrace Hinduism by worshipping Muhammadan saints."

* * * * * * *

"When you stand under the banner (of the *ghazi*)
You at once begin to shake your heads
And make your eyes red (in a religious fit)."

* * * * * * *

"When we are called pure and undefiled Hindus
And do not partake of food touched by Muhammadans,
Why should we make offerings of sweets (to Muhammadan saints)."

* * * * * * *

"We (Hindus) are inhabitants of India,
The camel-tenders of Arabia (Muhammadans),
What have we to do with them?"

* * * * * * *

"They (Hindus) put on green clothes during the *Muharram*,
As if their own grand-mother has died,
And beat their breasts with grief."

* * * * * * *

"While alive they *(ghazis)* desecrated the religion (of the Hindus).
After their death they *(ghazis)* get themselves worshipped by the Hindus.
By misleading the ignorant folk (Hindus)."

* * * * * * *

MUSLIM GAZETTE, 29th May 1912.

The alleged conversion of a Muhammadan girl to Christianity.

59. The *Muslim Gazette* (Lucknow), of the 29th May 1912 (received on the 1st June), refers to the alleged conversion of a Muhammadan girl to Christianity by the lady doctor of the Mission Hospital at Benares, where the girl was sent for treatment, and advises that young girls should never be sent to mission hospitals.

The editor takes exception to the fact that when the grand-father of the girl applied to the District Magistrate of Benares for the delivery of the girl he took no action on the application, and only gave him permission to file a suit under section 202, Criminal Procedure Code, and invites the attention of Government to the matter.

SADDHARM PRACHARAK, 29th May 1912.

Objectionable religious controversies.

60. The *Saddharm Prachárak* (Kangri, Bijnor), of the 29th May 1912 (received on the 4th June), says that it has always advised Arya Samajists to refrain from making any attacks on other religions, and that all impartial critics will admit that no such charge can be made against the *Arya Samaj*. The editor remarks that they have to criticise strongly other faiths in self-defence and in answer to attacks made on the *Vedic* religion by the followers of other religions. By way of illustration he states, on the authority of the *Behar Bandhu* (Patna), that one Maulvi Qutb-ud-din of Delhi recently went to Patna and attacked the *Vedic* faith there in his discources on Islam challenging the Arya Samajists to refute his criticisms.

He points out that it was then that the local Arya Samajists had to send for Pandit Bhoj Dat of Agra to meet the maulvi in a religious controversy to answer his charges on the *Vedic* religion, which was however prevented by the District Magistrate issuing an order under section 144, Civil Procedure Code, requiring both the maulvi and the pandit to deliver no speeches in the town for two months.

ANAND, 30th May 1912.

61. The *Anand* (Lucknow), of the 30th May 1912 (received on the 4th June), expresses regret that the cause of social reform has made little progress in this country, and remarks that unless the people seek the aid of the State in this connection they cannot succeed in removing their social defects.

Social reform and legislation.

LEADER, 2nd June 1912.

62. Commenting on the Welsh Disestablishment Bill introduced in the House of Commons, the *Leader* (Allahabad), of the 2nd June 1912, remarks that all parties *(sic)* seem to agree about disestablishment and that it is only disendowment that is objected to.

State-aided Christianity in India.

The editor goes on to refer to what he calls state-aided Christianity in India and says: "We find that exactly on the same principles the State should refuse to have any connection with the Christian church organizations here. In the budget of the current year we find a provision of nineteen lakhs made under the head 'Ecclesiastical.' If the principles of the Welsh Bill were to be applied here this provision must cease to find a place in the budget. An English correspondent representing the *Church Times* at the Coronation Darbar thinks that the Anglican clergy ought to be freed from State control. In three out of the ten dioceses, it appears the bishop's stipend is paid entirely out of Indian revenues by the State. As regards the general question of establishment, apart from the bishops, Government, says the correspondent, in addition to maintaining a staff of about 190 or 180 chaplains, has contributed thousands of pounds towards the erection of churches all over the land, has made cemeteries in every place, and spends large sums over them for keeping them in repairs. A reorganization of this system seems to be necessary, and it appears necessary that the Government should withdraw all State aid, direct or indirect, to the Christian church. The Christian community in India is wealthy and ought to be able to make provision for its own spiritual needs and maintain its own hierachy of ecclesiastical officials. It is highly unjust that moneys raised from Hindus and Moslems should be devoted to the maintenance of organizations of alien faith."

IX.—Miscellaneous.

Nil.

C. E. W. SANDS,

Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

NAINI TAL:
The 7th June 1912.

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Ram Deva; B.A., Arya; 31 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
14	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
15	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
16	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*17	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*18	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
19	Adíb	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
20	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath Vaishya; 36 ...	200 „
†21	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
22	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
23	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
24	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
†25	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
26	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
27	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
28	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 „
29	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
30	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 „
31	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
32	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
33	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 „
*34	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
35	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
36	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
37	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
*38	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 „
39	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
40	Old Boy	Aligarh ...	Monthly ...	Itrat Husain, B.A.; 39	1,000 copies.
41	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 „
42	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
43	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
*44	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
45	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
46	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
47	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
48	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
49	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
50	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
51	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
52	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†53	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
54	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
55	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
56	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
57	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
58	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
61	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
62	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
63	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
64	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
65	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
66	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
67	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
68	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	228 „
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
71	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
72	Ittihad	Moradabad ...	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*73	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
74	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
75	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
76	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
77	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
78	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
79	Musáfir	Agra	Do. ...	Pandít Tara Dat; Arya; 26 ...	1,300 „
80	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
81	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
83	Nizam-ul-Mulk	Moradabad ...	Weekly ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 copies.
84	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	235 „
85	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
86	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
87	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
88	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
89	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
90	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
91	Tajir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	328 „
92	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
93	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
94	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
95	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	ARABIC-URDU.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
98	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
100	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
101	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	450 „
102	Bháskar	Meerut ...	Do. ...	Raghubir Saran	180 „
103	Bráhman Samáchár... ...	Meerut ...	Do. ...	Narayan Prasad; Brahman... ...	405 „
104	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
105	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†106	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*107	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
109	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
110	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 copies.
†111	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
112	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†113	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
114	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
*115	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
116	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
117	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*118	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*119	Maheswari	Aligarh ...	Do.	Joti Sarup, Brahman; 42	3,000 „
120	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
121	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†122	Naraini or The Vedanta Patrika	Fyzabad ...	Monthly ...	Munshi Ramnandhan; Kayasth; 32 ...	325 copies.
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shastri; 37	1,000 „
124	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 „
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
127	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
129	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
130	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
131	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*132	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
133	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
134	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
135	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*136	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
137	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
138	Bharat Dharm Neta... ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri; 26 ...	500 „
†139	Kam Dhenu	Hardwar ...	Do. ...	Baba Bhagwan Das Udasi; 46 ...	500 „
140	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
141	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
142	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
143	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
144	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
145	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
146	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
147	Jain Gazette	Jalesar (Etah) ...	Do. ...	Bábu Banarsi Das Jain, B.A.; 35 ... / Babu Bansi Dhar	1,000 „
148	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†149	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
150	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
151	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
152	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
153	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. *Al Bashir* (Etawah), of the 4th June 1912 (received on the 8th June), refers to the situation in Morocco, and remarks that the rising of the Moors is due to their dislike of the methods attributed to France of spreading civilization in the country at the point of the bayonet. AL BASHIR, 4th June 1912.

The situation in Morocco.

The editor expresses his sympathy with the Moors, and says that he would gladly to see every Muhammadan man, woman or child in Morocco killed before the dominion of France or Spain is established over the country.

2. *Al Mushir* (Moradabad), of the 4th June 1912 (received on the 10th June), has the following:— AL MUSHIR, 4th June 1912.

The desecration of Meshed.

"Every person whose heart is full of religious fervour knows the reverence in which houses of worship and sacred places are held. The respect shown to sacred buildings and places of worship is chiefly due to the consideration for the religious feelings (of the people), and therefore during wars and other disturbances the need is recognized for preserving from harm all religious monuments. It is, however, a matter for regret that the weakness of Islam and the decline of the various Muhammadan kingdoms have blunted all such feelings of respect which non-Muslim nations used to have, and the Muhammadans are deeply distressed at the desecration of religious places perpetrated by some of those Powers during the present period of disastrous oppression. The atrocities which the wicked and cruel Russians committed at holy Meshed on the 30th March cannot be tolerated by any true and sympathetic Muhammadan. What indignity that holy Meshed, where saints like Imam Raza lie buried, and which is venerated by the whole Muslim world, should be bombarded by the sacrilegious and cowardly Russians. What humiliation that the holy shrine so greatly respected by an important sect of the Muhammadan community, and in which lies entombed the grand-child of the Prophet Muhammad (on whom be peace), should be destroyed by the cruel Russians.

Is there any Muhammadan who will not be deeply distressed to hear of this outrage? Will not they all give way to tears? Will not every Muslim heart be agitated with grief?

O Muhammadans! this is an incident from which we should take warning. No greater calamity than this can befall us or our religion. If the slightest religious fervour remains in us, and if we wish to preserve our religious existence, we should reform our conduct and make religion our guide. If we do not do this God only knows what greater *(sic)* evils are likely to befall us.

* * * * * * * * *

Such an infamous outrage commands the indignation of every Muhammadan. That such an atrocity should have been perpetrated on the Muhammadans and the servants of Islam, and that such oppression should have been committed on the Muhammadans!

O heedless people! rise up if you have any courage. O ignorant people, give regard to your interests if you have still any warmth (for your religion). If you continue to sleep, the current of the policy of the foreign nations will sweep you away and end your existence.

Arise if you desire to live any longer, and observe the dictates of your religion so that God may have compassion on you, and the shadows of the British Government protect you and the rights of your brethren."

3. The *Naiyar-i-Azam* (Moradabad), of the 5th June 1912, says that the occupation of Persia by Russia will endanger the integrity of Turkey and Afghanistan, and expresses regret that the Muhammadans of India do not show sufficient sympathy with their co-religionists in other countries. The editor refers to the trouble at present brewing in Afghanistan and in Turkey, and he remarks that if these countries do not want to lose their independence they should help Persia. NAIYAR-I-AZAM, 5th June 1912.

The situation in Persia.

He appeals to his co-religionists to realize the situation, and to cultivate fellow-feeling and sympathy among themselves. He reminds them of the methods by which the Muhammadans attained renown and glory in the past, and urges them to

follow the precepts of their religion, as it was the neglect of their religion that had brought them into their present unfortunate condition.

OUDH AKHBAR, 11th June 1912.

The situation in Persia.

4. The *Oudh Akhbar* (Lucknow), of the 11th June 1912, says that, though it was quite natural for the Persian Red Crescent Society to express its indignation at the desecration of the shrine at Meshed by the Russian troops, no useful purpose could be served by asking the British Government to provide against the recurrence of such outrages in Persia.

The editor ascribes the trouble which the Persians have recently suffered to their internal dissensions, and remarks that they should unite and present a united front to their aggressors in case they desire to improve their present condition.

SADDHARM PRACHARAK, 5th June 1912.

The future of China.

5. The *Saddharm Prachárak* (Kangri, Bijnor), of the 5th June 1912 (received on the 12th June), discussing the future of China, remarks that if she succeed in overcoming her present difficulties, both financial and administrative, she is likely to shortly make very great progress, but that if they prove too great for her it will take a very long time before her prosperity is re-established.

MUSLIM GAZETTE, 5th June 1912.

The boycott of Italian goods.

6. The *Muslim Gazette* (Lucknow), of the 5th June 1912 (received on the 8th June), expresses regret that the Muhammadans of India have not vigorously boycotted Italian goods.

The editor urges his co-religionists to abominate and discard everything Italian, and he observes that Muhammadans should never buy anything made in Italy, seeing that the Italians are deadly enemies of the Turks, and that every Muhammadan is bound to sympathize with the latter in their present troubles.

OUDH AKHBAR, 9th June 1912.

The boycott of Italian and Russian goods.

7. A correspondent, who signs himself "BASHIR-UD-DIN AHMAD, MEDICAL PRACTITIONER, JEHANGIRABAD, DISTRICT BARA BANKI," contributes an article to the *Oudh Akhbar* (Lucknow), of the 9th June 1912, in which he deplores the present strained relations between Hindus and Muhammadans, and says that it is a source of weakness and a disgrace to both the communities. He discusses at length the Italian excesses in Tripoli and the Russian atrocities in Persia, and describes the present pitiable condition of the Muhammadans. He urges the need for unity between Hindus and Muhammadans at this critical time, and suggests that, instead of sending volunteers to the seat of war or of organizing protest meetings, both Hindus and Muhammadans should make united efforts to effect a complete boycott of Italian and Russian goods. He asserts that if three hundred millions of Indians combine to wage a commercial war against Italy and Russia, they will be able to teach the Powers a good lesson, and he expresses the hope that the common boycott will strengthen the bonds of unity between Hindus and Muhammadans in future. He says that British rule is best suited for India, and he urges both Hindus and Muhammadans to take full advantage of its benign administration to promote the interests of their respective communities, and at the same time to realize their responsibilities as component parts of an united Indian nation.

MUSLIM GAZETTE, 5th June 1912.

The London branch of the All-India Muslim League and the Dardanelles question.

8. The *Muslim Gazette* (Lucknow), of the 5th June 1912 (received on the 8th June), refers to the reply given by Lord Crewe to the representation made by the London branch of the All-India Muslim League to the Secretary of State for India asking him to prevent Italy from extending her military operations to Turkish possessions in Europe, and remarks that it is neither calculated to console the Muhammadans nor to remove their anxiety. The editor says that, though the Muhammadans of India are faithful and loyal to Government, no one can safely say how far they will be able to control themselves in case events like the desecration of Meshed and the forcing of the Dardanelles be repeated, and he asks the British Government to adopt a policy such as the Muhammadans have a right to expect from the greatest Muhammadan Power in the world.

LEADER, 9th June 1912.

The Italian-Turkish war.

9. The *Leader* (Allahabad), of the 9th June 1912, referring to the Italian-Turkish war says that, instead of gaining in military fame, statesmanship, political foresight, or in the matter of territory by her attack on Tripoli, Italy has lost in money, men and in reputation. The editor discusses the efforts made by Italy to bring about

international interference in the progress of the war by creating compromising situations, and also her attempts to induce the European Powers to bring pressure to bear upon Turkey to cede Tripoli, and remarks that they have failed signally on account of the unreasonableness of her demands.

He suggests that the latest threat held out by Italy that she would strike much harder, if Turkey did not submit soon, shows that her economic condition will not permit of her carrying on this expensive war much longer. He contrasts the anxiety and nervousness displayed by Italy with the calmness and forbearance exhibited by Turkey, and points out that Turkey did nothing to prompt Italian aggression, and that she assumed the defensive only when the conduct of Italy left her no choice. He goes on to say that Italy would never have ventured on this perilous enterprise had she foreseen her economic difficulties, and, in support of his statements about the economic condition of Italy in 1911, he reproduces the assertion made by the Italian correspondent of the *Economist* (London), that government securities had fallen in value, that the year was one of huge losses for the staple Italian industries and that wheat had reached a famine price.

He expresses surprise at the conceit of the Italians in introducing a bill in the Italian Parliament authorizing the Government to create a ministry for the colonies in anticipation that the Turks would be defeated, and ridicules Italy's attempt to force Turkey to accept the decree of annexation by her operations in the Ægean Sea. He concludes with the remark that Italy can neither conclude the war for fear of popular displeasure nor prolong it for economic reasons.

(b)—Home.

10. The editor of the *Trishul* (Benares), in the issue of the 16th May 1912 (received on the 8th June), discusses the past greatness of India, the strength and intelligence which the people possessed, says that the arts and industries of the country provided for other countries of the world, in the same way that now India unfortunately is dependent upon them, and he remarks that the degeneration of the country is due to the influence of time. He expresses the hope that the awakening in the East and the rapid progress made in Japan, which has extended to China and India, will make the Hindus realize their present condition, and that they will prove once more to the world that they are in no way inferior to other nations, and that they are able to restore the lost glory of their ancestors.

TRISHUL, 16th May 1912.

The future of India.

11. The *Saddharm Prachárak* (Kangri, Bijnor), of the 5th June 1912 (received on the 12th June), refers to the report vouched for by the *Indian Patriot* (Madras), that the Collector of Tinnevelly sent State telegrams to his subordinates and ordered all offices to be closed in honour of the birth of his son, and that the treasury deputy collector, Mr. Anna Swamy, conveyed this order to all the treasuries by means of telegrams at Government expense. The editor ridicules the action of the Collector, and says that even the Governor of Madras does not decree a public holiday in this manner.

SADDHARM PRACHARAK, 5th June 1912.

The Collector of Tinnevelly.

12. The *Advocate* (Lucknow), of the 13th June 1912, says that the fact that the Bengal Government has not yet sent its report about the changes to be made in the Council Regulations shows that Lord Carmichael intends to consult every shade of public opinion in his presidency before coming to any conclusion. The editor supports the Bengal leaders in opposing the condition that any candidate for election from a division must have been in residence in that division, and also must have served on a municipality or a district board for three years.

He asks for its abolition that in view of the fact that no such condition is laid down in the United Provinces, and that the Muhammadan constituency and the European merchants are allowed to elect representatives without any such restriction. He expresses doubt as to whether the Government will do anything to satisfy the demand of the Bengal leaders for an adequate representation of middle class interests, and says that, as the people of the United Provinces are dissatisfied with the inadequate representation of the middle classes in their own provinces, they will watch the action of the Bengal Government in this matter with keen interest. He remarks that as non-official public opinion has not been consulted in the United

ADVOCATE, 13th June 1912.

The Council Regulations.

Provinces, there is little hope of important changes here. He advises that the municipalities of Naini Tal, Almora and Garhwal should now be given the right of returning a representative to the Legislative Council, and expresses the hope that the districts now forming the Jhansi division will be allowed to continue to enjoy the privilege of returning a member to the Provincial Council.

ARYA MITRA, 8th June 1912.

The Press Act and the Anglo-Indian journals.

13. The *Arya Mitra* (Agra), of the 8th June 1912, says that the controversy raised by the Anglo-Indian papers with regard to the statement of Lord Crewe that they were as much liable to prosecution under the Press Act as the Indian papers is quite unjustifiable, and remarks that the object of legislature would be vitiated if a statute were not binding upon all people without distinction of race or creed, and that it is absolutely essential, in the interests of order and peace, that all people should obey the laws of the country.

SADDHARM PRACHARAK, 5th June 1912.

The Press Act and the Anglo-Indian journals.

14. The *Saddharm Prachárak* (Kangri, Bijnor), of the 5th June 1912 (received on the 12th June), referring to the agitation in the Anglo-Indian press with regard to Lord Crewe's statement that Anglo-Indian journalists are not exempt from the operation of the Press Act, says that their present indignation is due to the fact that they were under the impression that the Press Act was passed only to suppress Indian papers. The editor remarks that the reason for their having that impression was that their Indian contemporaries were constantly being punished for publishing inflammatory matter, while no action was taken, in spite of the representation of Indian public men, whenever any offending article appeared in an Anglo-Indian paper. He says that though he is not a supporter of the Press Act, it is satisfactory to note that Lord Crewe has declared the same law to be applicable to Indian and Anglo-Indian journals alike.

ABHYUDAYA, 6th June 1912.

Indians in South Africa.

15. The *Abhyudaya* (Allahabad), of the 6th June 1912 (received on the 10th June), discusses the Emigration Bill which is being considered by the South African Union Assembly, and says that the fact that the colonials propose to apply the Australian educational test to regulate the entry of Indians into South Africa shows that they do not consider that they and the Indians are the subjects of the same Sovereign, nor that India is an integral part of the British Empire. The editor expresses apprehension that the Government of India may be satisfied with this concession, and that the Indian residents in South Africa may also be willing to accept it. He says that the disabilities of South African Indians cannot to allowed to remain for ever, and that unless distinctions based on colour are removed and the equality of mankind is recognized everywhere, Indians will not be contented and will go on working ceaselessly for the attainment of their full rights. He observes that no decision, which is not based on the equality of man, is final, and urges that a vigorous agitation be carried on for removing every disability encountered by the Indians in South Africa. The editor also suggests that Indians should not allow any South African to enter India unless he satisfies an educational test in Hindi. He admits that they have as yet no power to enforce such a restriction, but urges that if they agitate vigorously and create a strong public opinion on the subject in the country, Government cannot go against the entire population and will be forced to act according to its wishes. He remarks in conclusion that unless every Indian shows his determination not to allow his countrymen to be ill-treated in South Africa, and unless the colonials are made to understand that their unfair proceedings will provoke retaliation on the part of Indians, it is impossible to remove the unjust disabilities imposed upon the Indian residents in South Africa.

ABHYUDAYA, 6th June 1912.

Relations between Hindus and Muhammadans.

16. The *Abhyudaya* (Allahabad), of the 6th June 1912 (received on the 10th June), expresses regret that a section of Muhammadans are constantly trying to widen the gulf between Hindus and Muhammadans, and points out that only recently the Muhammadans of Kashmir complained to the British Resident and charged the state with showing partiality to its Hindu subjects. The editor says that another instance of this uncharitable attitude of Muhammadans towards the Hindus is furnished by a correspondent of the *Bengalee* (Calcutta) who reports that the local Muhammadan *anjuman* of Darjeeling recently sought by every means at its

disposal to stop the performance of a historical drama named the *Kasia* by a local Hindu theatrical company.

An Indian Muhammadan on his brethren.

ADVOCATE, 9th June 1912.

17. The *Advocate* (Lucknow), of the 9th June 1912, has the following :—

"AN INDIAN MUHAMMADAN ON HIS BRETHREN.

The *Modern Review* for June publishes an extract from a report of a conversation which a representative of the Paris *Temps* had with Mr. Abbas Tyabji, who is a Judge of the Baroda High Court. Mr. Abbas Tyabji said :—

'We have got the blindest of politicians. The Musalmans live with their eyes turned towards Constantinople, in regarding the Caliph not only as the commander of the believers, a rôle purely religious, but as a political leader of the world-wide revival towards which we all must work. The Utopia of this conception brings on our ruin, as it deprives us of the only necessary strength, which is the sense of nationality. English subjects, destined to submit to English rule, Indians by birth and tradition, forced to live and reside in India, members of a minority which cannot emancipate itself as the Hindu majority is very strong, we again accentuate our weakness by confounding the Ottoman cause with the Musalman faith. We are no nation, but one cannot live in the dreams of the past. Although working to maintain the Musalman traditions (Mr. Tyabji had one of the mosques of Baroda built with a Koranic school attached to it at his own expense) I have tried my best to make my co-religionists understand that they must be Indians first, because one cannot exist without a mother country, and that they must acquire English culture.'

We present the above to the preachers of the gospel of separatism. They should ponder over the observations made by Mr. Abbas Tyabji."

LEADER, 12th June 1912.

The Muslim League.

18. The *Leader* (Allahabad), of the 12th June 1912, publishes the third instalment of the contributed article entitled "The Muslim League" (vide Selections No. 20, paragraph 19), in which the writer says that before condemning any matter of policy or any measure of statesmanship determined by the Muslim League, which consists of the ablest and most experienced leaders of the community, its critics should realize their responsibility, and should not allow petty or personal interests to override the solemn functions of patriotism. He concedes that there is need for change in the constitution of the League, but points out that even the most moderate constitutional changes cannot be effected without careful deliberation. He expresses regret that very few replies have been received to the circular letter issued by the secretary of the League asking for suggestions to effect changes in the methods of the League. He contrasts the difficulty of the task that lies before the League, with those of the National Congress, and says that the Congress has been working for the last twenty-five years and has been supported by hundreds of educated Hindus who have been working with a fixed purpose, and who have been helped by a large number of daily and weekly journals and periodicals, while the Muslim League has been in existence for only five years, and during that period most of its time has been taken up in framing rules, establishing branches and in pushing forward the Muslim University movement. He asserts that the Muslim League has really been at work for only for a year and a half, and that during that period it has been successful in convincing Englishmen that Muhammadans are entitled to consideration at their hands. He contests the suggestion that the League is guided by a clique, and says that its officials, who are all men of high position, are assisted by a council of forty responsible Muhammadan leaders and by a large number of educated and enlightened members of the League. He expresses satisfaction at the national feeling and the respect shown for their leaders by Muhammadans during the recent Muslim University movement, and says that the existence of a due regard for leaders is essential for Muhammadan political life.

With regard to the suggestion that the proceedings of the League should be conducted in Urdu, he expresses the opinion that the English language should be preferred as being the best medium of communication with Government. Referring to the objection that the "annual meetings of the League are confined to its members only," he says that if every one were allowed to take part in its deliberations, it would be difficult to maintain a balance of interests, and he points out that in every civilized community the leaders alone conduct the deliberations of national

assemblies. He appeals for more strenuous work on behalf of the League, and points out that success cannot be achieved by condemning and discarding past methods.

AL BASHIR, 4th June 1912.

Liberal and Conservative Muhammadans and the Muslim League.

19. A correspondent, who signs himself "NAZIR AHMED (ALIG)," contributes an article to *Al Bashir* (Etawah), of the 4th June 1912 (received on the 8th June), in which he refers to a contributed article that appeared in the *Zamindar* (Lahore) of the 8th April explaining the meaning of the expression *Hizbul Ahrar* (Liberals) and *Hizbul Mohafizin* (Conservatives), and remarks that the definition of the terms and their application in the case of Muhammadans is most misleading.

He takes exception to the remarks of the correspondent in the same article to the effect that the Muslim League represents the views of Conservative Muhammadans, and observes that the League is the only representative and advanced institution of the Muhammadans which advocates Liberal principles.

He asks the writer to refrain from making such strictures on the League in future, and urges him not to follow men who do not understand politics.

LEADER, 6th June 1912.

Mr. Montagu and Indian Muhammadans.

20. The *Leader* (Allahabad), of the 6th June 1912, publishes a contributed article in which the writer refers to the protest of the *Moslem* (Poona) against the statement made by Mr. Montagu that the Muhammadans in India do not compose one race, and says that even the patience of Anglo-Indian newspapers, who had been hitherto encouraging Muhammadans to set up extravagant claims against the Hindus, has been exhausted by the vain and hollow pretensions of Muslim leaders. In support of his contention he reproduces the assertion made in the *Madras Times* that Mr. Montagu's opinion about Indian Muhammadans was borne out by the census figures, and reminds his readers that the British wrested India from the Sikhs and the Marhattas, who had already overcome the moribund Moghal power, and he ridicules the claim that the Muhammadan community constitute a strong bulwark against the rising tide of Hindu domination. He expresses the opinion that Anglo-Indians are now not such blind slaves to the policy of "divide and rule," and that the demand of impossible privileges by Muhammadans simply serves to create disgust, and he therefore advises Muhammadans to give up their inordinate desire for more and more rights and privileges.

MUSLIM GAZETTE, 5th June 1912.

Mr. Montagu and Indian Muhammadans.

21. The *Muslim Gazette* (Lucknow), of the 5th June 1912 (received on the 8th June), refers to an article which appeared in the *Bombay Gazette* under the heading "Imprudence of Mr. Montagu," in which the writer strongly objected to the statement made by Mr. Montagu that the Muhammadans of Eastern Bengal had no connection with the Muhammadans of the other parts of the world, and remarks that the views expressed by the writer in the *Bombay Gazette* are quite correct, seeing that the nationality of Muhammadans is based on their religion, and that the conception of a nation amongst the Muhammadans is quite different from that of the Europeans.

The editor says that the Muhammadans throughout the world regard one another as brethren belonging to one nationality, and in support of his contention he refers to the sympathy expressed by the Muhammadans of different countries for their suffering brethren in Tripoli and Persia.

In conclusion he enquires whether Mr. Montagu, by wounding the feelings of the Muhammadans, wished to cause resentment amongst them in the same way that Lord Curzon created indignation among the Bengalis by calling the Indians liars.

He expresses the hope that the British Government will ask Mr. Montagu to explain the propriety of such offensive remarks about the Muhammadans, and that he will be compelled to admit the inaccuracy of his statement.

He goes on to refer to the remarks of the *Indian Social Reformer* (Bombay) with regard to the protest of the Burma Muslim League against the pronouncement of Mr. Montagu about Indian Muhammadans and the grant of political rights to them, and observes that the difference of belief amongst the various sects of Muhammadans is not of much importance, and that the nationality of the Muhammadans

is based on their religion. With regard to the grant of political rights to Muhammadans, he says that it does not depend on the generosity of Government, but on the political awakening amongst them.

ABHYUDAYA, 9th June 1912.

22. In an article entitled "Liberty" the *Abhyudaya* (Allahabad), of the 9th June 1912 (received on the 13th June), says that liberty means complete freedom which may produce the greatest happiness and allow ample scope for the exercise of all the powers of man and make for prosperity and progress.

Liberty.

He contends that political freedom is a necessary constituent of true liberty, and defines complete political freedom as independence from the yoke of a foreign race.

He invites attention to the unhappy relations between capital and labour in the West, and urges Indians not to imitate western institutions.

BHARAT DHARM NETA, 30th May 1912.

23. A correspondent, who signs himself "SHIVA GOVIND MISRA," contributes an article to the *Bharat Dharm Neta* (Benares), of the 30th May 1912 (received on the 10th June), in which he says that the present conditions in India show that Indians will be confronted with many troubles and sufferings in the future, which will reduce them to a most miserable plight if they be not prepared beforehand to overcome them. He observes that they should therefore cultivate the spirit of self-help in order that they may be able to withstand these sufferings and not succumb to them. He further says that if they become self-reliant they will also be able to remove their present defects.

The need for self-help among Indians.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a)—Judicial and Revenue.

ADVOCATE, 9th June 1912.

24. The *Advocate* (Lucknow), of the 9th June 1912, refers to the appointment of village munsifs for the relief of over-worked munsifs, and observes that the experiment has not been quite the success that its originators had anticipated.

Honorary munsifs.

With regard to honorary munsifs, the editor expresses the opinion that they should have a knowledge of law and rules, and with a view to avert judicial eccentricities, they should not be allowed to sit singly.

He goes on to remark that the experiment should be tried with care as it is capable of much public good, and suggests that the present anamolous practice of the Collector nominating the honorary munsifs should be discontinued, and that the District Judge should have the power to nominate, if necessary in consultation with the Collector.

LEADER, 6th June 1912.

25. The *Leader* (Allahabad), of the 6th June 1912, refers to a paper by Sir Henry Cotton which was included in the annual report of the Society for the Abolition of Capital Punishment, and says that the statement made by Sir Henry Cotton that a large proportion of the capital sentences passed in India are ultimately modified proves that death sentences are passed with a very light heart in India. The editor suggests the publication of a return showing the number of death sentences which have been revised or reversed by the highest judicial authority or by the executive government in each province, and that due consideration should be given to this important question.

Capital punishment in India.

(b)—Police.

LEADER, 5th June 1912.

26. The *Leader* (Allahabad), of the 5th June 1912, refers to the resolution moved by the Hon'ble Mr. Basu in the Imperial Legislative Council recommending an enquiry into police administration in India, and expresses satisfaction that the promise of gradual eradication of police malpractices made by Sir Reginald Craddock during the debate on the motion is being fulfilled, at any rate in the United Provinces, as is evident from

Police reform in India.

the circular that recently appeared in the *United Provinces Police Gazette* on the subject of enquiry into cases of alleged misconduct on the part of the police. The editor expresses the hope that similar orders have been sent by the Government of India to other provinces.

With regard to Sir Reginald's appeal for more non-official sympathy and co-operation with the police, he assures Government that as soon as it gives tangible evidence of its desire to improve the police administration, public sympathy will be forthcoming. He goes on to say that when the police administration becomes more humane and less corrupt, and ceases to be the object of dread that it is at present, it will naturally evoke popular sympathy and support. He urges Indians to keep a sharp eye for cases of alleged misconduct on the part of the police towards the public or prisoners in their custody, and appeals to them to assist the authorities in their determination to stamp out police malpractices of this nature.

MASHRIQ, 4th June 1912.

The Indian police.

27. With regard to the complaint that the police do not receive help from the public in tracing crimes, the *Mashriq* (Gorakhpur), of the 4th June 1912 (received on the 8th June), suggests that the Indian Evidence Act should be amended, and that magistrates should be given power to ascertain the true facts of a case and should not be bound by hard and fast rules of law, but should be authorized to convict accused persons if they are convinced of their guilt. The editor advises that the people should regard it as their duty to make over criminals to the police, that they should accustom themselves to giving evidence in law courts, that the police also should realize their responsibilities as public servants, and that all cases of oppression on the part of the police should be severely dealt with by the authorities.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ABHYUDAYA, 6th June 1912.

The appearance of yellow fever in the Madras presidency and the need for sanitary improvements.

28. Referring to the appearance of a new type of fever in certain parts of the Tinnevelly district in the Madras presidency and to the report of Captain Woodfield that it was caused by the unsatisfactory state of sanitation and water supply, the *Abhyudaya* (Allahabad), of the 6th June 1912 (received on the 10th June), says that these two evils are prevalent in all parts of the country, and urges that Government should take immediate measures for the improvement of sanitation and water supply and thereby save the people from becoming victims to a new epidemic. The editor expresses the hope that Lord Hardinge, who is so sympathetic a ruler, will give due consideration to this important matter.

ADVOCATE, 9th June 1912.

The Gorakhpur Municipality.

29. In the course of "Gorakhpur notes" published in the *Advocate* (Lucknow), of the 9th June 1912, complaining of the excessive fares amounting to Rs. 8 or more charged during the darbar by *gariwalas* for a *gari* to the Hoey Park and back, which is a distance of two miles only. The writer invites attention to the disgraceful condition of the roads and to the filthiness of various quarters of the city, and suggests that a special health officer should be appointed soon.

He says that there is general dissatisfaction with the municipal arrangements, and observes that, seeing that things are getting worse owing to a non-official head, the people would like to be restored to their former condition under an official chairman.

LEADER, 7th June 1912.

The Agra Municipality.

30. The *Leader* (Allahabad), of the 7th June 1912, publishes a letter from its Agra correspondent in which he protests against the levying of an additional tax of Rs. 40,000 on the city of Agra in order to improve the financial condition of the Agra Municipal Board, and says that the board can only get out of its present financial difficulties by reducing its expenditure. He advises the abolition of the posts of assistant secretary, assistant engineer, surveyor, assistant octroi superintendent and secretary-engineer should be abolished, and that an Indian secretary on Rs. 200 per month, a Roorkee upper subordinate engineer on Rs. 200 or Rs. 250 per month and a competent head clerk in place of the assistant secretary on Rs. 100 or Rs. 125 per month

should be appointed. He urges that other sources of income besides that of direct taxation should be taken full advantage of.

31. The *Leader* (Allahabad), of the 9th June 1912, publishes a contributed article in which the writer complains that though it has been notified by the chairman of the Allahabad Municipal Board that water would be supplied from 5 to 9 a.m. in the morning and from 5 to 8 p.m. in the evening, outlying places such as Daraganj and Baksi do not receive a regular supply during these hours. He urges that arrangements be made to give these quarters a continuous and regular supply for at least three hours in the morning and two hours in the evening.

LEADER, 9th June 1912.

The water supply at Allahabad.

32. The *Leader* (Allahabad), of the 8th June 1912, complains that the scarcity of water at Allahabad is now assuming alarming dimensions, and expresses regret that the opening of *paonsalas* is being delayed. The editor says that the water famine and the failure to open a sufficient number of *paonsalas* immediately is likely to cause intense suffering to the people in the hot month of June, and urges that something should be done very soon to relieve the sufferers.

LEADER, 8th June 1912.

The water supply at Allahabad.

33. The *Advocate* (Lucknow), of the 6th June 1912, says that the indignation of the residents of Allahabad at the failure of the water supply at a time of the year when the supply of wells also fails is quite reasonable.

ADVOCATE, 6th June 1912.

The water supply at Allahabad.

The editor insists on a sifting enquiry being made into the matter, and enquires why the suggestion of the Sanitary Engineer about the repair of the existing engines was not attended to at once. He says that it should also be ascertained whether the staff of the water works department were to be blamed for the delay.

With regard to the attempt of the board to shift the responsibility on the water works committee, he contends that if the Sanitary Engineer's report had been laid before it and the members had not taken any action they were surely to be blamed. He urges that immediate measures be meanwhile taken to make the water supply normal.

34. With reference to the scarcity of water at Allahabad the *Abhyudaya* (Allahabad), of the 6th June 1912 (received on the 10th June), expresses gratification that the municipality has passed the resolution for providing fifty *paonsalas* in the city, and suggests that old unserviceable wells should also be repaired to meet the wants of the people.

ABHYUDAYA, 6th June 1912.

The water supply at Allahabad.

The editor expresses regret that an independent committee was not entrusted with the task of enquiring into the causes which led to the present state of affairs. He says that the public had no cause for complaint against the former engineer, and asks as to how it is that suddenly the people have been confronted with all these difficulties.

He enquires whether this state of things has not been brought about as a result of personal squabbles and strifes, and suggests that a sifting enquiry be made to fix the responsibility on the right person.

(e)—Education.

35. The *Leader* (Allahabad), of the 13th June 1912, reviews the first annual report of the "Distressed Indian Students' Aid Committee" for the year ending 31st December 1911, and commends the efforts of the committee to prevent cases occurring of Indian youths in England being demoralized instead of improved in character, whether owing as a result of imperfect education or of insufficient pecuniary resources. The editor says that the committee is quite justified in appealing to parents and friends not to send any one for education in England unless full provision is made for his expenses. He expresses the hope that every possible assistance, pecuniary and otherwise, will be offered to the committee by generous persons in India as well as in England for the promotion of its objects.

LEADER, 13th June 1912.

Distressed Indian students in England.

36. The *Abhyudaya* (Allahabad), of the 9th June 1912 (received on the 13th June), expresses regret that students who have passed the vernacular middle examination cannot understand even ordinary newspaper Hindi, and

ABHYUDAYA, 9th June 1912.

The lowering of the standard of education in vernacular schools in the United Provinces.

deplores that the United Provinces government has been neglecting Hindi education during the last twenty-five years. The editor complains that the standard of education in Hindi, Indian history and various other subjects has been lowered, and he urges Government to give its attention to this important matter.

MASHRIQ, 4th June 1912.

The Cawnpore Technological Institute.

37. The *Mashriq* (Gorakhpur), of the 4th June 1912 (received on the 8th June), says that the Cawnpore Technological Institute would do much more useful work if, instead of teaching too many subjects, it were to confine its attention to one or two important subjects like tanning or dyeing.

The editor suggests that a magazine dealing with recent inventions be issued from the institute.

SADDHARM PRACHARAK, 5th June 1912.

The place of education in the regeneration of India.

38. The *Saddharm Prachárak* (Kangri, Bijnor), of the 5th June 1912 (received on the 12th June), says that, as the goal of all the various activities of Indians, including social and political reforms, is the regeneration of the country, it is surprising that they have made so little progress towards the attainment of their object.

The editor points out that it is absolutely necessary in order that the leaders of the country may be successful in carrying out social and political reforms that they should be supported by the masses, and he remarks that they should therefore bestow all their attention and energy for the present upon the extension of education among the people, in order to awaken them to a consciousness of their miserable condition, and impress upon them the need for improving it.

In conclusion he says that if the education of the masses is neglected all attempts at the regeneration of the country are bound to prove abortive and unsuccessful.

SADDHARM PRACHARAK, 5th June 1912.

The place of moral instruction in education.

39. The *Saddharm Prachárak* (Kangri, Bijnor), of the 5th June 1912 (received on the 12th June), says that moral instruction should occupy the first place in any scheme of education, seeing that character is the most important factor in the success of life. The editor deplores that at present the ideal of education has become so degraded that even educated persons do not realize the importance of good moral character, and points out that this defect has now deprived the Indians of that keenness of intellect which they once possessed. He says that there is no education worth the name which does not include moral instruction and that the reason why Indians have so far made no substantial progress in spite of the large number of reformers is that the development of character has been neglected. He deprecates the tendency of present-day education to do everything for the sake of show, and he counsels the encouragement of that education which fits a man for unselfish service of his brethren.

MASHRIQ, 11th June 1912.

The raising of school fees.

40. The *Mashriq* (Gorakhpur), of the 11th June 1912, publishes a contributed article in which the writer takes exception to the raising of fees in government schools, the imposition of double fees on the students who fail in their annual examinations and the restriction of the number of students in every school class, and remarks that all these restrictions appear to have been devised to check higher education amongst Indians. He invites the attention of Government to the matter, and observes that much dissatisfaction prevails against the decision of the Department of Public Instruction about the raising of fees in government schools.

The editor says that the British Government never desired to prevent its subjects from acquiring higher education, and expresses regret that the action of some of its officers leads people to infer that Government itself is opposed to higher education. He complains that the Indian Fellows of the University do not discharge their duties properly, and that there is probably no non-official member on the syndicate who properly represents the people.

ZUL QARNAIN, 7th June 1912.

The raising of school fees.

41. The *Zul Qarnain* (Budaun), of the 7th June 1912 (received on the 10th June), takes exception to the raising of fees in government schools, and remarks that the lower and middle class people in the province will now find it very difficult to educate their sons. The editor says that he fails to understand the motive of Government in raising the school fees, when the leaders of the people in India and other countries are of opinion that a country cannot make any material progress unless the masses are given compulsory and free education.

He blames the Indian representatives on the committee appointed to consider the question of raising fees in government schools, for discouraging the education of the future generation.

42. The *Musáfir* (Agra), of the 7th June 1912 (received on the 12th June), says that the student community is seriously perturbed at the report that the Education Department has issued an order that school students who fail once will be required to pay double fees, and that those who fail twice will be liable to expulsion, and will not be eligible to appear again at the examination. MUSAFIR, 7th June 1912.

The new rules regarding school fees.

The editor expresses the opinion that these restrictions practically amount to a discouragement of education among the middle classes, and suggests that Government should have the orders withdrawn.

43. The *Educational Magazine* (Ghazipur), for the months of April and May 1912 (received on the 7th June), protests against the enhancement of fees in secondary schools, and says that the new rule laying down that failed students will be required to pay double fees will cause great hardship to poor students. EDUCATIONAL MAGAZINE, April and May 1912.

Increase of fees in secondary schools.

The editor expresses the opinion that Government should not place obstacles in the way of educational progress, and suggests that it should abolish the rule about the payment of double fees, and should instead require failed students to pay double or treble admission fees before they are permitted to continue their studies in their old class.

44. A correspondent, who signs himself "SHAUKAT HASAN NIZAMI FROM AMROHA, DISTRICT MORADABAD," contributes an article to *Al Bashir* (Etawah), of the 4th June 1912 (received on the 8th June), in which he suggests that some gentleman from the Punjab should be appointed as honorary secretary of the Muhammadan Anglo-Oriental College, Aligarh, and says that in view of the fact that the three preceding secretaries belonged to the United Provinces it is advisable that the next appointment should go to Punjab. He asks the national papers to support his suggestion and to nominate some capable man from the Punjab for the post. AL BASHIR, 4th June 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

45. *Al Khalil* (Bijnor), of the 8th June 1912 (received on the 12th June), takes exception to the remarks of the *Paisa Akhbar* (Lahore) that Nawab Mushtaq Husain's letter (vide Selections No. 22, paragraph 44), will be an obstacle to the realization of funds for the proposed Muslim University. The editor commends the Nawab's boldness in giving out his opinion fearlessly, and urges the members of the constitution committee to publish a translation of the constitution in Urdu and to invite public discussion on it. AL KHALIL, 8th June 1912.

The proposed Muslim University.

He takes exception to the fact that it is proposed to prescribe more difficult courses of study in the Muslim University than those prescribed in other existing universities in India. He asks that the chancellor of the proposed Muslim University should not have more power than what he exercises over the existing universities in the country, and observes that if this cannot be done the advisability of establishing the Muslim University is a matter of opinon.

He also urges that the power of affiliation should be granted to the Muslim University, and he asks the members of the constitution committee not to place too much authority in the hands of the teaching staff, as otherwise they are likely to act contrary to the wishes of the community.

46. The *Union Gazette* (Bareilly), of the 7th June 1912 (received on the 12th June), refers to an editorial note of the *Vakil* (Amritsar) that the Muhammadans will never accept a University which is opposed to their ideals, and of which the affairs are to be controlled mostly by non-Muslims, and expresses agreement with it. The editor remarks that the present constitution of the proposed Muslim University is detrimental to the interests of the Muhammadan community, and says that public opinion is opposed to it. UNION GAZETTE, 7th June 1912.

The proposed Muslim University.

He urges the members of the committee to make alterations in the constitution according to the popular desire, and observes that the Muslim University

should be a national institution, as otherwise Muhammadans will have no desire to establish a University.

QAISER-I-HIND, 6th June 1912,

The proposed Muslim University.

47. The *Qaiser-i-Hind* (Fyzabad), of the 6th June 1912 (received on the 10th June), refers to the article contributed by Nawab Mushtaq Husain on the subject of the proposed Muslim University constitution to the *Aligarh Institute Gazette* of the 22nd May 1912 (vide Selections No. 22, paragraph 44), and remarks that the way in which the affairs of the University are now being criticised will not only retard its progress but put obstacles in the way of collecting the amount required for the grant of a charter, with the result that it will become impossible to establish the University. He states that the opinion expressed in some quarters that the University will be residential and that it will not be given the power to affiliate other colleges, has given offence to Muhammadans, but he trusts that there is no foundation for this report. He goes on to say that the objections of Nawab Mushtaq Husain will be treated with due regard, and that proper consideration will be paid to public opinion, so that it is incorrect to say that the members of the University constitution committee are inspired by personal motives, and are opposed to the interests of the Muhammadan public. He expresses the hope that the final draft will be decided upon in accordance with the popular desire, and that in case any differences arise between Government and the constitution committee they will be settled gradually after the establishment of the University. He concludes with the remark that there is nothing in the present situation to justify any forebodings of disaster and failure for the University.

ALIGARH INSTITUTE GAZETTE, 5th June 1912.

The proposed Muslim University.

48. The Hon'ble Raja Sir Muhammad Ali Muhammad Khan Bahadur, K.C.I.E., of Mahmudabad, contributes an article to the *Aligarh Institute Gazette* of the 5th June 1912 (received on the 10th June), in which he says that, on being informed of Nawab Mushtaq Husain's inability, owing to his illness, to attend the meeting of the constitution committee to be held at Lucknow, he hastened to Aligarh to acquaint himself personally with the views of the Nawab about the constitution of the proposed University, and informally discussed with him, at the house of Nawab Muhammad Muzammil-ullah Khan, his criticisms of the constitution. The Hon'ble Raja promises to lay before the constitution committee at Lucknow the objections raised by the Nawab, and expresses the hope that the members of the committee will carefully consider them before submitting their proposals to Government for approval.

He promises to publish the constitution as soon as possible in order to invite public discussion on it, and observes that the constitution, which will be placed before Government, will be in perfect accord with the wishes of his community.

ALIGARH INSTITUTE GAZETTE, 5th June 1912.

The proposed Muslim University.

49. Nawab Mushtaq Husain contributes an article to the *Aligarh Institute Gazette* of the 5th June 1912 (received on the 10th June), in which he refers to the opinion expressed by some of the newspapers that his previous article on the constitution of the proposed Muslim University (vide Selections No. 22, paragraph 44), is calculated to cause despair among the Muhammadans as to the prospect of the grant of a charter for the proposed University, and that its inopportune publication will put obstacles in the way of the realization of subscriptions promised for the University. He says that if the Muhammadan public will carefully weigh the urgency of the situation which led him to write on the subject, and if it will realize that the task of framing the constitution and the regulations for the University has been entrusted to the hands of the most capable and reliable men available in the community, who are working strenuously in the interests of the community, it will be quite satisfied and come forward to subscribe more liberally to the University fund than it did in the past.

He states that the decision of the constitution committee which meets at Lucknow on the 2nd and 3rd June will not be final, and that, after it has considered the objections and suggestions, the present constitution and regulations will be amended accordingly, and published in order to invite discussion on it. He goes on to say that after the Muhammadan public has carefully studied and expressed its opinion on the constitution, the committee will meet again to consider the criticisms made by the public, and finally adopt the constitution which will be placed before Government.

He expresses gratitude to Raja Sir Muhammad Ali Muhammad Khan Bahadur for promoting the cause of the proposed Muslim University, and observes that the Muhammadan community requires only such leaders as the Hon'ble Raja.

He asks his co-religionists to pay their subscriptions, and urges them to entertain no doubts with regard to the grant of a charter for the Muslim University. He exhorts the Muhammadans not to lose heart and to continue in their efforts to realize funds for the establishment of the proposed Muslim University, and observes that they should never allow the idea that they will not be granted a University to enter into their mind.

50. The *Naiyar-i-Azam* (Moradabad), of the 5th June 1912, publishes a contributed article in which the writer says that in case the power to affiliate other colleges be not granted to the Muslim University, it will cause great disappointment to the Muhammadans and will greatly lessen the usefulness of the University by limiting its influence within the precints of Aligarh.. NAIYAR-I-AZAM, 5th June 1912.

The proposed Muslim University.

He denounces any proposal to drop the idea of establishing a University and to utilize the funds collected for a technological institution or for sending students to foreign countries.

He urges the Muhammadans to accept the charter of the University on any terms which Government may consider advisable, and to agitate for more rights and liberties afterwards.

51. *Al Bashir* (Etawah), of the 4th June 1912 (received on the 8th June), takes exception to the criticisms made of the proposed Muslim University constitution, seeing that it is not yet finally approved by the committee. AL BASHIR, 4th June 1912.

The proposed Muslim University.

The editor suggests the publication of the constitution, and urges that sufficient time should be given to the public to discuss on it. He says that the constitution committee should give its decision after it has been fully discussed by the public.

52. With regard to the question of affiliation to the Muslim University of other colleges besides the Muhammadan Anglo-Oriental College, Aligarh, the *Medina* (Bijnor), of the 1st June 1912 (received on the 8th June), says that it would cause very great dissatisfaction to the Muhammadans of India if Government decide to refuse the power of affiliation to the University. MEDINA, 1st June 1912.

The proposed Muslim University.

The editor states that Muhammadans are too poor to go to Aligarh from distant places to complete their education, and expresses the opinion that a University, with a limited sphere of influence confined to Aligarh alone, could be of no use to the seventy millions of Indian Muhammadans, and that it would be only a waste of public money to use the funds for such an institution.

53. The *Medina* (Bijnor), of the 1st June 1912 (received on the 8th June), describes the retirement of Nawab Mushtaq Husain from the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh, as a national calamity at such a critical period when the draft constitution of the Muslim University is to be considered and finally settled. The editor urges that the draft regulations should be circulated for public criticism before any final decision is arrived at, and says that, as the proposed regulations wholly deprive Muhammadans of the liberties which they enjoy in controlling the affairs of the Aligarh college, the members of the constitution committee would be betraying the trust reposed in them by their community if they passed the regulations in their present form. MEDINA, 1st June 1912.

The proposed Muslim University.

54. The *Bharat Dharm Neta* (Benares), of the 30th May 1912 (received on the 10th June), publishes a letter contributed by Mahant Lachhman Das, in which he appeals to all *sadhus* and heads of temples to take their due share in the establishment of the proposed Hindu University, and to contribute liberally towards its funds. He also urges that those who have already promised donations should not wait for any demand being made for payment, but should send their money to the bank empowered to receive it. BHARAT DHARM NETA, 30th May 1912.

The proposed Hindu University.

MASHRIQ, 11th June 1912.

55. The *Mashriq* (Gorakhpur), of the 11th June 1912, refers to the opinions expressed by the *Observer* (Lahore) and the *Dawn Magazine* (Calcutta) about the proposed Muslim University, and remarks that the members of the constitution committee were wrong in imposing unnecessary and undesirable conditions on the proposed Muslim University. With regard to the question of affiliation to the proposed Muslim University of other colleges besides the Muhammadan Anglo-Oriental College, Aligarh, the editor says that there seems to be no reason why Government should refuse the right of affiliation to the University, if the sympathizers of both the Hindu and Muslim universities were to make joint representation to Government for the grant of the right.

The proposed Muslim and Hindu universities.

He says that if the right of affiliation be denied to the Muslim and Hindu universities their status will be only that of residential colleges, and suggests that Government should not interfere in the independent working of the universities until it observes any defect in their working.

He lays stress on the imparting of religious instruction to the students in the Hindu and Muslim universities, and remarks that unless the students are given religious instruction there can be no hope of making them loyal to their Government and well-wishers of mankind.

EDUCATIONAL MAGAZINE, April and May 1912.

56. The *Educational Magazine* (Ghazipur), for the months of April and May 1912 (received on the 7th June), publishes a contributed article in which the writer contends that, in view of the fact that there are a sufficient number of religious schools in India, and that the state universities are sufficient for those who study with the object of securing government service, there is no need for establishing the proposed Hindu and Muhammadan universities. The editor suggests that the funds already collected for the proposed universities should be utilized for sending students to England to compete for the Civil Service examination and to acquire technical and industrial education.

The proposed Muslim and Hindu universities.

LEADER, 5th June 1912.

57. The *Leader* (Allahabad), of the 5th June 1912, publishes a contributed article in which the writer expresses regret at the persistent and unreasonable opposition of the *Amrita Bazar Patrika* (Calcutta), to the Dacca University scheme, and ridicules the objections made against the University in a recent article of that paper. He ridicules the argument of the *Patrika* that it was more necessary to employ funds in the improvement of sanitation than in the establishment of a University, and says that the argument of the *Patrika* about the illiteracy of the people of East Bengal and the want of enlightened public opinion in Dacca proves the urgent necessity of providing educational facilities in East Bengal and of creating suitable surroundings and congenial circumstances for the growth of enlightened public opinion in Dacca.

The proposed Dacca University.

He expresses the opinion that the opposition of the *Patrika* to the proposed University is chiefly animated by the fear that in the distribution of government appointments preference will be given to the alumni of the residential University over those of the Calcutta University.

ALIGARH INSTITUTE GAZETTE, 5th June 1912.

58. The *Aligarh Institute Gazette* of the 5th June 1912 (received on the 10th June), refers to the appointment of a committee to discuss and prepare a scheme for the proposed Dacca University, and remarks that sufficient consideration has not been shown for the interests of the Muhammadan community in forming the committee. The editor says that the number of Muhammadan members on the committee is very small, and that their interests are sure to suffer, seeing that the Hindu members who are opposed to the Dacca University scheme, will do everything to damage the interests of the Muhammadans.

The proposed Dacca University.

He expresses regret that Government should be against the affiliation to the Dacca University of other colleges besides the local colleges, and remarks that the Muhammadans of Eastern Bengal will derive no benefit from the University if its sphere of influence is restricted only to the local colleges.

He lays stress on the opening of residential colleges in different parts of the province, in order that the students may not be put to unnecessary expense in going to Dacca for their education.

He says that what the Muhammadans of Eastern Bengal chiefly need is inexpensive hostels, free education and scholarships, and that if these facilities be not placed within their reach the Dacca University, instead of being beneficial to them, will actually prove injurious. He goes on to say that if Government cannot modify its decision in the matter of the affiliation to the Dacca University and so make the University beneficial to the Muhammadans, it should not ask them to contribute to the maintenance of the University.

59. The *Mashriq* (Gorakhpur), of the 4th June 1912 (received on the 8th June), contends that the statement of the Hon'ble Mr. Montagu that the Muhammadans of Eastern Bengal and other parts of India do not belong to a homogeneous nationality is not correct, and observes that the unifying influence of Islam extends to all nationalities that come within its fold.

MASHRIQ, 4th June 1912.

The education of the Muhammadans of Eastern Bengal.

The editor complains that the Hindus, who profess to be patriots, are trying to raise the depressed classes, but they do not interest themselves in the education of the Muhammadans of Eastern Bengal. He expresses regret at the Hindu opposition to the Dacca University, and asserts that it is actuated by selfishness. He emphasizes the need for more leaders like the Nawab of Dacca, and says that, if the views of the Bengali Hindus be allowed to prevail in the Dacca University committee, the proposed University will become only residential and of no special advantage to the Muhammadans.

60. The *Advocate* (Lucknow), of the 6th June 1912, expresses dissatisfaction at the refusal of the Government of India to provide funds for a professorship of Indian history and antiquities for the Calcutta University. The editor expresses regret that, in spite of the definite assurance given by Sir James DuBoulay, the Government of India has refused to grant funds, and he complains of the attitude of Government in the matter, in view of the fact that it was the declared intention of Government to encourage antiquarian studies, and that competent orientalists have asserted that Calcutta is the only centre in India which offers facilities for research in Indian history and antiquities. He insists that, in view of the vast fields of research as yet unexplored, facilities for such studies should be provided not only at Delhi but at other places also.

ADVOCATE, 6th June 1912.

The Government of India and the Calcutta University.

He says that the contention of the Calcutta University that the M.A. candidates should have teaching in Indian history imparted by a professor trained in critical methods is a very reasonable one, and he remarks that these candidates, who formed nearly one-fourth of the total number of M.A. candidates, could never be expected to proceed to Delhi for studying at the Delhi Central Research Institute. He expresses gratification that the Calcutta University has decided to establish the proposed chair for history out of its own funds, and expresses the hope that its laudable example will be followed by sister universities in India.

61. The *Advocate* (Lucknow), of the 6th June 1912, expresses satisfaction that the grant made by the United Provinces Government towards the better equipment of schools in furniture and libraries has proved an incentive to many schools, and that funds are now being raised towards improving the existing conditions of primary education. The editor expresses the hope that in the distribution of funds the United Provinces government will pay due regard to the question of opening new primary schools in order to increase the number of primary schools and the number of boys receiving primary education. He suggests that the growing tendency to separate the primary classes from the high schools will not further the cause of primary education, and expresses the hope that with ample funds at his disposal earmarked for the improvement and promotion of primary education, the Director of Public Instruction will be able to check this tendency.

ADVOCATE, 6th June 1912.

The Government of India educational grant.

With regard to the objection that a head master cannot control a school containing 500 or 600 boys, he suggests that if the head master be relieved of a part of his work by an assistant master, he will be better able to supervise the primary classes. He expresses appreciation of the action of the Education Department in increasing the salaries of teachers of lower classes, and urges that it should not remove the lower classes from the influence of head masters of high schools. He

goes on to say that the accommodation difficulty can be solved by putting up unpretentious buildings in the same compound with the main buildings. He states that there are a class of people who are not satisfied with the instruction imparted in *pathshalas, maktabs* or vernacular schools, and who desire their children to receive primary education in government or aided high schools, and he urges that, in order to satisfy the needs of this class, Government should refrain from separating the primary or lower classes from high schools. He expresses approval of the policy of spending the major portion of the educational grant in strengthening those classes where the character of the boys is first formed.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

GARHWAL SAMACHAR, May 1912.

The forest settlement in Garhwal.

62. The *Garhwal Samáchár* (Dugadda, Garhwal), for May 1912 (received on the 10th June), says that the forest settlement undertaken by Government in Garhwal is viewed with suspicion by the villagers, and that they are under the impression that Government wants to take possession of forests by this method, and that in future they will have to pay taxes for grazing their cattle and taking wood or other produce from them. The editor assures them that their suspicions are unfounded and that Government has only undertaken the settlement in their interests so as to prevent the indiscriminate destruction of the forests.

He says that Government is showing great generosity in recognizing existing rights, and asks the villagers to establish their rights now with great care, seeing that, after the settlement is completed, any complaints will be too late. He remarks that as the bulk of the villagers are ignorant and illiterate the settlement officer himself should be very scrupulous in registering their rights, and should see that the villagers do not neglect to have their full rights registered under any misapprehension.

LEADER, 12th June 1912.

Disposal of orphans in Benares.

63. The *Leader* (Allahabad), of the 12th June 1912, publishes a letter by Mahadeo Prasad, Secretary of the Benares *Arya Samaj*, in which he refers to the refusal of the District Magistrate of Benares to grant an application made by him on the 31st May asking for the custody of a Hindu orphan girl, who had been made over to some missionary society. The writer contends that the magistrate was not justified in refusing the application, on the ground that information had been sent to the president of the *samaj* who was absent from the station. He says that the secretary or some other official of the *samaj* should have been served with the notice, and suggests that a question should be put in the council in order to ascertain the views of Government on the subject.

Commenting on the above, the editor contends that the information given to the president of the Benares *Arya Samaj*, who was absent from the station, was not sufficient, and asserts that before handing over the Hindu girl to the missionaries the District Magistrate should have satisfied himself that information was actually given and that no claim was made after the information. He says that even if the magistrate was under the impression that the *Arya Samaj* would not move in the matter, he should have informed the authorities of a Hindu orphanage said to be situated at Lachhmi Kund, and refers to the principle laid down in the report of the Indian Famine Commission of 1901, according to which orphans professing a particular religion should, as far as possible, be made over to persons belonging to that religion. He expresses the hope that the District Magistrate of Benares will take necessary steps to hand over the Hindu orphan girl to her co-religionists.

LEADER, 11th June 1912.

Lancashire and Indian cotton.

64. The *Leader* (Allahabad), of the 11th June 1912, says that as the demand for raw cotton has been increasing in Europe and America the cotton manufacturers of Lancashire have become fully alive to the disadvantages of dependence on foreign countries for their supply of raw cotton, and have come to realize the dangers of foreign speculation in cotton. The editor states that to remedy this state of dependence on foreign countries for the supply of raw cotton and in order to free Lancashire from the influences of foreign speculation, the British Cotton-growing Association has been casting about the whole length and breadth of the vast dominions

beyond the seas under the British flag for suitable tracts for the production of raw cotton.

He notes that the Lancashire merchant has now turned his attention to India and is willing to enrich Indian agriculturists with some of the money which is at present passing into the hands of the American speculators. He criticises in the following terms the proposal of the Secretary of the International Federation of Master Cotton Spinners and Manufacturers' Associations that the new land in India to be shortly brought under irrigation "should only be leased to tenants who are willing to cultivate a certain portion of it with cotton in accordance with the directions of the Agricultural Department" :—

"As has been truly remarked by an English contemporary, the proposal of Mr. Schmidt is 'a one-sided proposal.' Why this insistence on the tenancy of the new land to be opened up by irrigation being conditioned by any such term as suggested by Mr. Arno Schmidt? Why this interference with the liberty of Indian cultivator to grow any crop he chooses to grow? What interest has an Indian agriculturist got in maintaining the unquestioned supremacy of Lancashire as the foremost cotton-manufacturing country? The irrigation schemes of the Government of India are financed from capital loans raised by the Government of India; and out of the taxes paid by the Indian people is paid the interest on these loans. If so, should the Indian tax-payer pay taxes so that Lancashire should reap large profits? And perhaps Mr. Arno Schmidt, while framing his proposal, did not care to pause and consider the political effect of the suggested Lancashire tenancy.

It will bring home to every agriculturist in the land as nothing else can do, the subserviency of the Government of India to the overruling interests of Lancashire. We have had on many occasions to feel that our legitimate interests were being sacrificed at the dictate and for the benefit of Lancashire. But this institution of the Lancashire tenancy, if carried out, will utterly discredit the prestige of the Government in the eyes of the people. If the cultivation of the long staple cotton is more remunerative, then the cultivator will go in for it, and there will be no necessity for the employment of compulsion to make him do so. But if it is not relatively as much paying as the cultivation of other agricultural produce, why should he suffer for the sake of the Lancashire manufacturers? Truly has this proposal been characterized by the *Statist* as one 'for saddling India with a cost which is to inure to the benefit of the European manufacturer.'"

65. The *Mashriq* (Gorakhpur), of the 11th June 1912, says that Government is not right in complaining that the circulation of the *Government Gazette* in Urdu does not increase, and remarks that Government itself does not adopt means to make it popular and increase its circulation. The editor suggests, in order to make the *Urdu Gazette* more attractive, that the English and Urdu versions be published simultaneously, that the Urdu version should contain all that is published in the English gazette, and should also contain foreign and Indian news of the week, that it should contain articles on agricultural and industrial subjects, that it should give the full proceedings of the Legislative Councils, that it should contain extracts from the *Police Gazette*, that it should be issued to all the members of the district and municipal boards, honorary magistrates, honorary munsifs, honorary assistant collectors, honorary assistant commissioners and title-holders, and that the annual subscription of the gazette should not be more than Rs. 3.

MASHRIQ, 11th June 1912.

The publication of the *Government Gazette* in Urdu.

He invites the attention of the Government of Sir John Hewett to the suggestions, and remarks that it is a mistake to think that the province does not require the publication of a gazette in Urdu.

66. The *Mashriq* (Gorakhpur), of the 11th June 1912, condemns the system of realizing income tax from prostitutes, and states that its collection from them leads people to infer that Government does not care for the morality of its subjects but only concerns itself with collection of revenue.

MASHRIQ, 11th June 1912.

Income tax and the prostitutes.

He refers to the immoral life led by the prostitutes, and remarks that it is the duty of Government to prevent prostitution, and that the imposition of income tax on the prostitutes implies the legalization of their profession.

RAHBAR, 7th June 1912.

Distress among cattle in Kathiawar.

67. A correspondent, who signs himself "UMRAO SINGH AGARWAL, ROHTAK," contributes an article to the *Rahbar* (Moradabad), of the 7th June 1912 (received on the 13th June), in which he commends the generosity of the late Lala Sruti Mal of Agra in making a gift of Rs. 5,000 for the relief of distress among cattle in Kathiawar, and urges the Hindu leaders to further the movement for the protection of cows. The writer demonstrates by means of quotations from the Hindu scriptures that it is the most important duty of the Hindus to save cows from destruction, and he asks them to arrange for the supply of fodder for the starving cattle in Kathiawar.

RAHBAR, 7th June 1912.

Offences by sepoys of the native Army.

68. The *Rahbar* (Moradabad), of the 7th June 1912 (received on the 13th June), referring to the conviction of some sepoys of the native Army to various terms of imprisonment at Bareilly and Ambala, for dakaiti and rioting respectively, complains that such cases of serious offences by sepoys are becoming frequent, and urges that Government should stop the growth of this dangerous spirit of lawlessness among them by inflicting severe punishment on the offenders.

HINDUSTANI, 7th June 1912.

Casual leave and holidays.

69. A correspondent, who signs himself "ABDUL ATHAR FROM MEJA, ALLAHABAD," contributes an article to the *Hindustani* (Lucknow), of the 7th June 1912, in which he complains that when casual leave is granted to a government servant in continuation of some holidays, the holidays are also counted in casual leave.

He invites the attention of the Hon'ble Members of the Provincial Council to the matter, and expresses the hope that in future holidays will not be counted in casual leave.

SADDHARM PRACHARAK, 5th June 1912.

The elevation of the depressed classes.

70. The *Saddharm Prachárak* (Kangri, Bijnor), of the 5th June 1912 (received on the 12th June), deplores the degraded condition of the depressed classes, and remarks that the social disabilities imposed upon them are a blot on Indian civilization. The editor observes that if the higher castes do not arouse themselves in time and improve the condition of the depressed classes, the Muhammadans and Christians will weaken their society by making converts from among them.

SADDHARM PRACHARAK, 5th June 1912.

Preventive measures against malaria.

71. The *Saddharm Prachárak* (Kangri, Bijnor), of the 5th June 1912 (received on the 12th June), suggests the desirability of Local Governments and public bodies taking precautionary measures against malaria, before it actually breaks out in the country. The editor also urges that steps should be taken to instruct the masses in the elements of sanitation.

AL BASHIR, 4th June 1912.

The *amins* in the Irrigation Department.

72. *Al Bashir* (Etawah), of the 4th June 1912 (received on the 8th June), publishes a contributed article in which the writer complains of the hard work which the *amins* in the Irrigation Department are required to do and of the poor salary they get. He says that their pay is altogether insufficient to enable them to live decently or to maintain their position, and he asks the Hon'ble Members of the local Legislative Council to kindly exert themselves in the interests of the *amins*.

V.—LEGISLATION.

COSMOPOLITAN, 2nd June 1912.

The Punjab Land Alienation Act.

73. The *Cosmopolitan* (Dehra Dun), of the 2nd June 1912 (received on the 8th June), expresses surprise at the admiration of the *Pioneer* (Allahabad) for the Punjab Land Alienation Act, and remarks that even after twelve years of the passing of the Act the sense of injustice among the classes adversely affected by it is as keen as it was when the law was first passed. The editor points out that though the village bankers and other monied people are effectively prevented from acquiring land, the well-to-do agriculturists are forming syndicates to carry on money-lending business, and are buying up the holdings of poorer agriculturists, who are their debtors, and that they are proving themselves more rapacious and inexorable than the old class of hereditary bankers.

He goes on to say that, though the measure may be useful for a simple peasantry like that in the Santhal tracts in Bengal, it is uncalled for in the case of the wide-awake peasantry of the Punjab. He states that the *sahukar* would gladly

charge a moderate interest if he received some sort of guarantee that his money was safe, and suggests that Government should devise means to secure this guarantee for the money-lender.

74. The *Saddharm Prachárak* (Kangri, Bijnor), of the 5th June 1912 (received on the 12th June), refers again to the proposed bill for the protection of women and minor girls, and says that there is no part of India where women are not subjected to all sorts of oppression. The editor quotes extensively from an article by Dr. H. Mann of Poona recently contributed to the *Times of India* (Bombay) to show how minor girls are sold in the Bombay presidency in order to be brought up to a life of immorality, and he expresses the hope that the educated public of that presidency will accord its full support to the proposed measure.

SADDHARM PRACHARAK, 5th June 1912.

The proposed legislation for the protection of women and minor girls.

VI.—Railway.

75. The *Leader* (Allahabad), of the 6th June 1912, publishes a contributed article in which the writer complains of the inconveniences suffered by third class passengers on railways and says that on the 12th May he remarked the difficulty which an old man had in obtaining a ticket for Lucknow at the third class booking office at Prayag.

LEADER, 6th June 1912.

The Oudh and Rohilkhand Railway.

He says that the practice of issuing tickets only a short time before the arrival of a train, instead of an hour before, as required by the rules, presents opportunities for corrupt practices, in that passengers do not get sufficient time to see that they receive the correct change, and he urges that the authorities should remove the grievances of the poor, illiterate and helpless third class passengers.

76. Referring to the serious railway collision between a goods train and a passenger train at Miranpur-Katra, a few miles from Shahjahanpur, the *Advocate* (Lucknow), of the 13th June 1912, complains that no full report announcing the cause of the accident has as yet been published by the railway authorities.

ADVOCATE, 13th June 1912.

Railway accident at Miranpur-Katra.

The editor remarks that it will be interesting to learn how the "line clear" from each side was given to the two trains. He suggests that the relief party from Shahjahanpur did not reach the spot as early as it might have, and that but for the timely aid of forty Indian sepoys who were travelling by that train, many passengers would have died of suffocation under the overturned carriages.

77. The *Leader* (Allahabad), of the 12th June 1912, publishes a contributed article in which the writer complains of the overcrowding of passengers in third class compartments, the insufficiency of the water supply at railway stations, and the absence of intermediate class carriages on the Great Indian Peninsula Railway, including the Indian Midland section, and asks the Railway Board to redress these grievances.

LEADER, 12th June 1912.

The Great Indian Peninsula Railway.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

78. The *Leader* (Allahabad), of the 7th June 1912, has the following:—

LEADER, 7th June 1912.

Mrs. Besant and Theosophy.

"We have had now and then on many recent occasions to attack Mrs. Besant on the new cult she was developing, and in fairness we feel bound to quote below what she has to say about her own views in the matter and the relation of the said cult to the general body of the Theosophical Society. In the latest number of the *Theosophist* she writes as follows:—

'A few members of the society are striving with might and main to persuade the public that I am trying to impose my own views on the society, and to narrow its broad basis. In vain do I urge on members, time after time, the duty of perfect tolerance and mutual respect; in vain do I proclaim in the official gatherings of the society the perfect liberty of opinion which exists therein, and the fact that nothing is required for membership save acceptance of human brotherhood; in vain do I print in my own journals views at variance with mine. Unless I consent to be colourless, to express no opinions, to be in fact a King Log, and renounce all activity, these members will declare that I want to force my personal opinions on the society. If they were logical, they would see that to teach reincarnation and

karma is quite as sectarian as to preach the coming of a World-Teacher, but they happen to agree with the one and not with the other—a personal, not a logical reason for objection. My vigorous teaching of reincarnation and *karma* does not compromise the neutrality of the society, and I ever declare that no member is bound to accept these, because he is a member; nor does my teaching of the coming of a World-Teacher 'compromise the neutrality of the society,' for I not only declare that no member is bound to accept this, but have even helped to establish a special order *outside the Theosophical Society*, for the spreading of this idea. All my life have I worked for freedom of thought and speech for others, and have taken it for myself, and I am too old to surrender my own freedom at the dictation of a few members of the Theosophical Society. That they are disturbed by it merely shows that they are not willing to allow to others the freedom they claim for themselves and which they use quite freely to attack me, knowing that in this they in no way imperil their membership, and that I am the first to defend their freedom of thought and expression. I may, now and then, wish that they were a little less personal, and would maintain their own views without attacking mine. But, after all, they have a right to be as personal as they please, and they serve a very useful function; for they prove by their presence in the society and by the free expression of their dislike for my views, the perfect liberty of opinion that exists among us. For this I feel grateful to them, and the more harshly they treat me, the more obvious does it become that they are free."

THEOSOPHY IN INDIA, May and June 1912.

79. The *Theosophy in India* (Benares), for May and June 1912 (received on the 12th June), contains an article entitled "A plea for tolerance to the Order of the Star in the East" by Sir Subramania Iyer, formerly vice-president and now one of the members of the General Council of the Theosophical Society, in which the writer maintains that Mrs. Besant is not infringing her duty as a president nor jeopardizing the interests of the Theosophical Society. He takes the line that Mrs. Besant has asserted that she is in actual personal contact with the coming World-Teacher, and that she is among the agents selected by Him to prepare the way for His coming. He says that, unless members of the Theosophical Society think she is a victim to hallucination or an impostor, they must accept her right to found the Order. He does not consider it is inconsistent for her to be connected with the Order and to be president of the Theosophical Society at the same time.

Theosophy and the Order of the Star in the East.

He asserts that Madame Blavatsky pointed out that the functions of the *Bodhi-Sattva* involved periodical appearances as a World-Teacher, though she did not say when the next appearance would be, and he thinks that the president was quite right to put her information before the public.

He says that the next presidential election will show how the society regards Mrs. Besant's conduct.

He closes his note with an expression of admiration for the contents of the booklet entitled "*At the feet of the Master*" by Alcyone which, he says, are "simple yet vital teachings of the silver-tongued *Maharishi*, who will, as *Bodhi-Sattva*, combine in himself all the qualities of the Lord of Wisdom and of the Lord of Love."

The article is followed by a criticism by the editor, Babu Bhagwan Das, in which he commences by deprecating the form of the article by Sir Subramania as being that of the *argumentum ad misericordiam*. He says that there is no ground for the advocates of the Order of the Star of the East to plead that the Theosophical Society is intolerant. He says that Sir Subramania claims for Mrs. Besant what she disclaims for herself—infallibility as a teacher—and he points out many of her "blunders." He denies the right of Mrs. Besant as president of the Theosophical Society "not merely to think but to act," and he refers to the way in which the Theosophical Society in Europe is split up into factions and parties owing to propaganda by would-be theosophical leaders.

Referring to Sir Subramania's argument that outsiders cannot decide whether the youth Alcyone, who is the head of the Order, is going to be the Messiah, the editor remarks as follows:—

"These sentences of Sir Subramania's have of themselves fallen into the shape of the true old theologian's and revelation-defender's arguments and indicate *the difficulty* in the present situation. A World-Teacher is needed sorely. Therefore He will come. And by taking a disciple's body. Some forty years hence; or

fifteen; or only ten as the world's need is great. This one is the most likely. Therefore this *is* the one. The World-Teacher's influence is already upon it. What can outsiders know? They have only to believe and follow. Let us all begin *worshipping* it at once. No others are any good. Such is the course of ordinary human thought.'

I assure Sir Subramania that there is absolutely no thought in my mind of any such unkindliness or ungentleness to the dear good lad, Alcyone J. Krishnamurti, such as he seems to suspect. I shall be only too happy to follow him or any one else, if he can only *prove himself* worthy. But till then, I maintain, it is *not* they who have been advising Mrs. Besant urgently and repeatedly for a year and a half, to keep him more in the background, but they who have been probably thrusting him forward before a justly, critical and questioning public, and placing upon his young shoulders a very very much heavier burden than he can yet bear, that are really guilty of unkindliness and ungentleness to him. For them to write, as Sir Subramania does, reminds one of the old nursery rhyme: 'Cry, baby, cry, Poke your finger in your eye, And then say that it is I.'

Sir Subramania, taking his stand on the impregnable and all-commanding *petitio principii* that Mr. Krishnamurti *is* the vehicle of a Maharshi, tries to divert attention to a comparison—which is not at all in point—of the merits of various books. The point is this instead. Even if the preface to '*At the feet of the Master*" be quite correct (—and be it remembered that Mrs. Besant has written it on the basis of information given to her by Mr. Leadbeater, for the writing, &c., of the book did not take place in her presence, and I understand, various Adyar accounts of genesis differ—), is it sufficient reason for all that more or less public homage which has been paid sedulously to the scribe, as Sir Subramania calls him, by certain groups of our members?"

THEOSOPHY IN INDIA, May and June 1912.

The Order of the Star in the East.

80. The *Theosophy in India* (Benares), for May and June 1912 (received on the 12th June), contains an article entitled "The views of an old theosophist" by Brother J. N. Unwalla, ex-principal of the Bhavnagar College, who has been one of the councillors of the Indian section of the Theosophical Society for many years.

In it the writer commences by giving an account of his thirty-one years of service as a theosophist, after which he announces that he belongs to the Order of the Star in the East just as much as he belongs to other activities of the Theosophical Society.

He refers to the meeting of the Theosophical Society held on the 28th December 1911, at which it was said that extraordinary phenomena were witnessed (such as a kind of oriflamme on the head of J. K.), and says that he neither saw nor felt anything unusual and that apparently no one else besides Mrs. Besant saw it.

He urges the need for "suspending judgment" whenever in doubt as to whether Mrs. Annie Besant is right or not. He concedes that she is not infallible, but suggests that probably things will turn out all right, and that the interests of the Theosophical Society will be best served by her continuance at the helm.

THEOSOPHY IN INDIA, May and June 1912.

The Order of the Star in the East.

81. The *Theosophy in India* (Benares), for May and June 1912 (received on the 12th June), contains a short letter from Mrs. Besant, prefacing a letter written by Mrs. Charles to the *Vahan* (London) of February 1912, protesting against the action of Mrs. Besant in referring to the Theosophical Society as being the herald of the coming Teacher and against the introduction of the Order of the Star in the East under the auspices of the Theosophical Society. After the letter is published Mrs. Besant's reply in the *Vahan* of March to Mrs. Charles's letter, in which Mrs. Besant said that she was as much entitled as a member of the Theosophical Society to hold the views which she did as Mrs. Charles was.

Mrs. Besant reminds members of the Theosophical Society that Madame Blavatsky predicted the coming of the next Great Teacher half a century later than she (Mrs. Besant) does, and she quotes from Madame Blavatsky's *Key to Theosophy* in support of her statement. She asserts that she is merely adopting the views of one of the founders of the Theosophical Society.

THEOSOPHY IN INDIA, May and June 1912.

The Order of the Star in the East.

82. The *Theosophy in India* (Benares), for May and June 1912 (received on the 12th June), publishes four letters discussing the article by Babu Bhagwan Das in the *Theosophy in India* for March and April (vide Selections No. 10, paragraph 58).

The first of them is a letter by B. P. Wadia from Adyar in which he vehemently defends Mrs. Besant and the Order of the Star in the East. He says that he is a member of the latter, and that he looks upon Mrs. Besant as his teacher and guide. In this connection he writes as follows :—

"I have followed the behest of that Self within me, exactly as my brother Bhagwan Das follows the dictates of his inner divinity in writing these articles, and as a result Alcyone to me is not 'as yet all unproven lad' but one, who, albeit young in body, is carrying a certain spirituality wherever he goes; to me C. W. Leadbeater is not a turn-coat writing one thing in *The Attitude of the Enquirer* (Adyar Pamphlet No. 2) and another in *The Adyar Album*, but a mighty spiritual factor steadily and constantly ennobling and enriching my existence, in whose purity of life and nobility of nature I have seen the Light of Divinity, to me A. B. is not only 'a mother or an elder sister' but a torch-bearer of Light supernal, a Light to catch a glimpse of which is to set ablaze the faintly flickering light within the ordinary human hearts and minds—those of Bhagwan Das and a thousand others as mine own. I have seen that Light. It has led me on and I mean to follow It—my own Divine Self helping me—till perfection is gained and finally reached."

The next two letters are by Cheda Lal of Benares and Jehangir Sorabji of Versova expressing agreement with Babu Bhagwan Das, and urging the purging of the Theosophical Society from the mischievous influence of this person-cult.

The fourth letter is by one Panda Baijnath, a member of the council of the Indian section of the Theosophical Society, who defends Mrs. Besant's action, and questions, the correctness of Babu Bhagwan Das's writing the article when he was general secretary of the Theosophical Society.

THEOSOPHY IN INDIA, May and June 1912.

The impartial attitude of the Theosophical Society.

83. The *Theosophy in India* (Benares), for May and June 1912 (received on the 12th June), has an article entitled "The impartial attitude of the Theosophical Society" by Babu Bhagwan Das, in which he again refers to the connection between the Order of the Star in the East and the Theosophical Society, and appeals to the president of the society (Mrs. Besant) to make the separation between the two societies and beliefs a little clearer.

He asserts that Mrs. Besant, by virtue of her office as president, has not the same liberty of thought and action as a private member.

He reminds her of what she wrote in the *Theosophy in India* for December last about the wearing of the little silver star, and says that it was a cause of offence to many of the old members of the Theosophical Society, who have regarded the Theosophical Society badge as meaning more to them. As evidence of the harm that the Order of the Star in the East is doing to the parent society he notes that one of the travelling lecturers of the Theosophical Society in a week's work secured fifty members for the Order of the Star in the East while he got none for the Theosophical Society.

He objects to the Theosophical Society being influenced by a person-cult which encourages feelings regarding the adorability of a particular living person, and permits of portraits of that person being made an object of worship at theosophical meetings.

He ends by praying the president to keep such cults out of all theosophical lodges.

LEADER, 7th June 1912.

State-aided Christianity.

84. The *Leader* (Allahabad), of the 7th June 1912, refers to Mr. Balfour's speech during the debate on the Welsh Disestablishment Bill in the House of Commons, and says that Mr. Balfour is quite right in holding that it is necessary to conserve the Anglican church in England, which is steering midway between the extreme logicality of the Church of Rome, which is unacceptable to Englishmen and the extreme modernism of the present day, and which is keeping a large body of religious people within the fold of a wisely latitudinarian church.

The editor contends that it is not necessary to maintain the established church out of funds contributed by people belonging to other denominations, and urges that the established church should be supported out of funds voluntarily contributed by those to whose spiritual needs it ministers.

85. The *Saddharm Prachárak* (Kangri, Bijnor), of the 5th June 1912 (received on the 12th June), calls attention to the activities of Muhammadan maulvis and Christian missionaries among the *Namasudras* of Eastern Bengal, and urges that the Arya Samajists also should go there to propagate the *Vedic* religion. The editor says that these *Namasudras* are not becoming converts to Islam and Christianity for the sake of bread, but because they are ill-treated by their high caste brethren. He remarks that those Arya Samajists who will protect them by preaching the *Vedic* faith in their midst will render a singal service to the cause of their community.

The *Namasudras* and the *Arya Samaj*.

SADDHARM PRACHARAK, 5th June 1912.

86. The *Mashriq* (Gorakhpur), of the 11th June 1912, takes strong exception to the publication of two imaginary pictures of the Prophet Muhammad in the third volume of the *International Library Literature* at pages 1218 and 1228 by the Edward Lloyd Company, London. The editor characterizes the picture as offensive to Islam, and expresses surprise that no protest has yet been made by Muhammadans with a view to secure the discontinuation of the publication of the pictures. He deplores that Muhammadans have lost all love and respect for their Prophet and their religion, and he urges them to send a memorial to the British Government stating that their religious feelings have been deeply wounded at the publication of the pictures of the Prophet and asking for the redress of their grievance.

MASHRIQ, 11th June 1912.

International Library Literature and the picture of the Prophet Muhammad.

87. The *Medina* (Bijnor), of the 8th June 1912 (received on the 14th June), complains of the severity of the new regulations regarding Indian pilgrims proceeding to Mecca and Medina embodied in the government resolution of the 24th April 1912. The editor says that in spite of all precautions plague has not yet disappeared, and he appeals to Government to secure full freedom to Muhammadans in the performance of their religious duties. He suggests that Government should withdraw the restrictions, and should ask the Turkish Government to make better arrangements for the comfort and safety of Indian pilgrims.

MEDINA, 8th June 1912.

The new regulations for pilgrims to Mecca.

88. *Al Bashir* (Etawah), of the 4th June 1912 (received on the 8th June), refers to the deputation of Muhammadans which recently waited on the Deputy Commissioner of Lahore to prevent the discharge of fireworks on the occasion of the *Shab-i-barat* and says that the object was to prevent extravagant expenditure by poor Muhammadans. He remarks that the principle is all wrong of making application to Government to interfere in their social customs.

AL BASHIR, 4th June 1912.

Fireworks on the occasion of the *Shab-i-barat* festival.

The editor, moreover, objects to any interference with the custom of the Muhammadans of displaying fireworks on the occasion of the *Shab-i-barat*, and says that their conduct in the matter suggests effiminacy.

89. *Al Bashir* (Etawah), of the 4th June 1912 (received on the 8th June), refers to the alleged conversion of a Muhammadan girl to Christianity by a missionary lady doctor at Benares, and advises the Muhammadans to refrain from sending their children to mission schools or hospitals.

AL BASHIR, 4th June 1912.

The conversion of a Muhammadan girl to Christianity at Benares.

The editor says that it is unwise to blame the missionaries who spend such a large amount of money and suffer so much discomfort and inconvenience in the propagation of their religion, when Indian parents themselves foolishly send their children to mission hospitals for treatment, in order to avoid a little expenditure, and thus expose them to the influence and temptations of missionaries.

90. The *Bharat Dharma Neta* (Benares), of the 30th May 1912 (received on the 10th June), says that the so-called reformers have no influence with their fellow-countrymen, and that their activities are only calculated to cause unrest in society. The editor remarks that the leaders of the *Brahmo Samaj* and the *Arya Samaj* can never reform Hindu society, and he urges that Government should therefore never accept their proposals for legislation with regard to social matters, unless they are supported by the entire Hindu community.

BHARAT DHARM NETA, 30th May 1912.

Social reforms.

MEDINA, 22nd May 1912.

The cow-protection movement.

91. The *Medina* (Bijnor), of the 22nd May 1912 (received on the 8th June), reproduces an article contributed to the *Vakil* (Amritsar), of the 1st May 1912, by "A HINDU DHARM VIR OF MEERUT," in which the writer attempted to prove that the Hindus had always been meat-eaters, and that the sacrifice of cows and buffaloes and the eating of beef had been enjoined by their religion, and had been a part of their ancient customs (vide Punjab Selections No. 19 of 1912, paragraph 19). The editor suggests that the opinion expressed in the article should be widely published in order to prove that the Hindu opposition to cow-killing is quite unreasonable and undefensible.

IX.—MISCELLANEOUS.

Nil.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

NAINI TAL:
The 14th June 1912.

PRINTED BY J. R. MIDDLETON AT THE GOVT. CAMP BRANCH PRESS, NAINI TAL.

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	Nil.	

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Ram Deva; B.A., Arya; 31 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
14	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
15	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
16	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*17	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*18	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
19	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
20	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath Vaishya; 36 ...	200 „
†21	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
22	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
23	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
24	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
†25	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
26	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
27	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
28	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 „
29	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
30	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 „
31	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
32	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
33	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 „
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
35	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
36	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 „
38	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „
39	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
40	Pardah Nashin	Agra	Monthly ...	Mrs. Khámosh; 35	500 copies.
41	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
42	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
*43	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
44	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
45	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
47	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
49	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
50	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
51	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†52	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
53	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
54	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
55	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
56	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
57	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
58	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
61	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
62	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
63	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
64	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
65	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 31 ...	300 copies.
66	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
67	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
68	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	228 „
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
71	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
72	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*73	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
74	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
75	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
76	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
77	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
78	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
79	Musáfir	Agra	Do. ...	Pandit Tara Dat; Arya; 26 ...	1,800 „
80	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
81	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
82	Nizam-ul-Mulk	Moradabad ...	Weekly ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 copies.
83	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 „
84	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
85	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
86	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
87	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
88	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
89	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
90	Tajir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	338 „
91	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
92	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
94	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
95	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	800 „
	ARABIC-URDU.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
98	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
100	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
101	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	450 „
102	Bháskar	Meerut ...	Do. ...	Raghubir Saran	150 „
103	Bráhman Samáchár... ...	Meerut ...	Do. ...	Narayan Prasad; Brahman... ...	405 „
104	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
105	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†106	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*107	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
109	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
110	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 copies.
†111	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
112	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†113	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
114	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
*115	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
116	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
117	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*118	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*119	Maheswari	Aligarh ...	Do.	Joti Sarup, Brahman; 42	3,000 „
120	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
121	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†122	Naraini or The Vedanta Patrika	Fyzabad ...	Monthly ...	Munshi Ramnandhan; Kayasth; 32 ...	325 copies.
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shastri; 37	1,000 „
124	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 „
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
127	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
129	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
130	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
131	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*132	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
133	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
134	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
135	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*136	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
137	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
138	Bharat Dharm Neta... ...	Benares ...	Twice a month	Dharam Dutt, Vedshashtri; 26 ...	500 „
†139	Kam Dhenu	Hardwar ...	Do. ...	Baba Bhagwan Das Udasi; 46 ...	500 „
140	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
141	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
142	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
143	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
144	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
145	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
146	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
147	Jain Gazette	Jalesar (Etah) ...	Do. ...	Bábu Banarsi Das Jain, B.A.; 35 ...	1,000 „
148	Kaisar Hind	Benares ...	Do. ...	Babu Bansi Dhar ... ... / Sita Ram Dinkar; 45	500 „
†149	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
150	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
151	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
152	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
153	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Naiyar-i-Azam* (Moradabad), of the 12th June 1912 (received on the 15th June), ridicules the attempt of the Italian navy to enter the Dardanelles, and suggests that the attack was made at the instigation of the great European Powers. The editor complains that the Powers should have compelled Turkey to open the Straits while they took no notice of the action of the Italians in attacking them, although it was opposed to international laws *(sic)*. He says that the injustice and atrocities perpetrated by Russians and Italians in Persia and Tripoli respectively have made a deep impression on the Muhammadans, and that a day will come when the aggressors will be presented with the list of their crimes, and will be made to account for them.

NAIYAR-I-AZAM, 12th June 1912.

The Italian-Turkish war.

He says that the Turkish Government is the representative of Islam, and that it is the last stronghold of the Muhammadans from which, according to their belief, Islam will regain her former prosperity.

He expresses satisfaction at the success of the Committee of Union and Progress in Turkey on the occasion of the last Parliamentary elections, and commends the adventurous and martial spirit of the young Turks, a large number of whom managed to reach Tripoli to fight against the Italians. He says that it is Krupp guns which herald the civilizing mission of Europe and proclaim the message of peace by devastating habitations and murdering innocent children and women.

He goes on to say that the people who charged Muhammadans with spreading Islam by means of the sword are themselves committing atrocities in the name of civilization. With regard to the Italian occupation of Rhodes, he remarks that it will not affect the policy of the Turkish Government regarding the war.

He refers to the representation made by the London branch of the All-India Muslim League to the Secretary of State for India asking him to prevent the Italians from extending their military operations to the Turkish possessions in Europe, and remarks that the reply given by Lord Crewe was neither encouraging nor depressing.

He expresses regret at the recent conviction of two Egyptian nationalists, and says that the repressive measures used in Egypt will have a disastrous effect on the political situation of the country.

He refers to a telegram said to have been sent by Enver Bey to some of his friends in Germany telling them that some Englishmen on the Egyptian frontier were interfering with his operations, and expresses the hope that Sir Edward Grey will not allow Lord Kitchener to do anything contrary to the laws of neutrality. He describes Russia as the greatest enemy of the Turks, and expresses apprehension lest there should be some secret understanding between Russia, Italy and Germany.

2. A correspondent, who signs himself "ABDUS SALAM RAFIQI FROM RANGOON," contributes an article to the *Aligarh Institute Gazette* of the 12th June 1912 (received on the 17th June), in which he proposes that a medical mission should be sent to Tripoli from India under the management of the Red Crescent Society to help the wounded Arabs and Turks.

ALIGARH INSTITUTE GAZETTE, 12th June 1912.

The Italian-Turkish war.

He says that the Muhammadans of Burma are prepared to pay one-fifth of the cost of such a mission, and asks his co-religionists of other provinces to raise funds to meet the balance.

He says that the sending of a medical mission to Tripoli is not against the laws of neutrality, and that he has been permitted by His Excellency the Governor General to organize and send medical aid for the help of his sick and wounded brethren in Tripoli.

(b)—Home.

3. Mr. Nihal Singh [(?)] Sant contributes from London an account of the life of Maharaja Dalip Singh to the *Maryada* (Allahabad), for May 1912 (received on the 14th June), in which he accuses the East India Company, and also the British Government, of unfairness in annexing the Punjab without giving any reason to the Maharaja for that

MARYADA, May 1912.

Life of Maharaja Dalip Singh.

action. He remarks that while he lived in Fatehgarh the Maharaja was treated more like a State prisoner than anything else, that his house was guarded on all sides by sepoys, and that a *havildar* always accompanied him when he went out. He states that Lord Dalhousie presented a copy of the Bible to the Maharaja, and told him that in that holy book the Maharaja had been led by God's grace to find an inheritance richer by far than all earthly kingdoms, and remarks that such treatment was like giving a child sweetmeats to make up for taking away his ornaments. He observes that Government retained possession of a portion of Maharani Jinda's jewellery which "it declined to restore to her until she consented to leave India for good."

SHUBH CHINTAK, 12th June 1912.

4. The *Shubh Chintak* (Allahabad), of the 12th June 1912 (received on the 15th June), says that India can make no progress unless its inhabitants cultivate patriotism, and that the best means of removing the troubles and sufferings of the country consists in infusing into every Indian's heart true and devoted love for his motherland. The editor points out that the present prosperity of Germany, America and Japan is traceable to this source only, and he advises Indians to secure their salvation by following the example of those countries.

The regeneration of India.

SADDHARM PRACHARAK, 12th June 1912.

5. The *Saddharm Prachárak* (Kangri, Bijnor), of the 12th June 1912 (received on the 19th June), remarks that the imputation that the *Arya Samaj* has been an obstacle to the progress of nation-building in India is altogether wrong, and points out that it has on the contrary taken an important part in promoting the growth of national feeling by preaching the *Vedic* religion and by trying to remove the distinctions introduced by various sects and castes. The editor asserts that the *Arya Samaj* has not introduced any new religion, but that it is engaged in propagating the universal teachings of the *Vedas*, and that its ideal is to have one religion for all the inhabitants of the country.

The *Arya Samaj* and nation-building in India.

AL MUSHIR, 11th June 1912.

6. A correspondent, who signs himself "KHWAJA ABDUL HAYI OF DEOBAND," contributes an article to *Al Mushir* (Moradabad), of the 11th June 1912 (received on the 17th June), in which he expresses regret that the Muhammadans are lagging behind the Hindus in regard to trade, industry and education, and says that the question of Muhammadan progress is still further complicated by the fact that they are unable to work with the Hindus on account of differences of opinion about the Hindi-Urdu question and about cow-killing. He discusses the work of the Aligarh College and the Deoband *madrassa*, and says that while the former has been able to turn out graduates versed in the worldly sciences, the latter has given to the world learned theologians.

Means for the progress of Muhammadans.

He contends that these two institutions are sufficient for the needs of the Muhammadans, and that the *Nadwat-ul-Ulma* is needlessly diverting the energies of the Muhammadan community. He says that the *Nadwah* is attempting an impossible task in trying to teach both science and religion, and that its failure is demonstrated by the fact that it has not been able to produce even a single great man, either in the field of religion or in that of science, and he warns his co-religionists against giving any help to such an institution.

He deprecates the spirit of irreligiousness prevailing in Aligarh, and expresses the hope that it will be stifled by greater insistence upon religious education.

MUSLIM GAZETTE, 12th June 1912.

7. The *Muslim Gazette* (Lucknow), of the 12th June 1912 (received on the 15th June), expresses regret that the members of the All-India Muslim League, in their last meeting at Lucknow, did no other useful work besides passing resolutions protesting against the statement made by Mr. Montagu about the Muhammadans of India, and expressing gratitude to Government that the Secretary of State for India should have accepted the principles of the *Waqf* Validation Bill.

The All-India Muslim League.

The editor says that the members should have considered the views expressed by the public about the League, and should have given their opinion about the reforms proposed in the constitution of the League by the secretary in his confidential letter recently addressed to the members.

He takes exception to the fact that the proceedings of the meetings are always kept confidential, and he urges that the proceedings of the meetings should be published in Urdu for the information of the Muhammadan public.

He expresses agreement with the statement made by the secretary of the League in his confidential letter to the members of the need for more activity on the part of the district Leagues, but he warns that gentleman that the Muhammadans regard the All-India Muslim League itself a useless body. He suggests that the best way for the League to prove its services on behalf of the community would be to publish an account of the work done in the interests of the Muhammadans.

QAISER-I-HIND, 13th June 1912.

8. The *Qaiser-i-Hind* (Fyzabad), of the 13th June 1912 (received on the 17th June), says that while Western education has produced among Indians a commendable spirit of independence and self-sacrifice, it has also given birth to a very undesirable tendency to hatred and distrust between the different units of the Indian nation.

Relations between Hindus and Muhammadans.

The editor states that not only do Muhammadans distrust Hindus but also regard with suspicion their own leaders and impute all sorts of dishonourable and selfish motives to their public activities. He expresses regret that the Muhammadans should have opposed the Elementary Education Bill which was introduced by the Hon'ble Mr. Gokhale for the good of the country as a whole. He asserts that the Hindus also are jealous of any special privileges being granted to Muhammadans, and he contends that the desire on the part of the Hindus to keep down the Muhammadans at all costs is clearly indicated by their opposition to the Council Regulations and to the proposed Dacca University scheme. He advises the Hindus that, if they wish to make any progress, they should co-operate with the Muhammadans, and he urges them to give up their prejudice and suffer some inconvenience in order to help their weaker Muhammadan brethren.

ADVOCATE, 20th June 1912.

9. The *Advocate* (Lucknow), of the 20th June 1912, expresses gratification at the friendly spirit of the speeches delivered by Nawab Vikar-ul-Mulk and the Hon'ble Sahibzada Aftab Ahmad Khan on the occasion of the visit of the Maharaja of Darbhanga to the Aligarh College. The editor asserts that if the sentiments given expression to by the Nawab and the Hon'ble Sahibzada on this occasion were to characterize the deliberations of the political organizations with which their names are prominently connected, half of the troubles of the country would be over. He says that the Nawab carries enormous influence with the Muhammadan press, and remarks that if he were to throw all his influence in favour of joint work and unity, much of the present discord between Hindus and Muhammadans would cease to exist.

Relations between Hindus and Muhammadans.

Referring to the happy simile in which the Nawab compared the Hindus and Muhammadans to the rivers Ganges and Jumna and characterized the university movements as their confluence, he points out that until such time as Hindus and Muhammadans combine and obliterate their identity in the higher service of the motherland and choose to call themselves Indians, it is not possible to do away with those influences which keep the two people at a distance. He asserts that the success of the efforts of the leaders of the two communities to promote better relations depends on the confidence which these leaders enjoy in the estimation of the people, and the example they set to the masses.

He expresses gratification at the contributions of Hindu magnates to the Muslim University, and at the cordial reception given by the Muhammadans of Bareilly and Moradabad to the Hindu University deputation, and he expresses the hope that Hindus and Muhammadans will work together as Indians with a common ideal for the elevation of the people of India.

TAFRIH, 14th June 1912.

10. The *Tafrih* (Lucknow), of the 14th June 1912 (received on the 19th June), protests against the objectionable treatment accorded to Indians in the British colonies, while the residents of those colonies are allowed every freedom in India. The editor reproduces the opinion expressed in the *Montreal Star* (Canada) that British Columbia must remain a white man's country, and that Indians should not be admitted to it, no matter what their claims and rights might be, and even if their claims and rights were supported by the British Government. He expresses indignation at the attitude of the residents of British Columbia with regard to Indian emigration, and

Indians in the British colonies.

suggests that the Government of India should stop the import of goods from British Columbia into India as a retaliatory measure.

LEADER, 15th June 1912.

Birthday Honours.

11. Discussing the Birthday Honours list, which is described as an uninteresting one, the *Leader* (Allahabad), of the 15th June 1912, refers to the omission to confer a knighthood on Mr. Justice Banerji in the following terms :—

"It is of painful interest to the Indian community of these provinces that Mr. Justice Banerji of the North-Western Provinces High Court still goes without his knighthood, though he has been a Judge for nineteen years, and a distinguished Judge too. The esteem in which he is held by his countrymen does not, however, suffer on that account. The manner in which he has been ignored regularly is more a reflection upon the methods of those who distribute honours than anything else."

With regard to the Rai Bahadurship conferred on the Hon'ble Munshi Ganga Prasad Varma the editor observes :—

"Last but not least must be mentioned the name of the Hon'ble Rai Bahadur Ganga Prasad Varma—our old friend Babu Ganga Prasad, the dearly loved and highly honoured citizen of Lucknow than whom few men in the country command more general esteem throughout India. Frankly, this Rai Bahadurship of Babu Ganga Prasad leaves us very unsatisfied, and all his friends will share our feeling of regret and disappointment. That men of the stamp of the late Babu Norendro Nath Sen, the Hon'ble Babu Baikuntha Nath Sen, the late Lala Lal Chand and the Hon'ble Babu Ganga Prasad Varma should be made Rai Bahadurs at an advanced stage of their public activities, along with many nonentities, is no proof of the discrimination exercised by Government in distributing the honorific titles in their gift. Surely the status of a man merits some consideration. Babu Ganga Prasad, if he could not be let alone, may at least have been made a Dewan Bahadur—a higher title worn by many small men. As it is, Babu Ganga Prasad, Rai Bahadur, may well exclaim, as did the late Kristo Das Pal on a similar occasion, of what crime he was guilty that he should have been thus punished !"

ABHYUDAYA, 16th June 1912.

Birthday Honours.

12. The *Abhyudaya* (Allahabad), of the 16th June 1912, expresses disappointment at the Birthday Honours list and agrees with the *Englishman* (Calcutta) that the trading community has been practically totally ignored, and that the Madras presidency has received the greatest attention to the exclusion of other provinces. The editor expresses gratification at Mr. P. C. Roy being made a C.I.E., but remarks that the honour was a tardy recognition of that gentleman's services. He complains that only a Rai Bahadurship was conferred on the Hon'ble Babu Ganga Prasad Varma, and urges that he deserved to be honoured with a much higher title especially when his public services have only been recognized so late in his career.

ABHYUDAYA, 13th June 1912.

Legislative Council Regulations.

13. The *Abhyudaya* (Allahabad), of the 13th June 1912 (received on the 15th June), complains of defects in the regulations governing elections to the Legislative Councils with particular reference to the qualification of having to serve for three years as a commissioner on any municipal or district board, and states that many capable persons are debarred from seeking election under them. The editor says that although the provincial councils have been given non-official majorities they are not effective in practice because of their defective constitution. He urges that Government and the people alike should try to remove the existing defects in the Council Regulations so that the Councils may become really representative assemblies.

LEADER, 16th June 1912.

Royal Commission on Public Services.

14. The *Leader* (Allahabad), of the 16th June 1912, has the following :—

"It has been known for some time that a Royal Commission on Public Services in India will be appointed. We only hope that the Indian community will be adequately represented upon it."

LEADER, 19th June 1912.

Royal Commission on Public Services.

15. The *Leader* (Allahabad), of the 19th June 1912, commends the work of the Hon'ble Mr. Subba Rao Pantalu in bringing to the front the public service question, especially its two most important aspects, the abolition of distinctions between the Imperial and

the Provincial Civil Services, and the holding of competitive examinations for the Civil Service simultaneously in England and in India.

The editor expresses regret that the extremely unsatisfactory recommendations of the Public Service Commission of 1886—1888 were further deprived of their effect by the orders of the Secretary of State and the Government of India, and remarks that prominent Indian publicists hold that Indians did not gain anything as a result of the labours of the Commission. He expresses dissatisfaction that Government have taken no action, in spite of the opinions in favour of simultaneous examinations reported by a committee of the India Office in 1860 and by the House of Commons in 1893, and notwithstanding the keen disappointment of the Indian public as the outcome of the results of the Public Service Commission. He hopes that now that important constitutional reforms have been introduced, the natural and legitimate aspirations of Indians will be satisfied for admission into the higher grades of the public service on equal terms with Europeans.

16. Referring to the security of five thousand rupees demanded under the Press Act from the *Kesari* (Poona), the *Leader* (Allahabad), of the 14th June 1912, reproduces the comments on the attitude of the Government made in the *Mahratta* (Poona) that Government had become fastidious and wanted to exclude the breadth of suggestive argument and the depth of expressed feelings which were the essentials of true criticism, and that it was going to close the only safety valve to public opinion in India by sitting so tightly over the press. The editor states that the tone of the press has become considerably emasculated on account of apprehension of the application of the Press Act, and suggests that only a warning should be issued, in cases where security is now demanded, and that security should only be demanded as a last resort when repeated warnings have been disregarded. He expresses the opinion that a warning would have sufficiently lasting effects in the majority of cases, but at the same time he deprecates any issue of warning unless there has been a grave departure from the lines of fair journalism. He states that a warning was issued to the *Kesari* in August 1910, but that during the last twenty months the *Kesari* had no means of knowing whether any of its articles had offended Government. He contends that, as an editor is kept in the dark about the sort of articles to which Government objects, justice demands that security should not be demanded until repeated warnings have been disregarded, and he expresses the opinion that if this procedure be adopted, it will rarely be found necessary to apply the Act.

The working of the Press Act.

LEADER, 14th June 1912.

17. The *Advocate* (Lucknow), of the 16th June 1912, says that the action taken under the Press Act against the *Kesari* (Poona) shows the dangerous scope of the measure. The editor points out that Lord Crewe's declaration that the scope and purposes of the Press Act "are not confined to the suppression of sedition and treasonable conspiracy" is quite correct, and that it is a mistake to believe that the measure gives scope for the advancement of legitimate arguments and permits the fullest criticism of the actions and measures of Government. He reminds Anglo-Indian journalists that it was on account of this aspect of the Press Act that they were asked to join the Indian journalists in an agitation for the repeal of the Act. He expresses the opinion that the two articles which gave offence to the Bombay Government did not contain any seditious matter.

The working of the Press Act.

ADVOCATE, 16th June 1912.

18. The *Muslim Gazette* (Lucknow), of the 12th June 1912 (received on the 15th June), says that the Press Act was passed to check the growth of seditious literature in the country, and that it has effectively stopped the publication of seditious writings.

The editor urges Government to repeal the Act, on the ground that its continuance on the Statute Book is not only unnecessary but discreditable to a constitutional government like the British, and that it stifles the frank and honest expression of the views of the subjects of a constitutional government.

The Press Act.

MUSLIM GAZETTE, 12th June 1912.

19. The *Mukhbir-i-Alam* (Moradabad), of the 15th June 1912, urges the repeal of the Press Act, on the ground that the purpose for which the Act was passed has been accomplished. The editor says that the Press Act is now a source of great irritation and annoyance to the Indian press, and that it prevents the expression of frank opinions on matters of public interest. He urges the Indian press to combine in asking Government to

The Press Act.

MUKHBIR-I-ALAM, 15th June 1912.

repeal the Act. He expresses approval of the suggestion of the *Empire* (Calcutta) that the native and Anglo-Indian press should co-operate in the matter, and remarks that Government should prove by its action its solicitude for the welfare of its subjects.

ADVOCATE, 16th June 1912.

The Press Act.

20. Referring to Lord Crewe's reply to the protest of the Calcutta Anglo-Indian press, which was made through the Institute of Journalists, the *Advocate* (Lucknow), of the 16th June 1912, refers to the important significance of the statement made by the Secretary of State that "no newspapers in British India can, on the ground of its general views and sympathies, regard itself as beyond the scope of the statutory limitations" imposed by the press law, and that the scope and purposes of the Press Act are "not confined to the suppression of sedition and treasonable conspiracy." The editor points out that the Calcutta Anglo-Indian press was always under the mistaken impression that the Press Act could not be applied to it, and on that account it was so ready to support the measure when it was introduced in the Council. He asserts that this false sense of security was not due to any doubt about the clear meaning of section 4 (1) *(c)* of the Act, but that it was due to the belief that the persons entrusted with the administration of the law would make a distinction between Anglo-Indians and Indians in favour of the former. He states that, though a section of the Anglo-Indian press has been greatly instrumental in exciting racial hatred and in creating disaffection against the British Government, no action has yet been taken against a single Anglo-Indian paper.

He says that the bold declaration of the Secretary of State has convinced the Anglo-Indian press of the dangers of the Press Act, and he expresses the hope that Anglo-Indian journalists will see the wisdom of combining with the Indian section of the press in an agitation to have the Press Act repealed, seeing that the clouds of discontent have now cleared away from the Indian sky, and as the measure is calculated to injure public interests by curtailing the independence and liberty of the press and by stifling honest expression of opinion.

ABHYUDAYA, 16th June 1912.

The Press Act.

21. The *Abhyudaya* (Allahabad), of the 16th June 1912, says that, although the Press Act is a harsh and repressive measure, which has considerably curtailed the liberty of the press, there is no doubt that Lord Crewe is fully justified in his statement that the Anglo-Indian journals are as much liable to prosecution under its provisions as the Indian papers. The editor remarks that it would have been a grave injustice if any distinction had been made in the application of laws to Indians and Europeans, and he expresses regret that the Anglo-Indian papers should not be ashamed of setting up claims for preferential treatment in such a matter. He observes that now that the Anglo-Indian journalists have realized that they are not exempt from the operation of the Press Act, they should join hands with the Indian journalists in getting it repealed.

SADDHARM PRACHARAK, 12th June 1912.

The subsidising of the *Sulabh Samáchár*.

22. Referring to the stopping of the *Sulabh Samáchár* the *Saddharm Prachárak* (Kangri, Bijnor), of the 12th June 1912 (received on the 19th June), remarks that if, instead of subsidising the journal, the Bengal Government had spent the money on some work of public utility it would have done much good to the province. The editor expresses the hope that other provincial governments will profit by this experience of Bengal and not engage in such undertakings.

ABHYUDAYA, 16th June 1912.

Repressive measures.

23. The *Abhyudaya* (Allahabad), of the 16th June 1912, says that sedition and disaffection have generally their origin in deep dissatisfaction, and that repressive measures, which curtail the liberty of speech and writing, do not remove dissatisfaction but rather aggravate it. The editor remarks that discontent disappears only when its causes are removed, and that legitimate and constitutional agitation never fails to achieve its object in the long run.

He remarks that on a recent occasion Mr. Montagu acknowledged the truth of this principle, when he stated that they had not only to punish those who were seditious but also to remove the just grievances which brought about sedition, but that nowadays words are not translated into deeds.

24. The *Leader* (Allahabad), of the 20th June 1912, refers to the statement of Lord Minto, when presiding over a meeting in London, that he as Viceroy had submitted a scheme to the Secretary of State for India in favour of native regiments being officered by selected Indians but that he had heard nothing more about it, and suggests that a Member of Parliament should put a question to find out what became of the proposal, and why it was not tried as an experiment.

LEADER, 20th June 1912.

Commissions to Indian officers in the native army.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

25. The *Abhyudaya* (Allahabad), of the 13th June 1912 (received on the 17th June), referring to the Dwarband assault case reported in the *Bengalee* (Calcutta), says that there is no doubt that justice was not evenly administered in this case, that the accused should have been given opportunity for availing themselves of legal help, and that an interpreter should have been engaged to explain their statements to the judicial official. The editor remarks that the decision was only based on the statements of one party, and was consequently far from satisfactory.

ABHYUDAYA, 13th June 1912.

The Dwarband assault case.

He observes that reports are often heard of the coolies in Kachhar being oppressed, and that such a state of things is discreditable to Government, and he expresses the hope that His Excellency Lord Hardinge will give his attention to this case, and will take steps to remove the grievances of the coolies.

26. The *Advocate* (Lucknow), of the 16th June 1912, congratulates the Hon'ble Mr. Muhammad Rafique on his elevation to the High Court Bench. The editor expresses gratitude to Sir John Hewett for making the selection, which, he says, was the best that could have been made for the appointment, and says that the news will be received with satisfaction throughout the province.

ADVOCATE, 16th June 1912.

The appointment of the Hon'ble Mr. Muhammad Rafique to the Allahabad High Court.

27. The *Leader* (Allahabad), of the 19th June 1912, expresses satisfaction at the proposal of Government to establish a separate High Court for Behar and Orissa. The editor contends that the province of Behar is entitled to have a separate High Court and a separate University, in view of the fact that Behar and Orissa are really independent provinces, and that they are inhabited by people who are not enamoured of dependence upon Calcutta and Bengal and who want the new province to be self-contained as far as possible. He does not attach much weight to the argument that the Calcutta High Court will be weakened by the establishment of a High Court at Patna, and remarks that the strength of a tribunal depends more upon the worth, judicial impartiality and the powers of the judges than upon their number. He states that the Calcutta High Court has grown unwieldy, and that it can be split up without any diminution of its prestige, if proper care be exercised in the selection of judges. He asserts that there is sufficient work for a new High Court at Patna, and says that the necessity for the growth of a strong and independent bar, to exercise a beneficial influence upon the Behar government and the Beharis, demands its establishment.

LEADER, 19th June 1912.

High Court for Behar.

He also states that it is necessary, in the interests of both Agra and Oudh, that the Oudh Judicial Commissioners' court should be amalgamated with the North-Western Provinces High Court, and expresses the hope that petty local feeling will give way to a right conception of the higher interests of the two sub-provinces.

(b)—Police.

28. The *Leader* (Allahabad), of the 15th June 1912, has the following:—

LEADER, 15th June 1912.

Police reform.

"Mr. D. E. Wacha has apparently overlooked the chief of the many causes for police inefficiency and corruption, so far as his letters published up to date go (31st May).

appeal the Act. He expresses approval of the suggestion of the *Empire* (Calcutta) that the native and Anglo-Indian press should co-operate in the matter, and remarks that Government should prove by its action its solicitude for the welfare of its subjects.

ADVOCATE, 16th June 1912.

The Press Act.

20. Referring to Lord Crewe's reply to the protest of the Calcutta Anglo-Indian press, which was made through the Institute of Journalists, the *Advocate* (Lucknow), of the 16th June 1912, refers to the important significance of the statement made by the Secretary of State that "no newspapers in British India can, on the ground of its general views and sympathies, regard itself as beyond the scope of the statutory limitations" imposed by the press law, and that the scope and purposes of the Press Act are "not confined to the suppression of sedition and treasonable conspiracy." The editor points out that the Calcutta Anglo-Indian press was always under the mistaken impression that the Press Act could not be applied to it, and on that account it was so ready to support the measure when it was introduced in the Council. He asserts that this false sense of security was not due to any doubt about the clear meaning of section 4 (1) *(c)* of the Act, but that it was due to the belief that the persons entrusted with the administration of the law would make a distinction between Anglo-Indians and Indians in favour of the former. He states that, though a section of the Anglo-Indian press has been greatly instrumental in exciting racial hatred and in creating disaffection against the British Government, no action has yet been taken against a single Anglo-Indian paper.

He says that the bold declaration of the Secretary of State has convinced the Anglo-Indian press of the dangers of the Press Act, and he expresses the hope that Anglo-Indian journalists will see the wisdom of combining with the Indian section of the press in an agitation to have the Press Act repealed, seeing that the clouds of discontent have now cleared away from the Indian sky, and as the measure is calculated to injure public interests by curtailing the independence and liberty of the press and by stifling honest expression of opinion.

ABHYUDAYA, 16th June 1912.

The Press Act.

21. The *Abhyudaya* (Allahabad), of the 16th June 1912, says that, although the Press Act is a harsh and repressive measure, which has considerably curtailed the liberty of the press, there is no doubt that Lord Crewe is fully justified in his statement that the Anglo-Indian journals are as much liable to prosecution under its provisions as the Indian papers. The editor remarks that it would have been a grave injustice if any distinction had been made in the application of laws to Indians and Europeans, and he expresses regret that the Anglo-Indian papers should not be ashamed of setting up claims for preferential treatment in such a matter. He observes that now that the Anglo-Indian journalists have realized that they are not exempt from the operation of the Press Act, they should join hands with the Indian journalists in getting it repealed.

SADDHARM PRACHARAK, 12th June 1912.

The subsidising of the *Sulabh Samáchár*.

22. Referring to the stopping of the *Sulabh Samáchár* the *Saddharm Prachárak* (Kangri, Bijnor), of the 12th June 1912 (received on the 19th June), remarks that if, instead of subsidising the journal, the Bengal Government had spent the money on some work of public utility it would have done much good to the province. The editor expresses the hope that other provincial governments will profit by this experience of Bengal and not engage in such undertakings.

ABHYUDAYA, 16th June 1912.

Repressive measures.

23. The *Abhyudaya* (Allahabad), of the 16th June 1912, says that sedition and disaffection have generally their origin in deep dissatisfaction, and that repressive measures, which curtail the liberty of speech and writing, do not remove dissatisfaction but rather aggravate it. The editor remarks that discontent disappears only when its causes are removed, and that legitimate and constitutional agitation never fails to achieve its object in the long run.

He remarks that on a recent occasion Mr. Montagu acknowledged the truth of this principle, when he stated that they had not only to punish those who were seditious but also to remove the just grievances which brought about sedition, but that nowadays words are not translated into deeds.

24. The *Leader* (Allahabad), of the 20th June 1912, refers to the statement of Lord Minto, when presiding over a meeting in London, that he as Viceroy had submitted a scheme to the Secretary of State for India in favour of native regiments being officered by selected Indians but that he had heard nothing more about it, and suggests that a Member of Parliament should put a question to find out what became of the proposal, and why it was not tried as an experiment.

LEADER, 20th June 1912.

Commissions to Indian officers in the native army.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

25. The *Abhyudaya* (Allahabad), of the 13th June 1912 (received on the 17th June), referring to the Dwarband assault case reported in the *Bengalee* (Calcutta), says that there is no doubt that justice was not evenly administered in this case, that the accused should have been given opportunity for availing themselves of legal help, and that an interpreter should have been engaged to explain their statements to the judicial official. The editor remarks that the decision was only based on the statements of one party, and was consequently far from satisfactory.

ABHYUDAYA, 13th June 1912.

The Dwarband assault case.

He observes that reports are often heard of the coolies in Kachhar being oppressed, and that such a state of things is discreditable to Government, and he expresses the hope that His Excellency Lord Hardinge will give his attention to this case, and will take steps to remove the grievances of the coolies.

26. The *Advocate* (Lucknow), of the 16th June 1912, congratulates the Hon'ble Mr. Muhammad Rafique on his elevation to the High Court Bench. The editor expresses gratitude to Sir John Hewett for making the selection, which, he says, was the best that could have been made for the appointment, and says that the news will be received with satisfaction throughout the province.

ADVOCATE, 16th June 1912.

The appointment of the Hon'ble Mr. Muhammad Rafique to the Allahabad High Court.

27. The *Leader* (Allahabad), of the 19th June 1912, expresses satisfaction at the proposal of Government to establish a separate High Court for Behar and Orissa. The editor contends that the province of Behar is entitled to have a separate High Court and a separate University, in view of the fact that Behar and Orissa are really independent provinces, and that they are inhabited by people who are not enamoured of dependence upon Calcutta and Bengal and who want the new province to be self-contained as far as possible. He does not attach much weight to the argument that the Calcutta High Court will be weakened by the establishment of a High Court at Patna, and remarks that the strength of a tribunal depends more upon the worth, judicial impartiality and the powers of the judges than upon their number. He states that the Calcutta High Court has grown unwieldy, and that it can be split up without any diminution of its prestige, if proper care be exercised in the selection of judges. He asserts that there is sufficient work for a new High Court at Patna, and says that the necessity for the growth of a strong and independent bar, to exercise a beneficial influence upon the Behar government and the Beharis, demands its establishment.

LEADER, 19th June 1912.

High Court for Behar.

He also states that it is necessary, in the interests of both Agra and Oudh, that the Oudh Judicial Commissioners' court should be amalgamated with the North-Western Provinces High Court, and expresses the hope that petty local feeling will give way to a right conception of the higher interests of the two sub-provinces.

(b)—Police.

28. The *Leader* (Allahabad), of the 15th June 1912, has the following:—

LEADER, 15th June 1912.

Police reform.

"Mr. D. E. Wacha has apparently overlooked the chief of the many causes for police inefficiency and corruption, so far as his letters published up to date go (31st May).

My experience extending over forty years has made it clear to me that police oppression and inefficiency result from inadequate and unenlightened supervision.

In practice the European superintendent of police is entirely in the hands of some one or more Indian subordinates *drawn from the wrong class*, and knows very little about the details of police work and less about the Indian people. The one idea of an average European police officer apparently is that all non-officials are members of a huge criminal organization, and any information received through the police is swallowed entirely. Its inherent incredibility never strikes persons who live in a world of their own making, and pass their lives in India without knowing anything of people out of their society from personal knowledge resulting from social intercourse or personal contact, a superintendent of police being usually as inaccessible as a district magistrate. Admitting, as we must, that European supervision of police work is essential for some time to come, it would possibly work better in practice if we had Indian superintendents of police recruited from the best class of Indians and deputy inspectors general and inspectors general selected from members of the Indian Civil Service, these men to enquire into complaints against police misdeeds and to inspect the registers of work, &c.

With Indian superintendents of police, there would be an improvement in the methods of the police, when sub-divisional magistrates are controlled by the European superintendents of police through the district magistrate.

I cannot say whether deputy magistrates are still required to call officially on the superintendents of police ; I know they were obliged to do so when I held office, and the deputy magistrate was therefore looked upon by the police and the people as the subordinate of the police superintendent. To require these men to call officially on the police superintendent might have enhanced the latter's prestige ; but it did not help to inspire confidence in the independence of the judgments of deputy magistrates.

What we need are Indian superintendents of police who have a knowledge of the members of the police force and can control their subordinates, *and exercise real supervision over them*, because of their knowledge of things Indian.

The police could not have been what they are popularly believed to be if there had been more efficient and intelligent supervision, and the deputy magistrates were not held to be *subordinate officially* to the superintendent of police.

ENGLISHMAN."

CAWNPORE GAZETTE, 8th June 1912.

The duty of the public in aiding the detection and prevention of crime.

29. The *Cawnpore Gazette* of the 8th June 1912 (received on the 15th June), says that it is the duty of the public to aid the authorities in the detection and prevention of crime, and the editor suggests that the public should never help professional criminals by giving evidence in their favour *(sic)*, and should assist the authorities in arresting them, that society should exert its influence to reform bad characters and that it should boycott professional criminals.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ABHYUDAYA, 13th June 1912.

Compulsory vaccination.

30. The *Abhyudaya* (Allahabad), of the 13th June 1912 (received on the 15th June), quotes from the recent report of the health officer of the Bombay Municipal Corporation to show that vaccination does not prove efficacious in preventing an attack of small-pox, and remarks that there is no reason why Indians should be compelled to have their children vaccinated, when vaccination is not compulsory in England, where parents must be much more anxious about the health of their children.

HINDUSTANI, 14th June 1912.

Octroi duty in the United Provinces.

31. A correspondent, who signs himself "A TRADER," contributes an article to the *Hindustani* (Lucknow), of the 14th June 1912 (received on the 15th June), in which he asks His Honour Sir John Hewett to abolish octroi duty in the United Provinces before leaving the province.

He says that the imposition of octroi duty on the merchandise imported into the United Provinces has checked the development of trade in the province,

and he asks the *Anjuman-i-Tajjaran* (the society of traders), Cawnpore, and the Chamber of Commerce to agitate for the abolition of octroi duty, and to memorialize Government on the subject.

The segregation of prostitutes and public morality.

32. The *Tafrih* (Lucknow), of the 14th June 1912 (received on the 19th June), publishes five contributed articles in which the writers complain that the presence of prostitutes in places of public resort in Lucknow is having a very harmful effect on all classes of society, and suggest that all prostitutes should be removed from the vicinity of schools, offices, markets and other places of public resort, and that they should be segregated in some remote quarter of the city.

TAFRIH, 19th June 1912.

Defective communications in the Kheri district.

33. A correspondent, who signs himself "RAUF AHMAD SIDDIQ," contributes an article to the *Leader* (Allahabad), of the 16th June 1912, in which he describes the commercial importance of Mohamdi town in the Kheri district, and says that there is a good deal of trade between it and Gola and Shahjahanpur. He complains that there is no railway line passing through Mohamdi, and urges the necessity for the construction of a metalled road between Mohamdi and Shahjahanpur. He expresses satisfaction that the Kheri district board has metalled that portion of the Mohamdi-Shahjahanpur road which lies within its jurisdiction, and suggests that the remaining eight miles in the Shahjahanpur district should be similarly metalled by the authorities of that district.

LEADER, 16th June 1912.

The Jalesar Municipality.

34. In continuation of his remarks on the affairs of the Jalesar Municipality (vide Selections No. 19, paragraphs 22 and 23), a correspondent in the *Jain Gazette* (Jalesar, Etah), of the 2nd June 1912 (received on the 17th June), says that there was a good deal of jobbery at the recent elections of the Jalesar Municipality, seeing that the secretary used to enquire from the illiterate and Hindi-knowing electors in an undertone as to whom they voted for, and marked the voting paper as he liked. He states that these voters were not allowed to see the mark on the voting paper and that it was put straight into the ballot box. He remarks that the candidates for election were, contrary to rules, excluded from the room where the papers were examined, that the public were dissatisfied with the result of the elections, and that Pandit Sundar Lal and Babu Ram have brought a suit in the munsif's court to declare the elections to be illegal.

JAIN GAZETTE, 2nd June 1912.

He says that there is no hope that the civil court will be able to do justice in the matter, as undue influence is being brought to bear upon the voters and as they are being intimidated, and he urges that the chairman, Mr. Pullen, himself should make an enquiry into the matter. He also expresses the hope that the decision of the civil court will be equitable and will give satisfaction to the public.

The Hardwar Municipality.

35. The *Advocate* (Lucknow), of the 16th June 1912, publishes a contributed article in which the writer complains that the hackney carriages and traps available at Hardwar are in a very unsafe and rickety condition, and that the fares demanded by the *gariwalas* are excessively high. He says that the roads are in a very bad and dusty condition, and that the Kitson lamps on the riverside are not lighted, and suggests that the Joint Magistrate of Roorkee should make Hardwar his head quarters and set matters right.

ADVOCATE, 16th June 1912.

The Hardwar Municipality.

36. The *Leader* (Allahabad), of the 19th June 1912, reproduces the contributed article published in the *Advocate* (Lucknow), of the 16th June 1912 (vide para *supra*).

LEADER, 19th June 1912.

The writer notes that illegal gratifications are demanded from the *gariwalas* each time their license is renewed, and that private interest seems to be more considered than the public welfare.

The Allahabad Municipality.

37. The *Abhyudaya* (Allahabad), of the 16th June 1912, complains that the Allahabad Municipality pays very little attention to the sanitary condition of the city, and that heaps of refuse have been allowed to accumulate in the Ahiyapur and Pandariba wards. The editor remarks that when the municipality cannot make satisfactory arrangements for preserving the health of the city it has no right to levy any taxes from its inhabitants for the purpose. He invites the attention of the chairman to the matter,

ABHYUDAYA, 16th June 1912.

and expresses the hope that he will take immediate steps to remove this public grievance.

LEADER, 16th June 1912.

The water-supply at Allahabad.

38. The *Leader* (Allahabad), of the 16th June 1912, publishes a contributed article in which the writer enlarges upon the difficulties suffered by the people of Allahabad on account of the scarcity of water in this hot season, and invites attention to the indifference of the municipal authorities. He insists that when the board are aware that they cannot restore the normal water-supply in the near future, they should make temporary arrangements to relieve the people to some extent. He suggests that covered wells should be properly cleaned and their water analyzed by experts. He refers to the report that half a dozen Indians have died in the Bakshi quarter from using foul water from a well, and says that the people must be told by beat of drum that they must not use the water of a covered well unless it is declared to be harmless after chemical examination. He asserts that very few *paonsalas* have been opened, and expresses the opinion that even those that they may be opened will do little good. He suggests that the people of Allahabad should submit a memorial to the Local Government asking for a sifting enquiry into the conduct of the municipal officials and praying for the issue of immediate orders for the cleaning of covered wells and for the providing of facility for drawing water.

LEADER, 20th June 1912.

The water-supply at Allahabad.

39. The *Leader* (Allahabad), of the 20th June 1912, expresses approval of the decision of the Allahabad Municipal Board to remit one month's water rate owing to the defective supply of water as an equitable proceeding and says that it will be much appreciated by the rate-payers. The editor asks that a definite pronouncement should be made as to when the people may expect a full water-supply again. He remarks that the municipal authorities have mismanaged affairs, and he urges that some one should be made to suffer for the grievous blunder.

SADDHARM PRACHARAK, 12th June 1912.

Scarcity of water-supply.

40. The *Saddharm Prachárak* (Kangri, Bijnor), of the 12th June 1912 (received on the 19th June), says that complaints about the scarcity of water have recently been heard from several towns, and points out that this state of affairs is due to the fact that wells have either been closed by the municipalities or that the people have ceased to use them. The editor suggests that the people should take a lesson from these cases and should not allow wells to be closed even when they have their water-supply by means of pipes.

LEADER, 20th June 1912.

Proposed improvement of Garhi-ki-Sarai.

41. The *Leader* (Allahabad), of the 20th June 1912, publishes a letter from R. N. Bhargava, Secretary, Allahabad Traders Association, in which he expresses regret that the note of the Hon'ble Pandit Madan Mohan Malaviya on the subject of the proposed improvement of Garhi-ki-Sarai was only referred to incidentally by the chairman at the meeting of the board and that no member requested him to read it. He says that if it had been read the result of voting on this point would have been otherwise, and that the board could not have upset a resolution which was supported by a majority and that by a casting vote of the chairman. He remarks that such an important matter deserved better treatment, and expresses the hope that as public opinion strongly favours the proposal, it is sure to be carried out in the near future.

LEADER, 16th June 1912.

Pilgrim tax in the Fyzabad Municipality.

42. The *Leader* (Allahabad), of the 16th June 1912, publishes the first instalment of a contributed article entitled "Pilgrim tax in the Fyzabad Municipality," in which the writer states that the pilgrim tax was in force sometime before 1870, and that only six pies were charged per head. He says that in 1870 the Hindu gentlemen of Fyzabad and Ajodhya applied for the remission of the tax, and that in 1871 the municipal board reduced the tax to three pies and further reduced it to one Gorakhpuri pice in 1872, while in 1875 the tax was actually abolished. He states that in 1885 the question of a pilgrim tax was again raised by the municipal board, but the Deputy Commissioner and Commissioner of Fyzabad were opposed to it and Government did not see its way to sanction the proposal. He says that in 1895, when the matter was again brought before the board by Mr. Perrin's note in connection with pure water-supply, the board refused to revive the tax. He asserts

that all the officials of Government from 1870 to 1895 considered the tax to be unjust and impracticable, and expresses regret that the views of the succeeding Government underwent a complete change. It was in 1903, when the question of the improvement of the drainage of the municipality was raised, that the Fyzabad municipal board resolved to meet the cost of the improvement scheme by levying a tax of six pies on adults and three pies on children on all pilgrims visiting Ajodhya at the three large fairs of *Katik*, *Ram Naumi* and *Sawan Jhula*. He states that though the Commissioner was opposed to the proposal, the Local Government not only agreed to it but increased the amount of tax per head from six pies to one anna per adult and from three to six pies per child under twelve, and that the tax was enforced from the 1st April 1905. He asserts that the tax is creating discontent, heart-burning and resentment among the millions of peaceful and law-abiding Hindus, and denounces it as an unrighteous tax on the religious convictions of a body of persons who are not benefited by it. He expresses regret at the selfishness of the members of the Fyzabad municipal board in shifting their burden on to the shoulders of the poor pilgrims.

Pilgrim tax in the Fyzabad Municipality.

43. The *Leader* (Allahabad), of the 18th June 1912, publishes the second and last instalment of the contributed article entitled "Pilgrim tax in the Fyzabad Municipality," in which the writer refers to the annual report for the year 1905 of the Fyzabad Municipal Board in which it was stated that the pilgrim tax was an unpopular one and suggesting that it should be realized along with the railway fare. The views of successive Deputy Commissioners are shown as being in support of the opinion of the municipal board, and the writer expresses regret that the Local Government has not thought fit to change its policy.

LEADER, 18th June 1912.

He replies to the argument of His Honour the Lieutenant Governor that the pilgrims should pay a small contribution to the municipal funds in return for the special sanitary measures adopted for them, by stating that the amount paid by pilgrims in the shape of ghat, *chauki*, tickets, *nowbara*, *baithaki*, *&c.*, is more than sufficient to cover any special expenses incurred for the benefit of the pilgrims, and that the sum of Rs. 20,000 realized from the pilgrim tax is thus a net saving to the Fyzabad Municipality.

He says that the municipality does very little for the pilgrims and even that which is done is paid for by the municipality, not out of its own pockets but from the income derived from the fair. He enlarges on the difficulties of poor pilgrims who are oppressed by the collection officials, and points out that many pilgrims who cannot afford to pay the tax have to bathe outside the limits of sacred Ajodhya. He reproduces the views of the taxation committee presided over by Mr. Hope Simpson in support of his contention that peculation is rife among collection officials, and says that it is impossible to exercise any proper supervision.

He urges the abolition of the tax, and suggests that Government should either impose a house tax or levy a toll of half an anna or one anna on every passenger coming to Fyzabad by rail, the toll to be collected on tickets through the railway.

The editor discusses the article and supports the views of Pandit Parmeshwar Nath Sapru, the writer remarking that the gravest objection which can be raised against the tax is that the mode of its realization gives the tax collector an opportunity to harass the poor pilgrims and abuse his authority.

The bathing ghats of the Ganges in Benares.

44. The *Bharat Jiwan* (Benares), of the 10th June 1912 (received on the 15th June), says that the bathing ghats of the Ganges in Benares are in a very dangerous condition, and that several fatalities have occurred there from drowning. The editor urges that the municipality should take immediate steps to have them repaired.

BHARAT JIWAN, 10th June 1912.

Eligibility of graduates of five years' standing for election as members of municipal boards.

45. The *Leader* (Allahabad), of the 18th June 1912, states that, unlike the Atrauli Municipality, the Balrampur Municipal Board does not regard graduates of the Allahabad University of five years' standing as being eligible for election as members of the board. The editor expresses the opinion that there should be a uniform practice in this respect in all boards in the province, and suggests that all the boards should either spontaneously or under orders of Government give this right to graduates.

LEADER, 18th June 1912.

(e)—Education.

AL BASHIR, 11th June 1912.

The Dacca University committee.

46. *Al Bashir* (Etawah), of the 11th June 1912 (received on the 15th June), complains of the inadequate representation of the Muhammadans on the committee appointed by Government to consider and discuss the Dacca University scheme, and contrasts the number of Muhammadans and Hindus on the committee, seeing that the latter are opposed to the University. The editor suggests that, in view of the fact that Muhammadans form the majority of the population in Eastern Bengal and that they are more interested in the scheme, the number of their representatives on the committee should be increased.

AL BASHIR, 11th June 1912.

The proposed Muslim University.

47. *Al Bashir* (Etawah), of the 11th June 1912 (received on the 15th June), says that the public and the press should rest satisfied with the assurance given by the president of the Muslim University constitution committee that the draft regulations will be offered for public criticism, and that necessary changes will be made in them in accordance with the consensus of public opinion before they are finally submitted to Government.

The editor contends that it is still premature to conclude that the University will be denied the power of affiliating other colleges, and he advises that the Muhammadans, instead of giving way to despondency, should push forward the work of collection. He suggests that, during the time that must elapse before the collections come up to the minimum of 35 lakhs required by Government, an Urdu translation of the draft regulations should be published, and that the trustees and members of the constitution committee be invited to take part in the public discussion in the press about the University constitution.

He deplores the dearth of Islamic institutions in India, and invites attention to the dissimilarity in their systems of working, accounts and religious teaching.

He suggests that new schools should be opened in different centres and run on the lines of the proposed Muslim University, so that before a charter is granted by Government, it may have an idea of the methods of working of the proposed University. He points out that Government must necessarily make such changes as it considers desirable in the draft regulations when they are submitted for approval. He warns his co-religionists not to dispair in the least about being granted a charter.

NAIYAR-I-AZAM, 12th June 1912.

The proposed Muslim University.

48. The *Naiyar-i-Azam* (Moradabad), of the 12th June 1912 (received on the 15th June), refers to Nawab Mushtaq Husain's letter that appeared in the *Aligarh Institute Gazette* (vide Selections No. 22, paragraph 44), and commends the frank and bold expression of his views about the constitution of the proposed Muslim University. The editor asks the Hon'ble Raja of Mahmudabad to pay due consideration to the objections raised by Nawab Mushtaq Husain against the constitution, and expresses regret that the Nawab's letter does not fully satisfy the public about the grant of the power of affiliation to the Muslim University. He advises his co-religionists, as Nawab Mushtaq has done, not to accept a University if it be opposed to their ideals and if it deprive them of the present liberties which they enjoy in controlling the affairs of the Muhammadan Anglo-Oriental College, Aligarh.

He expresses gratitude to the Hon'ble Raja of Mahmudabad for his letter which appeared in the *Indian Daily Telegraph* (Lucknow) of the 2nd June, in which he promised to pay full consideration to the criticisms of Nawab Mushtaq Husain of the constitution, and to make necessary alterations in it according to the wishes of the public.

MUSLIM GAZETTE, 12th June 1912.

The proposed Muslim University.

49. The *Muslim Gazette* (Lucknow), of the 12th June 1912 (received on the 15th June), expresses gratitude to the Hon'ble Raja Muhammad Ali Muhammad Khan Bahadur of Mahmudabad for his letter which appeared in the *Aligarh Institute Gazette* (vide Selections No. 24, paragraph 48), and for his promise that the final decision about the constitution of the proposed Muslim University will be made according to the wishes of the public.

The editor discusses the importance of preparing a sound constitution for the proposed Muslim University, and urges the constitution committee to publish it in Urdu, and to invite public discussion on it. He says that sufficient time should be

given to the public to discuss the constitution, and advises the committee to give its final decision after carefully considering public opinion. He observes that Muhammadans will never accept a university which will be against their ideals.

The proposed Muslim University.

ALIGARH INSTITUTE GAZETTE, 12th June 1912.

50. Nawab Mushtaq Husain contributes two articles to the *Aligarh Institute Gazette* of the 12th June 1912 (received on the 17th June). In the first he states that the members of the proposed Muslim University constitution committee have made certain alterations in the constitution in accordance with the wishes of the Muhammadan public, and have paid due regard to the interests of the community in making the alterations.

He promises that the constitution will shortly be published in Urdu in order to invite public discussion on it, and that the final decision will be given by the committee after the public has fully discussed it.

He says that a committee consisting of *Sunni* and *Shia ulamas* has been formed to prescribe the courses of study in theology.

He goes on to say that nothing more could be done by the constitution committee, and he urges his co-religionists to pay the subscriptions that have been promised to the University fund.

In the second article he expresses satisfaction that the meeting of the constitution committee held at Lucknow on the 2nd, 3rd and 4th June was most successful. He gives a list of the members who attended the meeting, and says that alterations were made in the regulations after careful consideration,

He expresses gratitude to the Hon'ble Raja of Mahmudabad for his zeal and untiring work in the cause of the Muslim University, and expresses the hope that the public will be quite satisfied at the result of the last meeting of the constitution committee.

He asks the public to express its opinion about the constitution in writing, as far as possible in a concise form, and to send copies to the committee and also to the *Aligarh Institute Gazette* office for publication in the paper.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

QAISER-I-HIND, 13th June 1912.

51. A correspondent, who signs himself "SHAIKH ABUL HUSAIN OF ALIGARH," contributes an article to the *Qaiser-i-Hind* (Fyzabad), of the 13th June 1912 (received on the 17th June), in which he refers to the article that appeared in *Al Bashir* (Etawah), of the 4th June 1912 (vide Selections No. 24, paragraph 44), and says that there could be no objection to the appointment of an honorary secretary to the Aligarh College from the Punjab, provided an able man be available in that province. He contends that it is wrong to say that the Aligarh College and the educational conference are provincial institutions, and asserts that students from every part of India are found in the Aligarh College, and that the educational conference is held every year in different provinces of the country.

He states that, though there appeared to be no objection to the proposal that successive secretaries of the Aligarh College should be selected from different provinces, it would be preferable if the man best suited for the post were to be appointed without any regard for the province in which he resided.

He expresses the opinion that the future secretary should be a respectable and experienced man, and should be of such a high character as to exercise a wholesome influence on the character of the youths of Aligarh. He goes on to say that the secretary should be a pious Muhammadan and should realize and sympathize with the needs of his community.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

MUKHBIR-I-ALAM, 13th June 1912.

52. The *Mukhbir-i-Alam* (Moradabad), of the 15th June 1912, expresses gratification at the nomination of Haji Muhammad Ishaq Khan for the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh. The editor remarks that the Muhammadans will be very fortunate in securing the services of Muhammad Ishaq Khan who is equally trusted by Government and his community, and who is a very orthodox Muhammadan. He expresses the hope that his co-religionists will unanimously approve of his appointment as secretary to the Aligarh College.

DABDABA-I-SIKANDARI, 17th June 1912.

The *Dabdaba-i-Sikandri* (Rampur), of the 17th June 1912, expresses similar views.

LEADER, 14th June 1912.

53. The *Leader* (Allahabad), of the 14th June 1912, says that, though there was no necessity for the raising of school fees in the United Provinces, it fails to see any justification for the volume and intensity of the opposition raised against the measure. The editor points out that the concessions about aided schools and in the case of parents with more than one son to educate, the increase in the number of scholarships and free studentships and the various other conditions accompanying the measure, would go a long way to mitigate its hardship. He expresses regret at the rule about failed students being required to pay double fees, but says that if sympathetically administered it will not produce undue hardship. He expresses gratification at the action of the United Provinces government in appointing a school fees committee, and asserts that in view of these circumstances the general misapprehension about the subject is uncalled for.

The new rules regarding school fees.

MUSAFIR, 14th June 1912.

54. The *Musáfir* (Agra), of the 14th June 1912 (received on the 19th June), objects to the increase of fees in government schools and suggests that Government should, in view of the unanimous opposition to the new scale of fees, revert to the old scale. The editor takes exception to the new rules requiring students who appear for a second time for the same examination to pay double fees, while those who fail twice at the matriculation or school-leaving examination are liable to expulsion from schools, and remarks that in these provinces fresh obstacles are being constantly placed in the way of educational progress. He invites attention to the unreasonableness of the rule requiring failed students to notify to the head master of their intention to rejoin the school within ten days of the publication of the examination results in the *Government Gazette*, and contends that in view of the fact that no date is fixed for the publication of these results and that many students live in out-of-the-way places where the gazette is received after a considerable interval, it is very difficult for failed students to decide about their future career within so short a time.

The new rules regarding school fees.

He points out that the new rule will entail great hardship upon the majority of students, who are children of poor and middle class parents, and expresses the hope that the educational authorities will be induced to withdraw them.

ADVOCATE, 20th June 1912.

55. Referring to the new rules giving head masters of government and aided schools the discretion to demand double fees from failed students, the *Advocate* (Lucknow), of the 20th June 1912, says that much of the sting of this rule will be taken away if head masters exercise their discretion wisely and sympathetically, and that in cases of abuse of authority the inspector and the Director can be appealed to. The editor suggests that in view of the fact that the rule is liable to be misunderstood and has already given rise to misapprehensions, the Director of Public Instruction should see that the discretion given to head masters is not abused. He expresses the opinion that it would have been better if the new rule had not been introduced.

The new rules regarding school fees.

SADDHARM PRACHARAK, 12th June 1912.

56. The *Saddharm Prachárak* (Kangri, Bijnor), of the 12th June 1912 (received on the 19th June), says that the present system of education in this country has been a miserable failure, seeing that it does not encourage original thought among the people, and remarks that it is perhaps to remedy this state of affairs that the Hindu and Muhammadan universities are proposed to be established. The editor quotes the opinion of the *Observer* (Lahore) that it would be no use having the Muslim University if the *Qoran* cannot be taught in it without the permission of its chancellor, and if no professor can be appointed without his consent, and enquires if the promoters of the Hindu University will not take a lesson from this observation of his contemporary.

The present system of education.

He observes that the idea of independent education which has at present taken hold of the minds of Indians has been given to the country by the *gurukul*.

PREM, 15th June 1912.

57. Tahal Ram Ganga Ram of Dera Ismail Khan (Punjab) contributes an article to the *Prem* (Brindaban), of the 15th June 1912 (received on the 19th June), in which he says that it is the duty of *sadhus* and Brahmans to advocate the cause of the *swadeshi* and temperance movements and to effect social reforms throughout the country.

The education of *sadhus*.

and he announces that a school for the education of *sadhus* will shortly be opened at Dera Ismail Khan.

58. The *Advocate* (Lucknow), of the 20th June 1912, says that the desire of the people for increased educational facilities is evidenced by the Hindu and Muslim University movements and by the proposal to establish a residential and teaching university in Mysore. With regard to the attitude of Government towards the movement, the editor states that the need for good education throughout India was recognized by the Under Secretary of State for India during the debate on the Indian budget in the House of Commons last July, and by the King-Emperor in the course of his reply to the address presented to him by the Calcutta University. He goes on to say that, though people were disappointed at the rejection of the Elementary Education Bill, they were reassured when, in reply to an interpellation by the Hon'ble Mr. Gokhale, the Hon'ble Sir H. Butler said that the Government of India have forwarded to the Secretary of State a general scheme of a comprehensive character dealing with elementary, technical and higher education. He remarks that, though the scheme has not been published, it may be inferred from the speech of the King-Emperor and from the views of the Government of India regarding the Dacca University scheme, that Government prefers universities of the residential and teaching type. He points out that residential universities by themselves cannot do much good unless they are in sympathy with the needs and aspirations of the age, and do not restrict the search for knowledge by barriers which divide mankind, and he expresses regret that Government have failed to observe this essential condition in their educational institutions. He expresses the opinion that residential and teaching universities can fulfil their purposes only if the professors are of superior merit to the present-day professors and if their relations with the students are better than what they are at present.

Residential and teaching universities.

ADVOCATE, 20th June 1912.

59. The *Advocate* (Lucknow), of the 20th June 1912, publishes a contributed article in which the writer invites attention to the small number of students and the inadequacy of the salaries of the so-called professors in the second grade college maintained by the Church Missionary Society at Gorakhpur. He enlarges upon the disadvantages of a cheap college, and insists that, in view of the fact that Benares and Lucknow are so close to Gorakhpur, the University authorities should ascertain the real need for a first grade college at Gorakhpur before sanctioning the proposal of the Church Missionary Society for raising the status of their college.

First grade college at Gorakhpur.

ADVOCATE, 20th June 1912.

60. Referring to the publication of the results of the University examination in the *Leader* (Allahabad), the *Advocate* (Lucknow), of the 20th June 1912, complains that the results have not yet been published officially in the gazette. The editor says that, when the results were passed by the Examination Board on the 12th June, they could have very easily been published in the gazette of the 15th June, and urges that in future the publication of results should be expedited, as far as possible, and that in view of the anxiety of examinees, the results should, if necessary, be published in a special issue of the gazette. He suggests that the Registrar of the University should, while sending the results to the Government Press, also send copies to the newspapers.

The publication of the University results in the gazette.

ADVOCATE, 20th June 1912.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

61. The *Advocate* (Lucknow), of the 16th June 1912, publishes the statement said to have been issued by the committee of the proposed Minto Park, and suggests that the committee should remove the park from near the Fort to somewhere in the city, preferably the *Garhi-ki-Serai*, saying that it would be a great boon to the Allahabad public. The editor urges the municipality, which has admitted the necessity for a park in the city, to co-operate with the Minto Park committee, and asks the Local Government to acquire land for the committee in the city.

The Proclamation Pillar and Minto Park.

ADVOCATE, 16th June 1912.

ABHYUDAYA, 13th June 1912.

62. The *Abhyudaya* (Allahabad), of the 13th June 1912 (received on the 15th June), says that it has received a letter from a local gentleman who complains that a few Muhammadans molest those Hindus who go to bathe at the Baluaghat, and disturb them in their religious rites, without any regard for the remonstrances of the *pandas*. The correspondent has appealed to the Maharaja of Benares and Lala Ram Charan Das, who are the owners of the land and the *ghat* respectively, to take steps to stop this nuisance. The editor also invites the attention of the District Magistrate to the matter, and says that if necessary steps be not taken immediately to remove the grievance, there will be every likelihood of offences being committed against the public peace.

Complaint about the conduct of a few Muhammadans on the Baluaghat.

TAFRIH, 14th June 1912.

63. The *Tafrih* (Lucknow), of the 14th June 1912 (received on the 19th June), states that Lord Kitchener has made it culpable for any money-lender in Egypt to charge more than nine per cent. interest per annum, and suggests that the British Government should put a stop to the rapacity of Kabuli money-lenders and of *mahajans* by enacting a similar law in India.

High rates of interest.

TAFRIH, 14th June 1912.

64. The *Tafrih* (Lucknow), of the 14th June 1912 (received on the 19th June), expresses appreciation of the scholarly attainments and moral courage of Mr. Tilak, and expresses sympathy with him in his sorrow at the death of his wife. The editor suggests that the British Government should, in consideration of his affliction, release Mr. Tilak, and expresses the hope that Mr. Tilak will, after his release, devote his energies to some good work and will not give any cause for complaint to Government.

The death of Mrs. Tilak.

ADVOCATE, 16th June 1912.

65. A correspondent, who signs himself "A SUB-DEPUTY INSPECTOR OF SCHOOLS," contributes an article to the *Advocate* (Lucknow), of the 16th June 1912, in which he complains of the difficulties of the deputy and sub-deputy inspectors of the Kheri district in getting *kahars*, syces and *gariwalas* even on high wages. He says that these officers are put to great trouble and inconvenience and have to do menial work with their own hands. He suggests that either the labouring classes should be debarred from tilling fields, or that a fixed rate should be adopted, and that labourers should be compelled to work on proper terms and payment.

Scarcity of labour.

V.—LEGISLATION.

ADVOCATE, 16th June 1912.

66. Referring to the passing of the first reading of the Government of India Bill by the House of Lords, the *Advocate* (Lucknow), of the 16th June 1912, says that though there may be another debate on the lines adopted by Sir J. D. Rees and Lord Ronaldshay, the success of the bill is assured. The editor characterizes as unreasonable Sir J. D. Rees's proposal that there should be a statutory provision for the Governor of Bengal to stay for at least three months in Dacca, and remarks that the Governor of Bengal can, without much difficulty, divide his time between Dacca and Calcutta in the same way as the Lieutenant Governor of the United Provinces divides his time between Lucknow and Allahabad.

The Government of India Bill.

He refers to Lord Ronaldshay's suggestion that, excepting in the Central Provinces, Legislative Councils should not be created by the Government of India under the new Act without giving the House of Commons an opportunity to express its views and to Sir J. D. Rees's opposition to it, on the ground that the House of Commons should not interfere in the affairs of the Government of India, and states that all the amendments brought forward were eventually withdrawn.

Referring to the grant of an Executive Council to Behar he contends that the United Provinces has at least as much claim to have an Executive Council and has already expressed itself unmistakeably in its favour. He states that Sir James Meston is as much in favour of an Executive Council as Sir Charles Bayley, and that the wishes of the people of the United Provinces should be respected in this matter.

He suggests that the India Office should consult the wishes of Sir James Meston, and says that if he wants an Executive Council, the Government of India

should do justice to the older province and should grant to it the privilege accorded to the newly-created province of Behar and Orissa.

The Government of India Bill.

LEADER, 19th June 1912.

67. Referring to the speeches of Lord Curzon and Lord Minto during the debate on the second reading of the Government of India Bill in the House of Lords, the *Leader* (Allahabad), of the 19th June 1912, asserts that Indian opinion is overwhelmingly in favour of the administrative changes, as evidenced by the support given to them by the Indian press, and says that the correspondents of Lord Minto, who have expressed themselves against the reforms announced at the Darbar, must be very unrepresentative Indians indeed. The editor ridicules the complaints made by Lord Curzon that the authorities in India and England have behaved unconstitutionally and questions his right to speak for Indians, saying that he systematically flouted educated Indian opinion.

In reply to Lord Curzon's strictures about the heavy expenditure to be incurred in building new Delhi, he states that Lord Curzon was most extravagant in indiscriminately increasing the salaries of European officers and in piling up other expenditure, and he asserts that, in spite of the opposition of Lord Curzon and Lord Minto, India is emphatically for the Government of India Bill.

VI.—Railway.

Railway accidents.

AL MUSHIR, 11th June 1912.

68. Referring to the collision on the 5th June between a passenger train and a goods train near Shahjahanpur on the Oudh and Rohilkhand Railway, *Al Mushir* (Moradabad), of the 11th June 1912 (received on the 17th June), expresses surprise at the fact that though no less than three carriages were smashed to pieces it has been reported that only five passengers were killed and five wounded. The editor attributes these accidents to the negligence of the railway staff, and suggests that the Railway Board should see that better arrangements are made for the safety and convenience of railway passengers. He urges the Railway Board to compel all railway administratious to lay double tracks.

The Oudh and Rohilkhand Railway.

SHUBH CHINTAK 12th June 1912.

69. The *Shubh Chintak* (Allahabad), of the 12th June 1912 (received on the 15th June), complains that there is no satisfactory arrangement for water-supply on the Oudh and Rohilkhand Railway line between Allahabad and Partabgarh and between Fyzabad and Rae Bareli stations, and expresses the hope that the railway authorities will take steps to remove the grievance.

Indian employes of railway administrations.

ABHYUDAYA, 13th June 1912.

70. The *Abhyudaya* (Allahabad), of the 13th June 1912 (received on the 17th June), complains that racial and religious considerations are given full play in providing employment to Indians and Europeans in the various railway administrations, and remarks that, in view of the fact that Indians are not accorded fair and impartial treatment in their own country and within the British Empire, it is no wonder that they should be subjected to ill-treatment in foreign countries. The editor says that, as the railway lines had caused considerable injury to the wealth, trade and rivers of the country, it was expected that they would treat Indians more equitably and impartially, but what they were doing was quite the reverse of such expectations.

He points out that the salaries paid to Indian station masters, ticket collectors and guards on a State railway are considerably less than those paid to their European colleagues, and that the quarters of the former are also very inferior to those provided for the latter. He observes that, besides such a disparity in their salaries, Indians have to work harder than Europeans. In conclusion he expresses the hope that at the forthcoming Railway Commission Government will give due consideration to the rights of the Indians, and recommend improvements in their pay and prospects.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

TRISHUL, 6th June 1912.

71. The *Trishul* (Benares), of the 6th June 1912 (received on the 14th June), expresses agreement with the opinion of Dr. Mann, expressed in his letter that appeared in the *Times of India* (Bombay) about the sale of minor girls at Poona that the police and Government should at once try to put a stop to this abominable traffic, and says that if enquiries be made Benares will be found not to be free from this evil.

The sale of minor girls at Benares.

AL MUSHIR, 11th June 1912.

72. A correspondent, who signs himself "Hafiz Muhammad Noor from Gorakhpur," contributes an article to *Al Mushir* (Moradabad), of the 11th June 1912 (received on the 17th June), in which he says that the Muhammadan villagers of tahsil Padrauna in the district of Gorakhpur are mostly illiterate and are totally unacquainted with their religion. He states that the business of the locality is carried on in Hindi, that the Muhammadans dress and talk like Hindus, and have Hindu names, and that most of the mosques are lying in a state of disrepair.

The deplorable condition of Muhammadan villagers.

He expresses regret that the various Muhammadan religious associations are neglecting their co-religionists living in villages, and he reminds his co-religionists, that if they do not want to see large numbers of their brethren going over to other religions, they should take immediate steps to improve their condition.

LEADER, 14th June 1912.

73. Referring to the controversy over the Welsh Disestablishment Bill, the *Leader* (Allahabad), of the 14th June 1912, says that it is urged by the opponents of the measure that it will break up the unity of the English Church, that it will cripple the resources of the English Church, and that it is not wanted by the country.

State-aided Christianity.

The editor states that the upholders of disestablishment quite rightly contend that the church and State should be separate, that the State should not extend its patronage to any particular religious community, and that property originally intended for the whole of the people should not be devoted entirely for the benefit of a section professing a particular faith. He says that, though in the earlier periods of history the religion of the ruling Sovereign became the object of State patronage, the character of the Sovereign authority has now changed and it may contain individuals professing diverse faiths and religions. He remarks that it is therefore right and natural that the State in modern times "should not identify itself with any particular religion, but that it should assume a neutral attitude towards all religions followed by people forming part of it," and that any opposition to such an attitude is either the result of prejudice or of an ultra conservative tendency.

MUSAFIR, 14th June 1912.

74. The *Musáfir* (Agra), of the 14th June 1912 (received on the 20th June), states, on the authority of the *Hitaishi* (Pilibhit), that the 2nd and 3rd June had been fixed for discussions regarding the principles of the *Arya Samaj* in connection with the anniversary celebrations of the Pilibhit *Arya Samaj*, and that though there was a most friendly and peaceful discussion on the 2nd June between Maulvi Muhammad Siddiq and Pandit Ganpati Shastri on the eternity of soul and matter and their relation with God, on the morning of the 3rd June Mirza Irfan Ali Beg, Deputy Collector, verbally ordered five office holders of the *samaj* to execute bonds for one thousand rupees each to keep the peace from the 3rd to the 7th June. The editor objects to this procedure on the ground that there was no likelihood of a breach of the peace, as it was not intended to assail the religious principles of any particular community in the discussion, and that no similar security was taken from the Muhammadans.

The Pilibhit *Arya Samaj*.

He expresses the opinion that this action could not have been taken by a just and liberal-minded person like Mirza Irfan Ali Beg on his own initiative, but must have been the result of some police report, and suggests that the Inspector General of Police should have a searching enquiry made into this matter, in order to determine how far the local police officials are responsible for this undesirable restriction of the freedom of public discussion.

LEADER, 18th June 1912.

75. The *Leader* (Allahabad), of the 18th June 1912, publishes a contributed article in which the writer states that discussions on the principles of the *Aryá Samaj* had been

The Pilibhit *Arya Samaj*.

announced at Pilibhit for the 2nd and 3rd June in connection with the anniversary celebrations of the local *Arya Samaj*, and that though there was a most friendly discussion between Maulvi Muhammad Siddiq and Pandit Ganpati Shastri on the 2nd June, on the morning of the 3rd June Mirza Irfan Ali Beg, Deputy Collector, verbally ordered five office holders of the *Arya Samaj* to execute bonds for one thousand rupees each to keep the peace from the 3rd to the 7th June. He questions the propriety of the Deputy Magistrate's action in interfering in the performance of religious ceremonies of an important community, when the religious discussions had terminated so pleasantly on the previous day in the presence of so many important government officials and the police itself. He expresses doubt as to whether similar instances have occurred in any other part of British India and whether the procedure adopted was justified by any law in force in British India.

He complains that while the five leaders of the *Arya Samaj* were subjected to such humiliation, no similar security was taken from the leaders of the Muhammadan community.

VEDA PRAKASH, June 1912.

The Pilibhit *Arya Samaj*.

76. The *Veda Prakash* (Meerut), for June 1912, complains that at the last anniversary of the Pilibhit *Arya Samaj* its office bearers were required by Mirza Irfan Ali Beg, Deputy Collector in charge of the district, to furnish securities for keeping the public place before they were allowed to celebrate the occasion. The editor observes that there was no justification for such a proceeding on the part of the magistrate, seeing that the celebrations had passed off quietly on the first day, and that there was no likelihood of the followers of other religions taking offence, as the Arya Samajists had not proposed to criticise them but wanted them to have their doubts about the *Vedic* religion removed.

He complains that the Muhammadans, were not required to furnish the security, and he enquires what apprehensions the authorities had, when a large number of policemen, including the deputy superintendent of police, were present at the meeting.

IX.—Miscellaneous.

Nil.

C. E. W. SANDS,

Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

Naini Tal :
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SELECTIONS

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Ram Deva; B.A., Arya; 31 ...	600 „
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
14	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
15	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
16	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*17	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*18	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
19	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
20	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath Vaishya; 36 ...	200 „
†21	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
22	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
23	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
24	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
†25	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
26	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
27	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
28	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 „
29	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
30	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 „
31	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
32	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
33	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 „
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
35	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
36	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 „
38	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „
39	Old Boy...	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
40	Pardah Nashin	Agra	Monthly ...	Mrs. Khámosh; 35	500 copies.
41	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
42	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
*43	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
44	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
45	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
47	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
49	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
50	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
51	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†52	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
53	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	500 „
54	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
55	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
56	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
57	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
58	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
61	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
62	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
63	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
64	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
65	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 31 ...	300 copies.
66	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
67	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
68	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
71	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
72	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*73	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
74	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
75	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
76	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
77	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
78	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
79	Musáfir	Agra	Do. ...	Pandit Tara Dat; Arya; 26 ...	1,800 „
80	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
81	Naiyar-i-Azam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
83	Nizam-ul-Mulk	Moradabad ...	Weekly ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 copies.
83	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 "
84	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 "
85	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 "
86	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	250 "
87	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 "
88	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 "
89	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 "
90	Tajir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	325 "
91	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 "
92	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 "
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 "
94	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 "
95	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 "
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 "
	ARABIC-URDU.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	500 copies.
	HINDI.				
98	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Narayan; Chaudhari; Brahman; 56	100 "
100	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	600 "
101	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	650 "
102	Bháskar	Meerut ...	Do. ...	Raghubir Saran	150 "
103	Bráhman Samáchár... ...	Meerut ...	Do. ...	Narayan Prasad; Brahman... ...	405 "
104	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 "
105	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 "
†106	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 "
*107	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 "
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 "
109	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
110	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,500 copies.
†111	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 "
112	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 "
†113	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 "
114	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 "
*115	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 "
116	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 "
117	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 "
*118	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 "
*119	Maheswari	Aligarh ...	Do.	Joti Sarup, Brahman; 42	3,000 "
120	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 37 ...	1,600 "
121	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 "

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†122	Naraini or The Vedanta Patrika	Fyzabad ...	Monthly ...	Munshi Ramnandhan; Kayasth; 32 ...	325 copies.
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shastri; 37	1,000 "
124	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 "
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 "
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 "
127	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 "
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 "
129	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 "
130	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	300 "
131	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 "
*132	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 "
133	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 "
134	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 "
135	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 "
*136	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 "
137	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 "
†138	Kam Dhenu	Hardwar ...	Do. ...	Baba Bhagwan Das Udasi; 46 ...	500 "
139	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 "
140	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 "
141	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 "
142	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
143	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
144	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 "
145	Bharat Dharm Neta	Benares ...	Twice a month	Dharam Dutt, Vedshashtri; 26 ...	500 "
146	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 "
147	Jain Gazette	Jalesar (Etah) ...	Do. ...	Bábu Banarsi Das Jain, B.A.; 35 ...	1,000 "
148	Kaisar Hind	Benares ...	Do. ...	Babu Bansi Dhar ... ... / Sita Ram Dinkar; 45	500 "
†149	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 "
150	Saddharm Prachárak ...	Bijnor	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 "
151	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 "
152	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 "
	ANGLO-BENGALI.				
153	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Muslim Gazette* (Lucknow), of the 19th June 1912, discusses the recent expression of opinion (vide Selections No. 24, paragraph 17) of Mr. Abbas Tyabji of the Baroda High Court that the Indian Muhammadans are unwise to constantly keep their eyes turned towards Constantinople and to regard the Caliph not only as a religious leader but also as a political leader of the world-wide Islamic revival. The editor joins issue with Mr. Tyabji on this point and states that Indian Muhammadans sympathize with the Turks because the latter are their co-religionists, and because the decline of the Turkish Empire would weaken the strength and prestige of the Muhammadan race as a whole. He asserts that Indian Muhammadans are Muhammadans first and Indians afterwards. He claims that the demands of religion are supreme, and contends that the Muhammadans throughout the world are a united nation.

MUSLIM GAZETTE, 19th June 1912.

Indian Muhammadans and the Turkish Caliphate.

He points out that it is on account of this feeling of universal brotherhood among Muhammadans that Indian Muhammadans treat matters affecting the Muslim world as a whole as of primary importance and relegate Indian affairs to a secondary position, and asserts that recent events amply bear out his contention.

2. The *Abhyudaya* (Allahabad), of the 20th June 1912 (received on the 22nd June), refers to the negotiations regarding the Chinese loan and suggests that the reason why Germany, the United States, Russia and Japan, were all asked to participate in the loan to China was that no other Power should be left to compete with them and that China would have to acquiesce unconditionally in the terms of the loan proposed by the six Powers. The editor states that political considerations did not stand in the way of this combination, as it was thought that China was a big country which would provide room for all the Powers. He remarks that, apart from their natural dislike of foreigners, the Chinese are rightly opposed to borrowing money from foreign Powers, because they are afraid that the conditions of the loan will be destructive of the independence of their country. He expresses the opinion that it would be much better if the Chinese Government could raise an internal loan from its own subjects to meet its administrative needs.

ABHYUDAYA, 20th June 1912.

The Chinese loan.

(b)—Home.

3. A correspondent, who signs himself "Saiyid Seraj-ul Hasan, Tirmizi from Allahabad," contributes an article to *Al Bashir* (Etawah), of the 18th June 1912 (received on the 24th June), in which he remarks that the Muhammadan representatives on local councils have done little or no useful work.

AL BASHIR, 18th June 1912.

The coming council elections.

He urges his co-religionists to only support those candidates who are really prepared to work sincerely for the good of their community, and who do not desire to become members of legislative councils from motives of personal aggrandizement.

He asks the electors to show consideration for the personal worth of a candidate rather than for his wealth and influence.

He deprecates the introduction of party spirit and of factions amongst the Muhammadans on the occasion of council elections, and asks them to be guided by their personal conviction.

4. The *Advocate* (Lucknow), of the 27th June 1912, says that the publication of the time-table of the next council elections shows that there will be no change in the council regulations, at any rate in the United Provinces, and remarks that it will cause great disappointment to the people. The editor invites attention to the injustice of the arrangements by which the Muhammadans, who form less than one-fifth of the population of the United Provinces, have the right to elect two out of the five non-official members who will represent these provinces in the Imperial Council. He expresses the hope that the Muhammadans will elect a representative who is likely to promote the common good, and urges the Hindus not to waste their energies, but to secure the position of their three candidates in the three seats in the Imperial Council.

ADVOCATE, 27th June 1912.

The coming council elections.

He reminds his readers that the members elected should be persons who have the desire and the capability to serve the provinces to the best of their power, and who intend to effect progress and reform.

The editor objects to the dates fixed for the appointment of delegates by the municipal and district boards at the head quarters of districts and for the appointment of delegates by smaller municipalities, on the ground that all the civil courts will be closed on the 7th and 9th October and that a large number of practising vakils, who happen to be on the local bodies, will be absent from head quarters, and unable to take part in the elections.

He emphasizes the necessity for consulting the convenience of this large class of electors, and suggests that a date should be fixed which would be convenient to all parties.

NAIYAR-I-AZAM, 19th June 1912.

Muhammadan representatives in Legislative Councils.

5. The *Naiyar-i-Azam* (Moradabad), of the 19th June 1912 (received on the 24th June), expresses regret that the present Muhammadan representatives in the Legislative Councils are apparently ignorant of the needs of their community. The editor says that they are generally rich people who have no regard for religion and who can never realize the troubles and difficulties of the middle class and poorer Muhammadans, and so he suggests that votes should not be given for candidates who are not true to their religion, so that only really devout and religious Muhammadans would be elected to the councils.

BHARAT DHARM NETA, 15th June 1912.

Indians in South Africa.

6. The *Bharat Dharm Neta* (Benares), of the 15th June 1912 (received on the 22nd June), invites the attention of the British Government to the ill-treatment of Indians in South Africa and other colonies, and expresses the hope that effective steps will be taken to ensure better treatment of its Indian subjects on the part of colonials, in view of the fact that the way they are maltreated at present is discreditable to the reputation of Government.

BHARAT DHARM NETA, 15h June 1912.

The degenerate state of India.

7. The *Bharat Dharm Neta* (Benares), of the 15th June 1912 (received on the 22nd June), publishes an article entitled "Glimpses of ancient India," in which the editor reminds his readers that India of the present day is the same country which in ancient times used to exercise sway over the whole world, and he deplores that time has brought such a change in the fortunes of its inhabitants that they are now called slaves. He ascribes the present degraded condition of the country to quarrels and divisions among the people, and expresses regret that they are still sleeping and that they will not arouse themselves and endeavour to improve their condition.

MASHRIQ, 18th June 1912.

The Royal boons.

8. The editor of the *Mashriq* (Gorakhpur), in the issue of the 18th June 1912 (received on the 22nd June), refers to the educational grant of fifty lakhs of rupees on the occasion of the Delhi Darbar, and expresses regret that the grant is only to be utilized for those schools in which the medium of instruction is English, and that no grant will be made to those schools where only Sanskrit, Persian, Arabic or Urdu is taught. He invites the attention of the Local Government to the matter, and expresses the hope that equal facilities will be given to all the classes of His Majesty's Indian subjects to derive benefit from the grant.

NAIYAR-I-AZAM, 19th June 1912.

Birthday Honours.

9. Referring to the Rai Bahadurship conferred on the Hon'ble Munshi Ganga Prasad Varma, the *Naiyar-i-Azam* (Moradabad), of the 19th June 1912 (received on the 24th June), remarks that this honour has been conferred on him in recognition not of his journalistic work but of his other public services. The editor expresses regret that the Urdu press has not received any recognition from the Government in the Honours list, and contends that, when it is severely dealt with under the Press Act for its mistakes, it should also be rewarded for its good work.

He expresses regret that the title of *Shams-ul-Ulama* was not conferred on any of the learned men of Deoband, and hopes that Government will not forget the Urdu press and the learned theologians of Deoband in its next Honours list.

SADDHARM PRACHARAK, 19th June 1912.

The Hindu-Muhammadan problem.

10. The *Saddharm Prachárak* (Kangri, Bijnor), of the 19th June 1912 (received on the 24th June), says that for some time past relations between Hindus and Muhammadans in political matters have been far from cordial and that now the same spirit of

estrangement has begun to effect almost every transaction of life between them. The editor complains of the attitude of educated men towards this question, and points out that a movement has recently been started among the educated Muhammadans not to take food touched by Hindus. In this connection he notes that the editor of the *Comrade* (Calcutta) in an account of a boarding house, in a recent issue of his paper urged that Muhammadan students should not take food cooked by Brahmans.

Mr. Montagu and Indian Muhammadans.

11. The *Leader* (Allahabad), of the 22nd June 1912, expresses regret that Mr. Montagu should have had to retract his statement that the Muhammadan population of India was not a homogeneous one, in spite of the fact that it was quite accurate. The editor finds fault with the terms of Mr. Montagu's reply to Mr. McCallum Scott, and remarks that it shows an amount of anxiety to please the Muhammadans which is not generally shown when Hindu susceptibilities are offended, and which seems to recognize the loyalty of Muhammadans as something special and distinct. He concedes that a democratic religion which levels all distinctions between one man and another, gives a great advantage to Muhammadans, and admits that they deserve the satisfaction they have obtained as a reward for their united action.

LEADER, 22nd June 1912.

He expresses regret that the Hindus do not take any offence at being characterized as a heterogeneous people, and he advises them to take a lesson from the united action of their Muhammadan brethren. He deplores the religious and social differences among the Hindus, and says that these differences often preclude common action, that would create an impression of the unity of the Hindu community.

Treatment of political prisoners in India.

12. The *Abhyudaya* (Allahabad), of the 23rd June 1912, expresses regret that although political prisoners are treated as first class misdemeanants in all civilized countries, in India they are accorded the same treatment as other criminals, and quotes the *Bengalee* (Calcutta) to show that Indian political prisoners in the Andamans are subjected to very hard labour, and that those in the Hazaribagh jail, besides being treated harshly, are kept in solitary cells. The editor concedes that the Indian Code makes no distinction beween political and ordinary offenders, but urges that it is consistent with the principles of humanity and equity that the law should be amended so as to provide for the better treatment of political prisoners.

ABHYUDAYA, 23rd June 1912.

India and the Empire.

13. Referring to an article in the last Empire Day supplement of the *Times* (London) emphasizing the need for a better understanding by the self-governing colonies of the place of India in the Empire, the *Advocate* (Lucknow), of the 23rd June 1912, expresses surprise and gratification at the fact that a paper, which had persistently opposed the introduction of liberal reforms in the Indian administration, which had defended the inhuman treatment accorded to Indians in British colonies, and which had constantly been trying to prove that India was honeycombed with sedition, is now urging the "fuller recognition of India's voice in the councils of the Empire as a whole," and that it expresses unstinted praise of Indian loyalty. The editor welcomes this change in the attitude of the *Times* towards India, but expresses regret that, in spite of the recognition of India's important position in the British Empire, she has not been given a place at the Imperial Conference, nor granted a position on an equality with other parts of the Empire. He characterizes as shortsighted any Imperial policy which overlooks the claims and importance of India, and asserts that the *Times* does not intrepret rightly the views of educated Indians when it says that the wisest among them "do not appeal for any system of representative government," and that they "consider that the policy of exclusion adopted in the Dominions is on the whole desirable in their own interests as also of those of the Dominions."

ADVOCATE, 23rd June 1912.

He asserts that this difficult problem can only be solved if the Government of India be prepared to adopt a policy of retaliation towards those colonies which will not allow Indians free movement in their territories.

India and the Empire.

14. Referring to the article on "India and the Empire," which appeared in the Empire Day edition of the *Times* (London), the *Leader* (Allahabad), of the 25th June 1912, expresses the hope that the *Times* will not change its views about the loyalty of Indians. With regard

LEADER, 25th June 1912.

to the plea of the *Times* for the admission of India "into a fuller and more spacious partnership" with other parts of the British Empire, the editor observes that, though the mother country means well and will do justice, the politicians of the self-governing dominions are not broad-minded and seem to be incapable of thinking imperially. He admits the correctness of the London paper's statement that "India does not, in reality, ask for the impossible," and says that the large instalment of reforms given will suffice for a decade, provided they are carried out in a proper spirit.

He expresses regret that the inhabitants of a country which was singled out by the Monarch for the signal and unprecedented honour of his visit, should be subjected to such indignities in the British colonies, and urges the Government of India to abolish the degrading system of indentured labour.

LEADER, 27th June 1912.

Lord Crewe on Indian autonomy.

15. The *Leader* (Allahabad), of the 27th June 1912, refers to the statement made by Lord Crewe on the question of Indian autonomy and remarks that there is no need for Indians to be disconcerted. The editor reminds his readers that the despatch of the 25th August was quite clear. He notes that the Government of India simply urged that the process of decentralization should not be stopped until the ideal of a united India, made up of a number of practically autonomous provinces, was realized, and he asserts that, while there was nothing in this to alarm the supporters of a centralized bureaucracy, there was also nothing to cause undue jubilation to ardent advocates of *swaraj*.

He observes that it was the excessive use made of the passage by a section of Indian publicists and by politicians of the type of Lord Curzon for debating purposes that led the Secretary of State to disown the obvious interpretation, in view of the fact that he had not a majority in the House of Lords.

In this connection he remarks as follows :—"This may be unfortunate, but does not matter very much; for, while the passage in the despatch remains, Lord Crewe will not be the Indian Secretary for all time. As for His Lordship's solemn repudiation of the National Congress ideal of colonial self-government, all that we think we need say at present is that the Secretary of State was not expected by any responsible Congressman to avow sympathy with it. After all a political prophecy regarding the distant future is not of much value, and Lord Crewe himself must have known that it was hardly worth making except to serve the day's purpose in his House of Parliament. What form the Government of India will take in a future, which as yet cannot be measured, is speculation which no practical man would care to indulge in. What is of more moment is that the problems of the present should be grappled with firmly and wisely by Indian reformers as well as by British statesmen and Anglo-Indian administrators."

AL MUSHIR, 18th June 1912.

The Press Act.

16. *Al Mushir* (Moradabad), of the 18th June 1912 (received on the 22nd June), urges the repeal of the Press Act, seeing that the purpose for which it was enacted has been accomplished.

The editor expresses agreement with the opinion of the *Afghan* (Peshawar) about the repeal of the Press Act, and remarks that the Act is a constant source of irritation and annoyance to the Indian press.

He urges the native and the Anglo-Indian press to invite the attention of Government to the evil effects of the Act, and expresses the hope that Government will show consideration for the appeal of the entire Indian press, and will repeal the Act as soon as possible.

NAIYAR-I-AZAM, 19th June 1912.

The *Naiyar-i-Azam* (Moradabad), of the 19th June 1912 (received on the 24th June), expresses similar views on the subject, and asks for the repeal of the Press Act.

MEDINA, 22nd June 1912.

The Press Act.

17. The *Medina* (Bijnor), of the 22nd June 1912, asks for the repeal of the Press Act seeing that the purpose for which it was enacted has been accomplished. The editor says that the Act has stifled freedom of thought amongst Indians, and that it has hampered the development of the country.

He complains of the provision making District Magistrates the sole judges of the attitude and tone of a newspaper and objects to their decisions being final in the matter of the demand of security. He invites the attention of Government

to the matter, and remarks that every Indian is impatient to be freed from the restrictions imposed by the Press Act.

ABHYUDAYA, 20th June 1912.

The Press Act.

18. Referring to the reported confiscation of the tenth number of the second volume of the *Islamic Fraternity* (Tokio) by the Bombay Government, the *Abhyudaya* (Allahabad), of the 20th June 1912 (received on the 22nd June), expresses surprise that the Bombay Government should have confiscated the paper while the local governments of the Punjab, United Provinces and Bengal have not thought fit to do so, in spite of the fact that Pan-Islamism is more firmly established in those provinces. The editor points out that several books have similarly been confiscated in the Central Provinces and in other provinces as well, although there are practically no readers of those books in them, and remarks that this state of things is due to the misuse of the provisions of the Press Act.

II.—Afghanistan and Trans-Frontier.

RAHBAR, 21st June 1912.

Hindus in Afghanistan.

19. The *Rahbar* (Moradabad), of the 21st June 1912 (received on the 27th June), reproduces an article from the *Hindustan* (Lahore), in which several cases of murderous attacks on Hindu residents in Afghanistan by Muhammadan robbers were mentioned, and in which it was stated that the complaints of Hindus were never properly enquired into, while the grievances of Muhammadans were very promptly redressed.

III.—Native States.

ABHYUDAYA, 20th June 1912.

The appointment of Mr. E. H. Wallace as the Chief Justice in Mysore.

20. Referring to the rumoured appointment of Mr. E. H. Wallace as Chief Justice in Mysore, the *Abhyudaya* (Allahabad), of the 20th June 1912 (received on the 22nd June), expresses regret that Europeans are encroaching upon the legitimate rights of Indians even in such progressive native states as Baroda and Mysore, and the editor enquires whether the Dewan of the Mysore state could not get a single deserving Indian for the post.

IV.—Administration.

(a)—Judicial and Revenue.

ABHYUDAYA, 20th June 1912.

The creation of a High Court in Behar.

21. The *Abhyudaya* (Allahabad), of the 20th June 1912 (received on the 22nd June), condemns the opposition on the part of the Bengali press to the creation of a separate High Court in Behar as selfish and unreasonable, and urges that the only point which the Bengalis can justifiably insist upon is that the new High Court should not be allowed to affect the independence of the Calcutta High Court.

ABHYUDAYA, 20th June 1912.

Imposition of fine for alleged political murders in Manickganj (Dacca).

22. In connection with the imposition of a fine of Rs. 3,000 on certain villages in the Manickganj sub-division of the Dacca district for the alleged murder of two persons, the *Abhyudaya* (Allahabad), of the 20th June 1912 (received on the 22nd June), says that it is reported that, although the murders were committed in two villages, the fine has been imposed on the inhabitants of about fifty villages, and that, while not a single Muhammadan has been thus punished, all Hindus, without any exception, have been required to pay the fine. The editor adds that many villages of which the inhabitants have been fined are several miles distant from the villages where the offences were perpetrated, and that Hindu vakils and mukhtars, who live away from their homes for the whole of the year, have been heavily fined. He remarks that if these allegations be true, such acts of partiality and injustice will cause deep resentment among the Hindus.

LEADER, 21st June 1912.

The appointment of Colonel Beadon as a Judge of the Punjab Chief Court.

23. Referring to the appointment of Colonel Guy Beadon, Divisional and Sessions Judge of Ambala, to officiate as a temporary Additional Judge in the Punjab Chief Court, the *Leader* (Allahabad), of the 21st June 1912, says that the appointment of a soldier as a Chief Court Judge at a time when objection is taken to the appointment of even members of the Civil Service is a retrograde measure and an insult to Indian public opinion. The editor points out that a soldier cannot be expected to be well versed in law and to possess judicial qualities, and

expresses the hope that Colonel Beadon will not be confirmed, and that his appointment will not be treated as a precedent.

ABHYUDAYA, 23rd June 1912.

The future judicial administration of Delhi.

24. Referring to the report that a Judicial Commissioner will be appointed in Delhi after its transfer from the Punjab government to the Government of India, the *Abhyudaya* (Allahabad), of the 23rd June 1912, says that the inhabitants of Delhi are naturally opposed to such an arrangement and that the entire press, including the Anglo-Indian journals, have expressed disapproval of it. The editor remarks that it is not in the fitness of things that the capital of the Indian Empire should have a Judicial Commissioner for its highest judiciary, and suggests that the Chief Court of the Punjab should be raised to the status of a High Court having jurisdiction over Delhi also. He observes that such an arrangement will satisfy the long-cherished desire of the inhabitants of the Punjab and the capital will be enabled to have a judicial administration not inferior to that of any other place.

LEADER, 23rd June 1912.

A successor to the Hon'ble Mr. Muhammad Rafique in the Court of the Judicial Commissioner of Oudh.

25. The *Leader* (Allahabad), of the 23rd June 1912, expresses the hope that there is no foundation for the rumour that either Mr. Louis Stuart or Mr. Ryves is to be appointed as the successor of the Hon'ble Mr. Muhammad Rafique in the Court of the Judicial Commissioner of Oudh, and says that besides eight Indian district and sessions judges there are several able and learned Indian lawyers practising in the High Court and the Judicial Commissioner's Court, any of whom may be suitably appointed to the post. The editor states that Sir John Hewett has earned the gratitude of the Indian community by appointing an Indian as Additional Judicial Commissioner, and remarks that it will be an injustice to the Indian community and will produce profound disappointment among them if the appointment held by the Hon'ble Mr. Muhammad Rafique be given to a European.

(b)—Police.

MASHRIQ, 18th June 1912.

Police reform.

26. The *Mashriq* (Gorakhpur), of the 18th June 1912 (received on the 22nd June), expresses gratitude to the Government of India and the Inspector General of Police, United Provinces, for their determination to effect reforms in the Indian police, and referring to the recent circular issued by the Inspector General of Police on the subject of enquiry into cases of alleged misconduct on the part of the police, he enquires what will be the means through which superintendents of police will come to know the high-handedness of their subordinates. He suggests the removal of all legal formalities in approaching a magistrate or a high police officer by a complainant, and he recommends that the public should be allowed to make verbal complaints to superintendents of police about misconduct on the part of the police. He also suggests that superintendents of police should pay unexpected visits to police stations, and says that such visits will be useful in bringing to light the high-handedness of the police, and in this connection he asks Government to provide every district with a motor car, in order that the superintendent of police may be able to visit any place in the district under his charge without giving previous notice.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

LEADER, 22nd June 1912.

The Agra Municipality.

27. The *Leader* (Allahabad), of the 22nd June 1912, publishes a contributed article in which the writer complains that, though it was notified by the assistant secretary of the Agra municipality that from the 15th May to the 15th July 1912 water would be supplied daily from 5 a.m. to 10 a.m. and from 3 p.m. to 6 p.m., water has been actually supplied from 6 to 9.30 in the morning and from 4 to 6 or 5.45 in the evening. He says that there is no proper watering of roads or flushing of drains, and attributes the shortage of water-supply to the extra pumping involved in supplying water to the cantonments and to the Agra cantonment station of the Great Indian Peninsula Railway. He contends that the municipality is under no obligation to supply water to the cantonments and to the Great Indian Peninsula Railway, when it is not able to supply sufficient water within municipal limits.

He expresses regret that the water-supply remains as bad as ever, though a new engine was purchased at a cost of Rs. 58,000 in 1910. He states that while Agra, with five and a half hours' pumping, spends Rs. 30,088 on coal, Allahabad, with nineteen hours' pumping, spends only Rs. 19,151.

The editor suggests that Government should interfere in the interests of the people of Agra.

LEADER, 27th June 1912.

28. The *Leader* (Allahabad), of the 27th June 1912, publishes a contributed article in which the writer invites attention to the filthy condition of the streets and drains of Hardwar, and attributes it to the laziness of the subordinate municipal officials who have been too long at the place. He complains that all work is left to the menial agency, with the result that it is not properly done, and he says that all the municipal officials combine to keep the inexperienced chairman in ignorance of the actual state of affairs. He says that the municipal members do not possess sufficient moral courage to criticise the work of their paid officials, and suggests that the District Officer should enquire into the matter personally and set things right.

The Hardwar Municipality.

ABHYUDAYA, 23rd June 1912.

29. The *Abhyudaya* (Allahabad), of the 23rd June 1912, again refers to the subject of the insufficient water-supply at Allahabad, and complains that although a long time has elapsed nothing has been done to remove the grievance. The editor observes that the decision of the municipality to remit one month's water-rate is quite just, but that the people will not be satisfied with this remission unless immediate steps are taken to secure a sufficient water-supply once more.

The water-supply at Allahabad.

LEADER, 25th June 1912.

30. A correspondent, who signs himself "AN ENGINEER," contributes an article to the *Leader* (Allahabad), of the 25th June 1912, in which he attributes the scarcity of water in municipalities like Allahabad to ignorance about the daily requirements of Indian life on the part of the engineers who designed the water-works schemes of these municipalities. He asserts that Indians require more water for bathing, washing clothes, cleaning utensils, watering the streets and flushing the drains than is required per head in England, and he suggests that municipalities should take the advice of professional men who have experience of the customs and habits of Indians, and should make arrangements for the supply of a sufficient quantity of water.

Defective water-supply in municipalities.

He invites attention to what he describes as a fatal defect that some municipalities are not provided with municipal engineers, and that some other municipalities have engineers who have not studied such important subjects as water-supply, drainage, sewage destruction, refuse destruction, scavenging and construction of tramways and of roads.

ABHYUDAYA, 23rd June 1912.

31. Indra Narayan Dwivedi writing in the *Abhyudaya* (Allahabad), of the 23rd June 1912, on the affairs of the Allahabad District Board, urges its members to do useful work on the board and not to blindly follow the lead of the chairman. He expresses approval of the introduction of a tournament for the vernacular schools of the board, but suggests that its cost should be met by the board and not be made a charge on the recreation funds of the schools, as was done last year. He refers to the appointment of a number of chief teachers from among the teachers of the vernacular schools under the board, and says that the remaining teachers are required to go and receive instruction from these chief teachers on every Sunday. The writer complains that this rule is very irksome, as Sunday is the only day they get leave while they have to work hard for the remaining six days. He urges the chairman to have pity on the teachers and cancel it.

The Allahabad District Board.

(e)—Education.

COSMOPOLITAN, 16th June 1912.

32. The *Cosmopolitan* (Dehra Dun), of the 16th June 1912 (received on the 19th June), has an article recommending the institution of what the editor calls a school sanatorium in the hills.

A school sanatorium.

He remarks that "it is the omission to provide seminaries in cool, bracing and elevated localities that is mainly answerable for the lamentably frequent cases of breakdown and the high and increasing rate of mortality among our students."

He suggests starting a college at Mussoorie with the money left by the late Thakur Puran Singh Negi of Dehra Dun.

AL BASHIR, 18th May 1912.

Combination of Islamia colleges and schools.

33. The editor of *Al Bashir* (Etawah), in the issue of the 18th May 1912 (received on the 24th June), expresses regret that there is no co-operation between Islamia colleges and schools, and that they are not run on the same lines.

He urges that all the Islamia colleges and schools should observe holidays on Fridays instead of Sundays, and expresses regret at the apathy of the Muhammadans regarding matters affecting their nationality and religion.

He proposes that all Islamia colleges and schools should adopt the same courses of study in theology, and suggests the formation of a religious faculty at Aligarh empowered to hold examinations in theology, for B.A., F.A. and matriculation students in different Islamia schools and colleges.

He suggests that the faculty of religion should be created at Aligarh without delay, and that it should begin its work as soon as possible without waiting for the grant of a charter for the proposed Muslim University.

He recommends the formation of a committee to control all the Islamia colleges and schools, which should have the power of appointing teachers and professors and of transferring them from one institution to another.

He suggests that a uniform system of keeping accounts should be introduced in all Islamia schools and colleges, and that an auditor should be appointed to check the accounts periodically. He proposes that the rules to be observed in all Islamia hostels and boarding houses should be identical so as to encourage uniformity, and that before demanding the power of affiliation to the proposed Muslim University of other colleges besides the Muhammadan Anglo-Oriental College, Aligarh, endeavour should be made to demonstrate that all Islamia colleges and schools are run on the same lines, with the exception of the courses of study and the system of University examinations.

SADDHARM PRACHARAK, 19th June 1912.

Elementary education in the Madras presidency.

34. The *Saddharm Prachárak* (Kangri, Bijnor), of the 19th June 1912 (received on the 24th June), commends the steps that are being taken in the Madras presidency for the diffusion of elementary education, and suggests that, if other provinces follow the lead of the Madras presidency, the object of Mr. Gokhale's Elementary Education Bill will be achieved without any great difficulty.

NAIYAR-I-AZAM, 19th June 1912.

The proposed Dacca University.

35. The *Naiyar-i-Azam* (Moradabad), of the 19th June 1912 (received on the 24th June), takes exception to the inclusion of men like Dr. Rash Behari Ghosh and Babu Ananda Chandra Ray in the committee appointed by Government to formulate a scheme for the establishment of the Dacca University, on the ground that these gentlemen are opposed to the Dacca University scheme and may by their counsels defeat the very purposes for which the University is to be established. The editor expresses apprehension that these Hindu members may try to create a state of affairs which will demonstrate the undesirability of establishing the University, and that instead of providing educational facilities for Muhammadans they will put fresh obstacles in the way of Muhammadan educational progress.

LEADER, 26th June 1912.

The proposed Hindu University.

36. A correspondent, who signs himself "MANOHAR LAL OF ALIGARH," contributes an article to the *Leader* (Allahabad), of the 26th June 1912, in which he expresses gratification at the decoration of the route through which the procession of the Hindu University deputation passed at Moradabad, and says that such impressive processions serve to bring home to the minds of the illiterate masses the necessity and the importance of the Hindu University. He goes on to say that hundreds and thousands of people in Moradabad must have been impressed by "the fact that it must be a bigger cause for which big people were working," and must have thus been led to subscribe to the university fund. He suggests that the reception committees in places which the Hindu University deputation is yet to visit should make it a point to make the processions as grand and as imposing as they can, and he asserts that the expenditure incurred under this head will not be a waste of money but will be a good investment for the University.

37. The *Sahifa* (Bijnor), of the 19th June 1912 (received on the 26th June), expresses apprehension as to whether the power to affiliate other colleges besides the Muhammadan Anglo-Oriental College, Aligarh, and the Hindu College, Benares, will be granted to the proposed Muslim and Hindu Universities respectively, and remarks that in case of refusal the laudable efforts made by the two communities in collecting funds will be wasted. SAHIFA, 19th June 1912.

The proposed Muslim University.

The editor expresses regret that the disloyal attitude of the Bengalis and Arya Samajists should lead Government to check the progress of higher education amongst the Muhammadans.

He takes exception to the preponderance of the European element in the Muslim University board of management, and remarks that to conduct the University on the same lines on which the Muhammadan Anglo-Oriental College is at present conducted, would be a mere waste of money.

He blames the organizers of the Muslim University scheme for having deceived the public by making a premature promise to establish a university in accordance with the wishes of the Muhammadan public, and observes that in the present circumstances the community will derive no benefit by subscribing to the university funds.

38. Discussing the question of the utilization of the collected funds of the proposed Muslim University in the event of the refusal of Government to grant a charter in accordance with the wishes of the Muhammadan public, the *Muslim Gazette* (Lucknow), of the 19th June 1912, insists that at the very start of the Muslim University movement its leaders should have explained to the subscribing public that, in case they failed in their attempts to obtain a charter, the collected funds would be utilized either for a specified purpose, which should have been settled and notified beforehand, or else for some purpose which the majority of the subscribers decided upon. MUSLIM GAZETTE, 19th June 1912.

The proposed Muslim University.

The editor observes that if such a declaration be made even now by the leaders of the movement, it will afford increased facility for the realization of funds.

39. The *Oudh Akhbar* (Lucknow), of the 22nd June 1912, complains that some journalists should have hinted at the possibility that the proposed Muslim University will not be established, and he reminds them that in all great undertakings difficulties and obstacles have to be encountered. OUDH AKHBAR, 22nd June 1912.

The proposed Muslim University.

The editor expresses regret that the organizers of the Muslim University scheme should be blamed by some people for having deceived the public by promising to establish a Muslim University according to the ideals of the Muhammadans, and observes that they are still working hard to accomplish it, and that the critics should reserve their judgment until it is definitely known that the Muslim University does not conform with the ideals of the Muhammadans.

He expresses agreement with the suggestion expressed in some newspapers that, if the Muslim University be not established, the sum realized for the purpose should be utilized in opening industrial colleges and in granting scholarships for technical education in Europe. At the same time he reminds his readers that it will be discreditable to the Muhammadans if they now fail in their determination seeing that they proclaimed all over the world their intention to establish a university.

40. The *Rohilkhand Gazette* (Bareilly), of the 16th June 1912 (received on the 24th June), publishes the first instalment of a contributed article about the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh, in which the writer says that he is not aware of any public services rendered by Maulvi Muhammad Ishaq Khan, and says that his appointment as secretary of the Aligarh college will not be acceptable to the entire Muhammadan community. He asserts that there are many men more able than Maulvi Muhammad Ishaq Khan among the trustees of the college, and that his credulity and superstitious nature are great disqualifications. ROHILKHAND GAZETTE, 16th June 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

In the second instalment of this article he promises to give the names of persons whom he considers to be qualified for the secretaryship of the Aligarh college.

Commenting on the above the editor remarks that public opinion should be ascertained before the appointment of a secretary is finally decided upon.

MUSLIM GAZETTE, 19th June 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

41. The *Muslim Gazette* (Lucknow), of the 19th June 1912, publishes a contributed article in which the writer, referring to the proposal to appoint Mr. Muhammad Ishaq Khan as secretary of the Muhammadan Anglo-Oriental College, Aligarh, observes that he is a wealthy and devout Muhammadan, who is trusted by Government, but expresses doubt as to whether, in view of the fact that he lacks liberal-mindedness, breadth of view and wide experience, he will be have influence with educated young men and the confidence of the Muhammadan community as a whole. The editor concedes that the candidature of Mr. Ishaq Khan will be approved by Government and by the religious party among the Muhammadans, but he contests his claim to the leadership of educated Muhammadans. He suggests that Mr. Ishaq Khan should be appointed for the present as a joint secretary, and that he should be confirmed as secretary only when the community is assured of his suitability for the post.

QAISER-I-HIND, 20th June 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

42. The *Qaiser-i-Hind* (Fyzabad), of the 20th June 1912 (received on the 24th June), says that Maulvi Muhammad Ishaq Khan is the most suitable person for the secretaryship of the Aligarh college, on account of his piety and religious inclinations, and asserts that he may be implicitly relied upon to defend the political interests of his community. The editor expresses the hope that his appointment as permanent secretary of the Aligarh college for three years will be confirmed by the meeting of trustees to be held on the 21st July 1912.

ANAND, 20th June 1912.

The result of the Allahabad University examinations.

43. The *Anand* (Lucknow), of the 20th June 1912 (received on the 24th June), enquires why the result of the Allahabad University examinations was not published in the *United Provinces Government Gazette* of the 15th June, seeing that the Syndicate meeting was held on the 12th June. The editor expresses surprise that, when the *Leader* (Allahabad) could publish the results in its issue of the 16th June, the Government Press could not do so earlier than it did.

INDEPENDENT, 23rd June 1912.

The result of the Allahabad University examinations.

44. The editor of the *Independent* (Allahabad), in the issue of the 23rd June 1912, expresses regret at the large percentage of failures in the last Allahabad University examinations.

He complains that the papers set in the last University examinations were very stiff, and remarks that the examinations are meant to judge the knowledge and merits of the examinees and not to fail as many of them as possible.

He takes exception to the rule that the answer books of examinees are not liable to be re-examined, and says that universities in Europe provide facility in this respect. He invites the attention of the Fellows of the Allahabad University to the matter, and asks them to consider this and other defects in the regulations of the University.

LEADER, 22nd June 1912.

First grade college at Gorakhpur.

45. The *Leader* (Allahabad), of the 22nd June 1912, reproduces the contributed article published in the *Advocate* (Lucknow), of the 20th June 1912, which expressed doubt as to the need for a first grade college in Gorakhpur (vide Selections No. 25, paragraph 59).

LEADER, 27th June 1912.

First grade college at Gorakhpur.

46. The *Leader* (Allahabad), of the 27th June 1912, publishes a contributed article in which the writer takes exception to the article that appeared in the *Leader* of the 22nd June (vide para. supra), and argues that both Benares and Lucknow are expensive places and that many people cannot afford to send their boys to those places for education, and expresses gratification that B.A. classes are to be opened in the St. Andrew's College, Gorakhpur.

He says that the Gorakhpur division, which contains no less than seven English High schools, turning out about fifty matriculates each year, can easily support a first grade college, and remarks that it is wrong to denounce cheap education, when countries like Japan and America are progressing so rapidly with its aid.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

47. The *Saddharm Prachárak* (Kangri, Bijnor), of the 19th June 1912 (received on the 24th June), says that the transfer of the capital from Calcutta to Delhi, which is the strong-hold of Urdu, will provide enormous facilities for the development of that vernacular. The editor reminds his readers that Mr. Muhammad Ali, editor of the *Comrade* (Calcutta), proposes to secure the supremacy of Urdu by starting an Urdu journal of a high order in Delhi, and he remarks that such a departure augurs badly for the cause of Hindi. He urges its advocates and well-wishers to awake to the needs of the situation and to take steps to start a first class Hindi journal in Delhi.

SADDHARM PRACHARAK, 19th June 1912.

The need for starting a Hindi journal in Delhi.

He says that he is not opposed to the development of Urdu for itself, but because its support by Muhammadans will indefinitely postpone the possibility of having one language for India, seeing that Urdu can never become the common language of the country.

48. The *Abhyudaya* (Allahabad), of the 20th June 1912 (received on the 22nd June), says that Mr. Montagu recently stated, in answer to a question in the House of Commons, that as the managers and assistant managers of Indian factories were mostly Europeans, most of the factory inspectors, if not all, would be Europeans, and remarks that the *Bengalee* (Calcutta) has proved that Mr. Montagu's statement was wrong and that Indians form the bulk of the managers and assistant managers of the factories in this country. The editor observes that, granting for the sake of argument that what Mr. Montagu said was true, it is undesirable that most of the factory inspectors should be Europeans.

ABHYUDAYA, 20th June 1912.

Indians and the appointment of factory inspectors.

He contends that such considerations should not govern appointments to posts in the public service where merit should be the only qualification, and remarks that, in view of the fact that Indians have fully proved their capacity by efficiently discharging the duties of high and responsible offices, it is unfair to make racial considerations a bar to their appointment to any post.

49. The *Advocate* (Lucknow), of the 23rd June 1912, has the following under the heading "Ignorance and flattery":—

ADVOCATE, 23rd June 1912.

European and Indian officials.

"A young civilian was placed in charge of a district in Eastern Bengal and Assam. A Hindu deputy collector called upon him. The Collector was in his office room at his house when the deputy babu called. On going near him the Collector asked him to sit down on a chair. The deputy, who appears to be past-master in the art of flattery, said to the Collector in order to please him: 'How can I sit before my august master, it would be the height of impertinence and disrespect if I do so.' The young civilian thought that perhaps it was due to custom that the subordinate Indian officers did not sit before their superiors and that it was a mistake on his part to allow them to sit in his presence. From that day the other chairs were removed from his study (or office room) and he used to sit in his own chair and receive the visitors. It appears that he was doubtful if he would give a chair to a non-official visitor or not. We do not really know what used to be done in such cases. Chairs might have been brought from the other room in their case. A titled officer one day called upon him when he held a higher post and was staying at the head quarters of Government. Not finding a chair in his room the officer in question went to the adjoining dining room and got a chair to which the officer did not object, but he did not make any enquiry as regards the custom. One day a nawab, who perhaps knew the officer well, called upon him and, knowing that he was in his office, the nawab without sending his card or any previous notice, entered the room. There being no other chair there except the officer's own the nawab also dashed towards the dining room to fetch a chair followed by his friend. The nawab got hold of a chair and was dragging it to the office room when his friend also seized it and then there was the usual struggle of oriental courtesy, each trying to take the chair. There is no definite information as to who actually took the chair to the office room. After taking his seat the nawab enquired about the absence of chair from his office room, and he then related the story of the deputy collector and said that from that day he never used to keep chairs in his office room. The nawab took him to task and pointed

out his mistake. From that time forth we hear chairs were kept regularly in his office. This story proves two things: the class of men from amongst whom officers of the P.C.S., S.B.C.S. are recruited in Eastern Bengal and Assam and the ignorance of the young civilians of the present generation of the customs and manners of the people."

INDEPENDENT, 23rd June 1912.

The Proclamation Pillar and Minto Park.

50. The editor of the *Independent* (Allahabad), in the issue of the 23rd June 1912, expresses his agreement with the proposal for laying out a park in Allahabad at the site of the *Garhi-ki-Sarai*, and expresses regret at the opposition of the members of the municipal board to the proposal.

He says that the proposed park would improve the appearance of the city and benefit the health of the people.

INDEPENDENT, 23rd June 1912.

Complaint regarding emigration agents.

51. The editor of the *Independent* (Allahabad), in the issue of the 23rd June 1912, complains that the emigration agents gain the consent of minor girls to work in distant lands by holding out to them false hopes of earning large amounts of money, and that when their guardians interfere on their behalf, the agents assault them. He invites the attention of Government to the matter, and suggests that intending emigrants should be required to depose before District Magistrates to the effect that they are voluntarily undertaking to work in foreign countries. He says that if his suggestion be adopted the public will have no cause for complaint in future about the conduct of emigration agents.

ARYA MITRA, 24th June 1912.

Abduction of Hindu women and children.

52. The *Arya Mitra* (Agra), of the 24th June 1912, says that nowadays Indians, especially Hindus, find it very difficult to pass their lives peacefully, for coolie recruiting agents entice away their women and children, while Christian missionaries lose no opportunity of obtaining possession of their boys and girls. The editor adds that Muhammadans also entice away their women and corrupt their chastity. In support of this charge he states that a boy and a girl belonging to the Kurmi caste were recently enticed away by a Christian missionary in Bachhrawan in the Rae Bareli district, while some Muhammadans at Jodhpur abducted the wife of a Kashmiri Brahman. He states, on the authority of the *Bharat Mitra* (Calcutta), that only recently a few coolies, including four women, fell into the hands of recruiting agents and were ordered to be sent to the Assam tea gardens by the Sub-Divisional Magistrate of Howrah against their will.

LEADER, 26th June 1912.

The employment of Indians in the Jail Department.

53. The *Leader* (Allahabad), of the 26th June 1912, has the following:—

"The Inspector General of Prisons in the United Provinces is a European officer who at present draws Rs. 1,830 in pay and allowances. The six superintendents of central prisons are Europeans whose pay and allowances range between Rs. 1,830 and Rs. 675, and who among them draw at present a total sum of Rs. 6,955 a month. There are six European jailors attached to the central prisons drawing between Rs. 250 and Rs. 200 whose total emoluments come to Rs. 1,350 a month. The thirteen European officers among them get Rs. 10,135. As against this there are thirty-five Indian jailors attached to central and district jails whose pay ranges between Rs. 250 and Rs. 75, and whose total pay is Rs. 1,700. That is, all that the Indian officers get is Rs. 1,700 as against Rs. 10,135 that Europeans get; and there is not a single Indian who is paid more than Rs. 250 a month. Let impartial men say whether this is justice to the natives of the country."

ADVOCATE, 27th June 1912.

Prison administration of the United Provinces.

54. Reviewing the annual report on the condition and management of the jails in the United Provinces for the year ending 31st December 1911, the *Advocate* (Lucknow), of the 27th June 1912, expresses agreement with the views of the Inspector General of Prisons about the injurious effects of short sentences inflicted on young prisoners for trivial offences, and suggests that the Local Government should see that more frequent use is made by magistrates of the power conferred upon them by section 562 of the Criminal Procedure Code, of releasing a first offender guilty of certain specified offences.

He expresses satisfaction that the Local Government is considering a scheme for the introduction of special courts for the trial of offences committed by children.

on the lines of those established in England by the Childrens' Act of 1908. He lends his support to the suggestion of the Inspector General of Prisons for raising the age-limit for admission to the juvenile jail at Bareilly to twenty-one, and expresses appreciation of the intention of Government to open a second reformatory for boys who cannot be admitted into the Bareilly juvenile jail, and for habitual juvenile prisoners under the age of fifteen.

He emphasizes the necessity for providing more space and factory accommodation and teaching staff for the remaining juvenile offenders, and notes with satisfaction that His Honour the Lieutenant Governor has asked for detailed proposals on the subject from the Inspector General. He goes on to say that the solution of the problem as how to set the discharged convict on the way to earn a living depends largely on the public spirit shown by Indians, and expresses regret that the agencies for relieving discharged prisoners are almost non-existent in India. He invites attention to the suggestion that the Deputy Commissioner of the district to which released juvenile prisoners return should take some interest in following their subsequent careers and in helping them when possible to earn an honest livelihood. He expresses satisfaction at the Lieutenant Governor's willingness to help the Discharged Prisoners' Aid Society which the Salvation Army has proposed to start, and appeals to public-spirited citizens to help this beneficent work.

55. Referring to the account of the Aid to Discharged Prisoners' Fund given in the last annual report on the condition and management of jails in the United Provinces, the *Advocate* (Lucknow), of the 27th June 1912, expresses regret that the sum available is so small that the Inspector General of Prisons is handicapped in his efforts to aid discharged prisoners, and that no addition has been made to the fund since it was started in 1893. The editor expresses the hope that Government will make a special grant to the fund, and he appeals to the public to do their best to help the Jail Department in this useful work.

ADVOCATE, 27th June 1912.

Aid to Discharged Prisoners' Fund.

56. The *Leader* (Allahabad), of the 27th June 1912, ridicules the agitation against the proposal to divide the unwieldy district of Mymensingh into two areas, and says that the cry of partition should not be raised in such paltry cases, if the peoples' voice is to be entitled to respectful attention by Government.

LEADER, 27th June 1912.

The partition of Mymensingh.

The editor attaches little weight to the arguments about the increase of the financial burdens of the people of Mymensingh and about the creation of two separate interests, and remarks that Bengal need not be agitated over a petty measure which is meant to promote the administrative convenience and administrative efficiency of a district.

V.—Legislation.

57. The *Nagri Prachárak* (Lucknow), for the month of April 1912 (received on the 24th June), publishes a contributed article in which the writer expresses gratification at the rejection of the Hon'ble Mr. Gokhale's Elementary Education Bill.

NAGRI, PRACHARAK, April 1912.

The Elementary Education Bill.

He contends that the introduction of the element of compulsion will retard the progress of genuine education, and points out that, though the number of literate persons may increase, the number of really educated people will decrease. He asserts that the present educational system is quite adequate for the needs of the country, and says that there is no ground for the apprehension that under the present system of education the higher and middle classes will become richer at the expense of the lower classes.

He states that the Hindi language will not be benefited by the introduction of compulsory elementary education, seeing that there would be no scope for the teaching of high class Hindi literature in a course of study which extends over two years. He says that the supporters of Mr. Gokhale's bill overlook the difference between European and Indian society and forget that, while an educated Englishman will never give up his hereditary profession, an educated low class Indian will look down upon his ancestral trade and will much prefer to be a railway ticket collector on Rs. 10 a month than a *khansama* on Rs. 20 a month. He concedes that every effort should be encouraged to promote popular education without distinction of caste or creed, but he insists that Government should not compel its subjects to send their children to school.

ANAND, 20th June 1912.

Proposed legislation for the protection of women and minor girls.

58. The *Anand* (Lucknow), of the 20th June 1912 (received on the 24th June), says that as the proposed legislation for the protection of women and minor girls will involve the raising of the age of consent from twelve to sixteen years there is every likelihood of a commotion being caused in the Hindu community. The editor urges that the social reformers should devise means for the suppression of the traffic in girls, as otherwise Government will be obliged to raise the age of consent and the Hindus will then have to put up with the dangerous consequences of such a change.

LEADER, 27th June 1912.

The Agra Tenancy Act.

59. Discussing the question of conflict of jurisdiction between civil and revenue courts, the *Leader* (Allahabad), of the 27th June 1912, invites attention to section 119 of Act II of 1901, which lays down that the decision of a revenue court on a question of proprietary title will become final, if not set right by a court of appeal, and expresses the opinion that the Allahabad High Court has placed a wrong construction on this section, and has held that if in a suit or application before the revenue court the party alleged to be the plaintiff's tenant does not set up a question of title he is precluded from raising it in any subsequent civil or revenue proceeding. With regard to the ruling of the Allahabad High Court, laying down that no distinction need be recognized as between different revenue courts, he contends that it would be very unjust to give a tahsildar, who cannot try a rent suit of a value exceeding Rs. 100, the power to pass judgment on a question of title involving property worth several lakhs, which, if left unappealed, it might be impossible to set right even by an appeal to the Judicial Committee of the Privy Council.

He urges that, in view of the fact that revenue courts have been given powers equal to that of the highest civil courts, provision should be made for the proper manning of these courts by trained lawyers.

He contends that, as the officers presiding over revenue courts do not undergo a legal training, they should not be permitted to discharge the functions of civil courts, and suggests that the civil courts should be given the sole power of deciding questions of proprietary title in order to avoid the present waste of power and to settle all questions of conflicting jurisdictions and *res judicata*. He admits the wisdom of the provision of clause (3) of section 201 of the Act which lays down that the record of rights should be prepared with the utmost care, and that the revenue court should be permitted to rely upon it, but he contends that when a question is raised the civil court should have an opportunity of examining the record and testing its accuracy.

He concludes by insisting that the jurisdiction of revenue courts should be very clearly defined and demarcated from that of the civil courts.

VI.—Railway.

ROHILKHAND GAZETTE, 8th June 1912.

Railway accidents.

60. The *Rohilkhand Gazette* (Bareilly), of the 8th June 1912 (received on the 24th June), refers to the recent collision between the Mirzapur-Katra and Fatehgunj stations on the Oudh and Rohilkhand Railway, and expresses regret at the loss of life and serious injuries sustained by the passengers. The editor invites the attention of Government and the railway authorities to the matter, and suggests the advisability of laying double tracks to insure against railway collisions in future.

He says that twelve hours' duty puts a great strain on station masters and their assistants, and suggests that they should be required to work for only eight hours. He also proposes that night duty should be entrusted to experienced hands, and that instead of one, as at present, there should be two men on duty at night.

NAIYAR-I-AZAM, 19th June 1912.

Railway accidents.

61. Referring to the recent collision between a passenger and a goods train near Shahjahanpur on the Oudh and Rohilkhand Railway, the *Naiyar-i-Azam* (Moradabad), of the 19th June 1912 (received on the 24th June), enquires why the press was not informed about the accident in time, and why all information about the killed and wounded was withheld from the relations of passengers. The editor asks for information about the number of passenger carriages which were smashed to pieces and the number of passengers who died after the accident. He remarks that the number of passengers recorded as killed or wounded was very few, if three or four carriages, which contain about fifty passengers in each, were thoroughly crushed.

He also complains of the delay in rendering help to the wounded. He urges the Railway Board to institute a searching enquiry into the accident and to publish their report at an early date.

62. The *Leader* (Allahabad), of the 22nd June 1912, publishes a contributed article in which the writer complains of the inconvenience caused to third class passengers on the East Indian Railway by the issue of tickets only at the time of the arrival of trains instead of throughout the day. He says that if, in accordance with the information given to the public in the *Railway Guide*, tickets were issued as the passengers arrived at the station, there would be no troublesome rush of passengers for the ticket window at train time.

LEADER, 22nd June 1912.

The East Indian Railway.

63. The *Advocate* (Lucknow), of the 23rd June 1912, publishes a contributed article in which the writer complains of the inability of the Oudh and Rohilkhand Railway to cope with the traffic on the occasion of an ordinary *mela* like the *Ganga Dasehra* which fell this year on the 25th May. He says that at almost every station in the Rae Bareli and Unao districts the passengers had to wait for days together, and states that at Achalgunj station, where hundreds of passengers failed to get accommodation in any train even after waiting for twenty-four hours, the station master went on issuing tickets in spite of the ever-increasing crowd of passengers who could not be provided with seats, and that he refused to take back the tickets and to refund the money when asked to do so.

ADVOCATE, 23rd June 1912.

The Oudh and Rohilkhand Railway.

64. The *Leader* (Allahabad), of the 25th June 1912, has the following :—

LEADER, 25th June 1912.

Outrages on Indian women.

"Cases of outrage on Indian women travelling in railway trains come to light now and then, but the following which has been sent to the *Bengalee* by a correspondent who 'apparently was an eye-witness' is singularly painful and nearly beats all record :—

When the 56 down passenger train steamed into the Chandernagore station, a party, consisting of about eight soldiers, rushed into a female compartment, regardless of vehement protests from the station staff. There were a Bengali lady and her two little children in the compartment at the time. The soldiers began to beat everybody who tried to approach the compartment; and there was a great uproar, in consequence of which the train was detained there for about a quarter of an hour. Some Bengali gentlemen, however, managed to extricate the lady and her companions from this intricate position by taking them down through the windows. The station master on duty and the policemen who were eye-witnesses of the scene, seemed quite helpless.

We hope the authorities will take severe action against the culprits concerned."

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

65. *Al Mushir* (Moradabad), of the 18th June 1912 (received on the 22nd June), takes exception to the publication of "*The Qoran*" and "*The extracts from the Qoran*" by Messrs. G. A. Asghar and Company, Allahabad, seeing that in the new publication some interference has been made in the original arrangement of the *Qoran* and that some chapters have also been omitted.

AL MUSHIR, 18th June 1912.

International Library of Literature and the picture of the Prophet Muhammad.

The editor describes the action of the publisher as putting on sale his own religion, and expresses regret that Muhammadans are now disregarding their religion and trying to modify its injunctions. He also objects to the publication of two fanciful pictures of the Prophet Muhammad at pages 1218 and 1228 in the third volume of the *International Library of Literature* as being offensive to the Muhammadan religion, and urges his co-religionists to protest against the publication of the pictures and to request the British Government to have it stopped.

MEDINA, 22nd June 1912.

66. The *Medina* (Bijnor), of the 22nd June 1912, takes exception to the publication of two fanciful pictures of the Prophet Muhammad in the third volume of the *International Library of Literature* at pages 1218 and 1228.

International Library of Literature and the picture of the Prophet Muhammad.

The editor describes the publication of the pictures as an insult to the Muhammadans and their religion, and urges the Government of India to make representations to the Imperial Government to have it stopped.

COSMOPOLITAN, 16th June 1912.

67. The *Cosmopolitan* (Dehra Dun), of the 16th June 1912 (received on the 19th June), has an article entitled "Messiah-making in our midst" by "N. S.," in which the writer describes the last annual theosophical convention held at Benares in December last as being quite different from the ordinary theosophical meetings which he was accustomed to, and says that the cult of Krishnamurti or the Order of the Star in the East claimed and received all attention, and that there was very little sign of pure theosophy.

Theosophy and the Order of the Star in the East.

He contrasts this state of affairs with the teaching of Colonel Olcott.

SADDHARM PRACHARAK, 19th June 1912.

68. The *Saddharm Prachárak* (Kangri, Bijnor), of the 19th June 1912 (received on the 24th June), refers to the refusal of the District Magistrate of Benares to grant an application made by the secretary of the Benares *Arya Samaj* asking for the custody of a Hindu orphan girl, who had been made over to some missionary society, and quotes the report of the Indian Famine Commission of 1901 to show that orphans professing a particular religion should, as far as possible, be made over to persons belonging to that religion. The editor expresses the hope that the Magistrate will take steps to hand over the girl to the *Arya Samaj* orphanage.

Disposal of orphans in Benares.

AL MUSHIR, 18th June 1912.

69. *Al Mushir* (Moradabad), of the 18th June 1912 (received on the 22nd June), refers to the deputation of Muhammadans which recently waited on the Deputy Commissioner of Lahore to prevent the display of fireworks on the occasion of the *Shab-i-barat*, and expresses satisfaction at the notice issued by the Deputy Commissioner prohibiting the sale of fireworks on the occasion of the next *Shab-i-barat* and providing penalties for failure to comply with the order.

Fireworks on the occasion of the *Shab-i-barat* festival.

The editor expresses regret at the extravagant expenditure by the Muhammadans on the occasion of the *Shab-i-barat* in displaying fireworks, and expresses the hope that the method adopted to prevent the display of fireworks by the Muhammadans in Lahore will also be followed in Moradabad.

He condemns the custom of discharging fireworks on the occasion of the *Shab-i-barat* and urges the Muhammadans of the United Provinces to discard it.

RAHBAR, 21st June 1912.

70. The *Rahbar* (Moradabad), of the 21st June 1912 (received on the 27th June), says that the Hindus are one nation, though professing different creeds, while the Muhammadans of the different provinces of India, although strongly united by the ties of a democratic religion, cannot be said to belong to a homogeneous nationality. The editor urges the Hindus to sink their superficial differences and to prove to the world that they hold a common religion.

Religion and nationality.

LEADER, 22nd June 1912.

71. The *Leader* (Allahabad), of the 22nd June 1912, has the following:—

The *Bharat Dharam Mahamandal*.

"We receive from time to time papers relating to the internal strife in the *Bharat Dharam Mahamandal* with the request that we should express our opinion on the merits of the personal controversies that have been going on. We are sorry we must decline the courteous invitation. To our mind the best that could happen to the country, the Hindu community, and the *Mahamandal* itself is that that organization should decree its own abolition. It is so very reactionary in its religious and social tendencies and activities that, far from promoting the well-being and advancement of the community, it does a lot of harm—whenever it does anything at all, that is to say. Its members are so wealthy and influential that if they are so minded they can make themselves a powerful help to progress. But the misfortune and mischief is that they do not."

72. The *Abhyudaya* (Allahabad), of the 23rd June 1912, refers to a recent case of alleged forcible conversion of a Muhammadan girl at Benares and to the alleged abduction by a Christian missionary of a boy and a girl belonging to the Kurmi caste in Bachhrawan in the Rae Bareli district. The editor says that the parents of the latter recently applied to the City Magistrate of Lucknow to have them handed over to them, and expresses regret that the magistrate did not direct an enquiry to be made by the police but personally wrote to the Christian missionary about it. He remarks that such proceedings are calculated to cause resentment among the people, and invites the immediate attention of the Local Government to the case.

Objectionable practices of Christian missionaries.

73. Referring to the order of Mirza Irfan Ali Beg, Deputy Collector and Sub-Divisional Officer, Pilibhit, requiring five office-holders of the local *Arya Samaj* to execute security bonds to keep the peace from the 3rd to the 7th June 1912, the *Advocate* (Lucknow), of the 23rd June 1912, expresses the opinion that if there was any fear of a breach of the peace from the peaceful discussion which was carried on between a maulvi and the Samajists on the 2nd June, both the parties should have been prohibited from holding any discussion in Pilibhit, and that criminal proceedings should have been instituted if the parties had refused to carry out the orders of the magistrate. The editor expresses his inability to understand the reason for any interference with the liberty of the office-holders of the Pilibhit *Arya Samaj*, and suggests that a searching enquiry should be instituted into the case.

The Pilibhit *Arya Samaj*.

ADVOCATE, 23rd June 1912.

IX.—MISCELLANEOUS.

Nil.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

NAINI TAL:
The 28th June 1912.

PRINTED BY J. R. MIDDLETON AT THE GOVT. CAMP BRANCH PRESS, NAINI TAL.

CONFIDENTIAL.] (829) No. 27 of 1912.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 "
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 66.	3,000 "
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 39.	1,500 "
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 "
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 "
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 "
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 "
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 "
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 "
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 "
12	Vedic Magazine	Hardwar ...	Do. ...	Professor Ram Deva; B.A., Arya; 31 ...	600 "
13	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 "
14	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
15	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
16	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 "
	ANGLO-HINDI.				
*17	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*18	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
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19	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
20	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath Vaishya; 36 ...	200 "
†21	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 "
22	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 "
23	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 "
24	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 "
†25	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 "
26	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 "
27	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 "
28	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 "
29	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 "
30	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 "
31	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 "
32	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 "
33	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 "
34	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 "
35	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 "
36	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 "
*37	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 "
38	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 "
39	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 "

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
40	Pardah Nashin	Agra	Monthly ...	Mrs. Khámosh; 35	500 copies.
41	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 ,,
42	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
*43	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 ,,
44	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 ,,
45	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
46	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
47	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 ,,
48	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
49	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 ,,
50	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 ,,
51	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 ,,
†52	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
53	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 ,,
54	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 ,,
55	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
56	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 ,,
57	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 ,,
58	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 ,,
59	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
60	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 ,,
61	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
62	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
63	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	300 ,,
64	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
65	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
66	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 ,,
67	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
68	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 ,,
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
71	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 ,,
72	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
*73	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
74	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
75	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 ,,
76	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 ,,
77	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
78	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
79	Musáfir	Agra	Do. ...	Pandit Tara Dat; Arya; 26 ...	1,300 ,,
80	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
81	Naiyar-i-Azam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
82	Nizam-ul-Mulk	Moradabad ...	Weekly ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 copies.
83	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 „
84	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
85	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
86	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
87	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
88	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
89	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
90	Tajir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	328 „
91	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
92	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
94	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
95	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	Arabic-Urdu.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
98	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
100	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
101	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	450 „
102	Bháskar	Meerut ...	Do. ...	Raghubir Saran	180 „
103	Bráhman Samáchár... ...	Meerut ...	Do. ...	Narayan Prasad; Brahman... ...	405 „
104	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
105	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†106	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*107	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
109	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
110	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 copies.
†111	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
112	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†113	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
114	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
*115	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
116	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
117	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*118	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*119	Maheswari	Aligarh ...	Do.	Joti Sarup, Brahman; 42	3,000 „
120	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
121	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†122	Naraini or The Vedanta Patrika	Fyzabad ...	Monthly ...	Munshi Ramnandhan; Kayasth; 32 ...	325 copies.
123	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shastri; 37	1,000 „
124	Nigamágam Chandrikâ ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 „
*125	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
126	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
127	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
128	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
129	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
130	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
131	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*132	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
133	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
134	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
135	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*136	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
137	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
†138	Kam Dhenu	Hardwar ...	Twice a month	Baba Bhagwan Das Udasi; 46 ...	500 „
139	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
140	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
141	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
142	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
143	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
144	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
145	Bharat Dharm Neta... ...	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 „
146	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
147	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal Jain, Banker ...	1,000 „
148	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†149	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
150	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
151	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
152	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
153	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Naiyar-i-Azam* (Moradabad), of the 26th June 1912 (received on the 1st July), reminds Turkey that after her successful campaign against Greece in 1898 she was compelled, by the intervention of the European Powers, to forego the just fruits of her success and to restore to Greece her independence, and expresses the opinion that a peace between Turkey and Italy, brought about by the mediation of the Powers, will prove disastrous to the former, and will lead to the early disruption of the Turkish Empire. The editor asserts that the vacillating and wavering policy followed by Turkey has led to the present unhappy situation in Morocco and Persia and in her own provinces of Macedonia and Albania, and insists that the only arbiter between the two belligerents should be the sword. He expresses regret that the Muhammadans, who were a world-conquering force only a few centuries back, are now in their turn being conquered by the European races, and says that they will not regain their ancient predominance unless they conform more strictly to the dictates of their religion.

NAIYAR-I-AZAM, 26th June 1912.

The Italian-Turkish war.

2. The *Aligarh Institute Gazette* of the 26th June 1912 (received on the 3rd July), refers to an article which appeared in the *Watan* (Lahore), of the 19th June, in which Nawab Mushtaq Husain and the other Muhammadan leaders were asked to exert their influence in collecting funds for the Turkish relief fund, and says that ever since hostilities broke out the Nawab has been doing his duty in that respect, and that when the subscription list was opened at Aligarh he was the first to subscribe.

ALIGARH INSTITUTE GAZETTE, 26th June 1912.

The Turkish relief fund.

The editor expresses commendation of the self-sacrifice of the students of the Muhammadan Anglo-Oriental College, Aligarh, who have unanimously resolved to abstain from taking rich and expensive food so long as the war lasts in order to continue sending the amount thus saved for the relief of their suffering brethren in Tripoli.

He states that so far Rs. 4,000 have been sent to Turkey through the British Ambassador, and that another instalment of Rs. 2,500 is shortly to be remitted.

3. The *Qaiser-i-Hind* (Fyzabad), of the 27th June 1912 (received on the 4th July), expresses apprehension that the activity of the Italian fleet may bring about a world-wide conflagration which would be most disastrous. The editor expresses admiration for the bravery of the Turks, and remarks that the Italians have not established themselves anywhere off the Tripolitan coast beyond the range of their naval guns. He expresses the opinion that Italy is endeavouring to secure European intervention in the war as the result of her activity in the Ægean Sea and he suggests that the Italians have become so impressed by the reckless bravery of the Turks and Arabs that they have no longer any desire for a conflict on land. He deplores the naval weakness of Turkey, and expresses regret that the Turkish fleet, which once ruled the seas *(sic)*, has become so enfeebled that it cannot protect her own dominions, and that it is being treated with contempt by the fleet of a petty Power like Italy.

QAISER-I-HIND, 27th June 1912.

The Italian-Turkish war.

He concludes the article with the following words: "Oh, spirit of Barbarossa, revered shade! Thou, oh spirit, wouldst feel and grieve for the miseries of thy countrymen. Arise and behold! Look upon this spectacle of slaughter. To-day that petty kingdom, which so many times *(sic)* grovelled at thy feet on account of thy bravery, is treating the Turkish Empire with contempt, that Empire consolidated by your illustrious master, and it is thinking scorn of her fleet. Alas! that great Power (England), which had helped Turkey out of so many difficulties and had been her friend and sympathizer in times of trouble, is now giving her no practical help beyond barren words of sympathy. To-day her (England's) star of justice seems to be sinking; her qualities of righteousness and love of justice are now under a cloud; her reputed zeal in the cause of the oppressed seems to be nonexistant. Arise, England, if thou art proud of Nelson, and help thine old friend in this her difficulty. One hint from thee would be sufficient to stop this bloodshed. With thy support Turkey would be saved from the troubles with which she is oppressed. A slight movement would scatter to the winds all the dreams which the Triple alliance have formed and which are endangering the safety of Europe."

MUSLIM GAZETTE, 26th June 1912.

The situation in Persia.

4. The *Muslim Gazette* (Lucknow), of the 26th June 1912 (received on the 1st July), publishes the proceedings at a mass meeting of Muhammadans held at Calcutta on the 14th June to protest against the desecration of the holy shrine of Imam Raza at Meshed by Russian troops, and refers to the formation of various committees at Calcutta to collect funds for sending out Muhammadan volunteers to Tripoli and Persia. The editor enquires whether the British Government has taken any notice of the public feeling in the country about affairs in Persia and Turkey, and whether it is prepared to do anything in the matter to help those countries. He expresses gratitude to Government for its expression of sympathy at the desecration of the shrine of Imam Raza at Meshed by Russian troops, but observes that mere words will have no effect in improving the situation.

He urges Government to prevent Russia from committing any more atrocities in Persia, and asks it to renounce its friendship with Russia, seeing that the whole Muslim world is indignant at the cowardly and impious outrages prepetrated by the Russians at Meshed.

He says that if the British Government were to break off its alliance with Russia the latter country would never dare in future to wound the religious susceptibilites of the Muhammadans. He expresses the hope that Sir Edward Grey will show consideration for the unanimous voice of the Muhammadans, and that he will adopt a policy of cutting off relations with Russia and suggests that it would not only prove beneficial for Persia but benefit England as well.

He observes that if the alliance between England and Russia were to be broken, the Muhammadans of India would feel gratified, and would realize that Government not only professed regard for the national and religious feelings of its Muhammadan subjects, but that it is ever ready to give a practical proof of its sympathy.

TAFRIH, 28th June 1912.

Indian Muhammadan volunteers for Tripoli and Persia.

5. Referring to a statement in the *Hablul Matin* (Calcutta) that Calcutta Muhammadans were collecting subscriptions to send volunteers to Tripoli and Persia, the *Tafrih* (Lucknow), of the 28th June 1912 (received on the 4th July), expresses doubt as to whether the Government of India will permit Indian Muhammadans to proceed as volunteers to the seat of war, and enquires whether Indian Muhammadans know how to handle arms. The editor says that it would be sheer waste of money to send such worthless men as volunteers to face the Italian and Russian guns.

(b)—Home.

MASHRIQ, 25th June 1912.

The Indian National Congress.

6. The *Mashriq* (Gorakhpur), of the 25th June 1912 (received on the 29th June), contains an article entitled "Is the Congress a truly national body?" in which the editor says that the Congress is an association of a handful of educated Indians who pose as the representatives of the Indians.

He refers to the opposition of the late Sir Saiyid Ahmad Khan to the Congress, and remarks that he was perfectly right in opposing an institution which did not know how to work on proper lines and how to gain political concessions.

He says that the institution of the Congress was quite inopportune, seeing that the people of India had at that time made no progress in education. He goes on to say that the Congress has never been representative of the Indian nation, and that a group of Bengalis call it "national" only to deceive the public.

He expresses regret that the present generation of young Muhammadans believe that Government submitted to the demands of bomb-throwers and seditionists, and that the partition of Bengal was annulled owing to the efforts of the Congress. He deplores the desire on the part of some of the Muhammadans to join the Congress, and remarks that if they do so under this impression the moderate element in the Congress will disappear, and that it will become a body of persons holding extremist views.

He expresses regret at the growing estrangement of feeling between the Hindus and Muhammadans, and advises the experienced leaders of both the communities to reconstitute the Congress on very moderate lines.

He observes that if the Congress become the united political institution of both Hindus and Muhammadans, the Hindu-Muhammadan question would almost entirely disappear.

In conclusion he expresses the hope that the Muslim League and the Congress will be amalgamated, and observes that there appears no reason why the Congress should not be called the Indian National Congress if it alters its tone when it is demanding political concessions, when it assumes moderate views and is joined by the Muhammadans.

7. The *Muslim Gazette* (Lucknow), of the 26th June 1912 (received on the 1st July), refers to the qualification of his recent statement about the unity of the Muhammadan community in India by Mr. Montagu, and expresses gratification that the protests of the Muhammadans have had the desired effect.

MUSLIM GAZETTE, 26th June 1912.

Mr. Montagu and the Indian Muhammadans.

The editor remarks that the expression of regret is the first success which the Muhammadans of India have achieved by joint and concerted agitation, and he asks them to remember that the British Government is a constitutional government which will accede to their demands if they carry on their agitation constitutionally and perseveringly.

8. The *Aligarh Institute Gazette* of the 26th June 1912 (received on the 3rd July), expresses gratification at the regret expressed by Mr. Montagu that his statement about the homogeneity of the Muhammadans of India should have been misinterpreted and given offence to them. The editor says that his co-religionists in India should express their obligation to Mr. Montagu for having admitted the inaccuracy of his statement, and that they should feel proud of being subjects of a nation which is famous for the large-hearted and liberal views of its ministers.

ALIGARH INSTITUTE GAZETTE, 26th June 1912.

Mr. Montagu and the Indian Muhammadans.

9. The *Aligarh Institute Gazette* of the 26th June 1912 (received on the 3rd July), reproduces a contributed article from the *Chowdahween Sadi* (Rawalpindi), in which the writer condemned the policy of conducting agitation against the attitude or action of Government, as has been urged by some of the Muhammadan newspapers in the Punjab. He mentioned the *Zamindar* (Lahore) as an advocate of the principle of agitation and reminded its editor of the policy of the late Sir Saiyid Ahmad Khan who was always opposed to such agitation. The writer said that the agitation of a minority would have no good result and that it generally ended in disaster.

ALIGARH INSTITUTE GAZETTE, 26th June 1912.

The British Government and the Muhammadan newspapers.

He objected to the attitude of the *Zamindar* towards the present Muhammadan leaders, and reminded the editor of that paper that it was they who secured political concessions from Government, and that they if did not have the support of their co-religionists their position would become a very difficult one. He urged the Muhammadan journalists to dissuade their community from resorting to agitation, to advocate moderation in Muhammadan newspapers and to advise their co-religionists to lay any grievances they may have before Government in a proper spirit.

The editor invites the attention of his readers to the article, but expresses disagreement with the views expressed by the writer against resorting to agitation. He says that circumstances have quite changed and that if Sir Saiyid had been alive he too would have modified his views about agitation, seeing that Government is obviously influenced by it.

He observes that agitation can never be harmful if carried on moderately and constitutionally, but he urges Muhammadans to always maintain a respectful attitude towards Government in their public speeches, and to always remember that their existence in the country is bound up with the continuance of British rule in India.

10. The *Tafrih* (Lucknow), of the 28th June 1912 (received on the 4th July), refers to the resolution passed at a recent meeting of the Allahabad District Muslim League that if the Muhammadans were not granted separate representation on local bodies, the Muhammadans of Allahabad would refrain from taking any part in the work of the municipal and district boards, and remarks that the Muslim League, instead of doing any useful work, has created discord between Hindus and Muhammadans, and has urged the latter to demand special favours from Government. The editor states that the League is advocating separatism without any restriction, and desires to secure for the Muhammadans separate and special rights in every department.

TAFRIH, 28th June 1912.

The Muslim League.

ABHYUDAYA, 27th June 1912.

Beharis and Bengalis.

11. The *Abhyudaya* (Allahabad), of the 27th June 1912 (received on the 1st July), expresses disapproval of the controversy which is going on between the Beharis and the Bengalis with regard to the establishment of a separate High Court and University in Behar, and trusts that the Bengalis, instead of opposing the Beharis, will support them in their just demand for a separate High Court and University. The editor says that it is natural that there should be differences of opinion on questions of provincial interest, but he urges that such differences should not prevent Bengalis and Beharis from acting together when questions of national welfare are involved. He remarks that all patriotic Indians deprecated the exclusion of the Bengalis from the Reception Committee of the next session of the Indian National Congress, and observes that it is a matter of great satisfaction that the Beharis have now acknowledged their mistake and have taken eighteen Bengalis on the Reception Committee. He expresses the opinion that all efforts for provincial and communal progress, unless regarded from a national point of view, are bound to fail and cannot produce lasting results.

LEADER, 29th June 1912.

Indentured labour.

12. The *Leader* (Allahabad), of the 29th June 1912, publishes a letter, dated Bombay, the 26th June, from Mr. H. S. L. Polak on "Indentured labour," in which he refers to a *communiqué* issued by the Madras Government in which it is stated that about 1,627 emigrants returned from Natal with Rs. 2,24,400, and says that such a large sum could not possibly have been saved by the emigrants during indenture. He advises Government not to lay itself open to the charge of defending the system of indentured labour by countenancing the issue of dubious, incomplete and misleading statistics.

ADVOCATE, 4th July 1912.

The Eurasian community and the defence of India.

13. The *Advocate* (Lucknow), of the 4th July 1912, refers to an article contributed by Mr. H. P. Skipton to the *Empire Review* (London) in which the event of a European war was discussed and it was said that England would be compelled to recall her British regiments from India, and that in such a situation, though the effeminate races of Southern India and Bengal would not count, the martial races of Northern India and the armies of the native princes would have to be subdued by the Eurasians. The editor deprecates any attempt on the part of Government to advance the Eurasian community by fostering a policy of distrust of all the other communities in India, and he ridicules the suggestion that the continuance of British rule in India could depend on the favour of a community whose moral and educational condition is so lamentable. He suggests that the domiciled community should throw in its lot with the children of the soil instead of clamouring for differential treatment. He says that Government is bound to hold the scales evenly between all sections of the people, and he asks the Eurasian community to adopt a policy of self-help instead of asking Government to show special favours to it at the cost of the children of the soil.

LEADER, 28th June 1912.

Lord Crewe on Indian autonomy.

14. Referring to the disappointment expressed by Mr. Surendra Nath Banerji to a representative of the *Empire* (Calcutta) about Lord Crewe's statement in the House of Lords on Indian autonomy, the *Leader* (Allahabad), of the 28th June 1912, expresses satisfaction at Mr. Banerji's recognition of the fact that Lord Crewe's statement was due to the pressure of circumstances in the House of Lords. The editor reiterates the opinion that the statement need not disconcert Congressmen, and that the construction placed by the Secretary of State on the language of the despatch of the Government of India need not be binding on his successors.

He goes on to say: "The truth is this, and this only. If Indians by their increasing worth—by their larger capacity, higher character, greater combination and more disinterested public-spiritedness—will render themselves fit for a more progressive form of government, no power on earth can refuse it them; certainly no genuinely British government will. Britons will have to forget their history and evolve a new type of political character before they can cease to love political liberty and extend the sway of democratic institutions. But they have an instinct for the government of people, and this will prevent them from extending such

institutions to those who have not demonstrated their fitness to exercise them. The problem, therefore, before the Indian patriot is to increase and improve the capacity, character and power of combination of the Indian people, and not to go into mourning over Lord Crewe's illiberal interpretation of the famous passage in the famous despatch. The high purpose that has been mentioned above will only be accomplished by the wider dissemination of education and the quicker rectification of social deficiencies."

ADVOCATE, 30th June 1912.

Lord Crewe on Indian autonomy.

15. Referring to the passage in paragraph 3 of the Government of India's despatch of August 25, about the eventual grant of provincial autonomy, regarding which Lord Curzon expressed the opinion that it meant that a federal system of government would be established in India, the *Advocate* (Lucknow), of the 30th June 1912, says that the Government of India never meant nor were the Indians so foolish as to demand that the provinces should be as independent as Canada or Australia, and that the authority of the Government of India should be extinguished so far as the internal administration of the country was concerned. The editor concedes that educated Indians no doubt demand that they should be given some share in the administration of their country, like the subjects of the British Crown in other parts of the world, and says that Lord Crewe's declarations will not be binding upon his successors in office. He states that when Lord Crewe considers the reforms to be an advance on safe and sound lines, his successors, a quarter of a century hence, will see that it is necessary to place the finances of the country in the hands of the people, and will realize "the absurdity of the situation which forces the Government of India to have a large number of senior officials by them whose only duty for four months of the year is to say 'aye,' 'aye' to anything which falls from the lips of the heads of departments." He goes on to say that Indians will not be deterred by Lord Crewe's pronouncement, and will carry on their struggle to reach a goal which they have set before them on perfectly constitutional lines. He asserts that the fate of the country lies in the hands of Indians, and says that if they are true to themselves and to the tutelage they have so long undergone, there should be nothing which should stand in the way of their raising their country to a status similar to that of the self-governing British colonies.

ABHYUDAYA, 30th June 1912.

Lord Crewe on Indian autonomy.

16. The *Abhyudaya* (Allahabad), of the 30th June 1912, expresses disapproval of the statement made by Lord Crewe on the question of provincial autonomy in India, and remarks that although the agitation of Lord Curzon and the Anglo-Indian journals in this connection has succeeded in causing some temporary injury to the popular cause, the Indians need not be greatly perturbed over it, seeing that while the passage about provincial autonomy remains in the Government of India's despatch of August 25, Lord Crewe will not be the Secretary of State for India for all time. The editor contends that no Government can now persistently disregard the demands of its subjects, and he cites the instance of the annulment of the partition of Bengal in support of his contention. He says that this instance should always inspire the Indians to try to have their grievances removed and their wants supplied, and he expresses the hope that sooner or later they will secure provincial autonomy in the country. As for Lord Crewe's statement regarding the impossibility of the grant of colonial self-government to India, he says that no statesman can indulge in such a speculation in regard to the future of the country without provoking laughter, and that the Indians themselves will be the makers of their future.

ADVOCATE, 4th July 1912.

Lord Crewe on Indian autonomy.

17. The *Advocate* (Lucknow), of the 4th July 1912, refers to the comments of the *Empire* and the *Statesman* (Calcutta) on Lord Crewe's declaration about Indian autonomy, and says that the former was quite right in asserting that His Lordship's successors or India herself should not despair of an India divided into autonomous provinces on account of his pronouncement. The editor reproduces the views expressed in the *Statesman* that the dissatisfaction and adverse comments which the Secretary of State's speech had caused in the country were fully justified, in view of the fact that the despatch clearly foreshadowed provincial autonomy, and commends the observations made by the *Statesman* as recalling the glorious days when that paper did so much to advance the cause of progress and reform in India.

ABHYUDAYA, 27th June 1912.

18. The *Abhyudaya* (Allahabad), of the 27th June 1912 (received on the 1st July), expresses gratification at the report that a Royal Commission will soon be appointed to enquire into the question of public services in India, and entertains the hope that the Commission will pay due consideration to the claims of Indians in the matter of appointment to higher grades in the public service and of holding the simultaneous Civil Service competitive examinations. The editor remarks that the success of the Commission will depend largely on its constitution, and that the Indians will therefore be anxious to know the names of the persons chosen to sit on it.

Royal Commission on Public Services.

ADVOCATE, 30th June 1912.

19. The *Advocate* (Lucknow), of the 30th June 1912, expresses satisfaction at the announcement that the Home Government has decided to appoint a Royal Commission to enquire into the important question of the public services in India, and expresses the hope that the Home and India Governments will select the *personnel* of the Commission with due regard for all interests.

Royal Commission on Public Services.

The editor urges that Indian public opinion should express itself in clear and decisive terms about the claims of Indians to higher and more extensive employment in the public services, before the constitution and terms of reference of the proposed Royal Commission are finally settled by the Secretary of State. He describes the policy of Government with regard to the appointment of Indians to the higher services of the State as discreditable to the British Government in India, and expresses appreciation of the splendid services rendered by the Hon'ble Mr. Subba Rao in impressing on Government the need for such a commission.

He ridicules Lord Curzon's attempt to prove that during his viceroyalty Indians were being treated with a liberality unexampled in the history of the world, and remarks that the facts and figures put forward by the Hon'ble Mr. Gokhale and the Hon'ble Mr. Subba Rao have clearly demonstrated the deplorable position of Indians in the various departments.

He reminds Government of the words of Sir Stafford Northcote, who said in 1867, in the course of a speech in the House of Commons, that the greatness of the Moghal Empire depended upon the liberal policy pursued by rulers like Akbar, who availed themselves of Hindu talent and assistance and identified themselves, as far as possible, with the people of the country, and he urges the British Government to bear in mind these wise words in conducting the proposed enquiry.

AL MUSHIR, 25th June 1912.

20. *Al Mushir* (Moradabad), of the 25th June 1912 (received on the 1st July), expresses regret that the Muhammadan representatives on the local council have done little or no useful work, and lends its support to the candidature of Mr. Saiyid Raza Ali, B.A., LL.B., for the membership of the local council as the representative of the Muhammadans of the Rohilkhand division. The editor says that Mr. Saiyid Raza Ali is the best man available in the division to represent the Muhammadans, and he urges them to secure his return to the local council.

The coming council elections.

NAIYAR-I-AZAM, 26th June 1912.

21. The *Naiyar-i-Azam* (Moradabad), of the 26th June 1912 (received on the 1st July), publishes a manifesto supporting the candidature of Mr. Saiyid Raza Ali, B.A., LL.B., vakil, Moradabad, for election to the United Provinces Legislative Council as the representative of the Muhammadans of the Rohilkhand and Kumaun divisions.

Muhammadan representatives in Legislative Councils.

The manifesto, which is issued by the president and the two secretaries of the Moradabad District Muslim League, says that Mr. Saiyid Raza Ali, on account of his knowledge of English, his power of debate, his political knowledge, his acquaintance with the needs of his community, and his public spirit, is eminently fitted to represent Muhammadan interests in the local Legislative Council. It goes on to say that all personal considerations should be set aside in a matter of such vital public importance, and that, in view of the fact that Muhammadans are being reproached by the Hindus for the ignorance of their representatives in the council, only the best man should be elected.

The editor lends his support to the manifesto, and says that the Muhammadans should impress upon Government that they realize their responsibilities by sending the best man available to the council.

22. The *Leader* (Allahabad), of the 2nd July 1912, complains that though under the Indian Councils Act of 1909 and the Council Regulations the number of representatives has been increased, no improvement has been effected with regard to the methods of election and of the number of persons represented. The editor says that, in spite of the fact that landlords enjoy the right of separate representation, the district boards, which have on them a preponderance of the landlord element, sometimes command a larger number of votes than the municipalities. He points out that there are large numbers of nominated and official members on the municipal and district boards, and that the elected members of district boards are elected by persons who are arbitrarily selected by the head of the district and not chosen by reason of their satisfying definite property or education tests. He notes that while Muhammadan landlord councillors are elected directly by the voters satisfying certain tests, the Hindu middle classes are given no such right. He also complains of what he calls the injustice of allowing Muslim graduates to vote for the election of a member of the council while non-Muslim graduates do not enjoy a similar privilege. He suggests that the Kumaun division should be allowed a representative, and possibly the Jhansi division also.

LEADER, 2nd July 1912.

The Council Regulations.

23. Referring to the report that His Highness Sir Agha Khan has consented to stand as a candidate of the Bombay presidency Muhammadans for election to the Imperial Legislative Council, the *Abhyudaya* (Allahabad), of the 30th June 1912, remarks that there is no doubt that his election will have a restraining influence upon Hindu and Muhammadan members of the council in the matter of differences of opinion. The editor admits that his views differ from those of his Hindu colleagues on many important questions, but urges that he is far superior to such Muhammadan representatives as Nawab Abdul Majid Khan. He says that in these circumstances the election of Sir Agha Khan will give satisfaction to all classes of people.

ABHYUDAYA, 30th June 1912.

His Highness Sir Agha Khan and the Imperial Council elections.

24. The *Leader* (Allahabad), of the 30th June 1912, congratulates the people of the new province of Behar and Orissa on their obtaining an Executive Council with the Maharaja of Darbhanga as its Indian member, and expresses the hope that the United Provinces will also have an Executive Council in the immediate future.

LEADER, 30th June 1912.

Executive Council for the United Provinces.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

25. The *Leader* (Allahabad), of the 28th June 1912, expresses regret at the short-sightedness of the Anglo-Indian press in rejoicing over the Privy Council decision in the Mymensingh case. The editor contends that, if the judgment of the High Court against Mr. Clarke was due to his failure to comply with the provisions of the law in having a search for arms carried out in the zamindar's *kutcherry*, the Privy Council's decision by upsetting that of the Calcutta High Court has the effect of lessening the sense of security felt by private individuals who may not be in the good graces of executive officers. He asserts that such a consequence is highly undesirable if British rule in India is to be in an increasing degree government by consent. He ridicules the theory advanced by Anglo-Indian publicists that India should be maintained by the sword, and says that there is no responsible statesman in these days who would not recognize that, in view of the growth of national self-consciousness, it is expedient to make British rule in India national, so that Indian public opinion may support it, and so that patriotism may become synonymous with loyalty in India. He expresses regret that this desirable end will not be furthered by the Privy Council's judgment in the Mymensingh case.

LEADER, 28th June 1912.

The Privy Council's decision in Mr. Clarke's appeal in the Mymensingh case.

LEADER, 29th June 1912.

Compensation to Mr. Clarke.

26. The *Leader* (Allahabad), of the 29th June 1912, has the following:—

"Mr. Montagu has said in reply to a further question by Sir J. D. Rees that the moment the Privy Council judgment was delivered the Secretary of State telegraphed to the Governor General in Council what compensation should be paid to Mr. Clarke. To us, non-officials and Indians, the necessity for any compensation is not clear, but there must have been necessity for it, in order to save the prestige of that officer or for some other reason, otherwise the Secretary of State would not have been so decided and so urgent. Meanwhile attacks on the Hon'ble Judges of the Calcutta High Court continue to be made by Sir J. D. Rees and the Anglo-Indian press. So much the worse for these, is all that we will say."

LEADER, 3rd July 1912.

Perjury in India and England.

27. Referring to some statements made in the *Englishman* (Calcutta), to the effect that, while the average citizen in Western countries spoke the truth and was a supporter of law and order, the case was quite different with the inhabitants of Eastern countries, the *Leader* (Allahabad), of the 3rd July 1912, says that cases of "false information," "forged documents" and "professional witnesses," occasionally occur in India, just as they do in other countries, and remarks that it is wrong to rush from this to sudden and rash generalizations. The editor states that there is as much perjury in England as in India, and in support of his contention quotes a portion of a recent judgment of His Honour Judge Edge, of the Clerkenwell County Court (vide Selections No. 22, paragraph 27). He goes on to say that the abolition of all those courts of arbitration which existed in India in days gone by has driven the people to the lawyers and the law courts, and he urges that village *panchayats* should be resuscitated.

LEADER, 2nd July 1912.

Revenue courts.

28. The *Leader* (Allahabad), of the 2nd July 1912, invites the attention of the Local Government to the state of affairs in the revenue courts at Benares brought to light by the judgment in appeal of Mr. G. A. Paterson, District Judge of Benares, in revenue appeal no. 43 of 1912, in which one Ram Autar Singh was the appellant and one Jaisari Singh was the respondent.

(b)—Police.

TOHFA-I-HIND, 25th June 1912.

Police oppression.

29. Referring to the circular issued by the Inspector General of Police, United Provinces, requiring District Superintendents of Police to enquire thoroughly into all cases of alleged misconduct on the part of the police, the *Tohfa-i-Hind* (Bijnor), of the 25th June 1912 (received on the 3rd July), says that if police officers exercise proper supervision over their subordinates, if aggrieved persons be allowed facilities to approach the Superintendents of Police, and if the public render help in such enquiries, cases of police oppression would considerably decrease.

ADVOCATE, 30th June 1912.

Use of canes by policemen.

30. The *Advocate* (Lucknow), of the 30th June 1912, congratulates the Government of Bengal on the good sense displayed in putting a stop to the objectionable practice of allowing policemen to carry canes with them, and expresses the hope that other Local Governments will follow the excellent example set by the Bengal Government in the matter.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

LEADER, 4th July 1912.

The Agra Municipality.

31. The *Leader* (Allahabad), of the 4th July 1912, invites attention to the municipal mismanagement of the Agra water-supply, and suggests that the Local Government should enquire particularly as to how far the supply of water to the cantonment and the railway is responsible for the shortage of water in the municipal area. The editor says that this is a case for legitimate and even necessary interference on the part of Government, and expresses the hope that the Hon'ble Mr. Hose will give his early attention to the matter.

(e)—Education.

Elementary education.

32. The *Tohfa-i-Hind* (Bijnor), of the 25th June 1912 (received on the 3rd July), enquires the reasons which have influenced the United Provinces Government in its decision to refrain from spending, during the current year, the whole of the educational grant made by the Government of India, and suggests that, in view of the fact that the grant is an annual recurring charge, Government should publish its reasons for it. The editor expresses the opinion that the cause of elementary education cannot progress unless it is made free and compulsory, and suggests that the people of the United Provinces should follow the example of the Punjab Hindu Elementary League, and that, while impressing upon the public the necessity of elementary education, they should start free primary schools in order to impress on Government the desire of the people for the introduction of free elementary education in the country.

TOHFA-I-HIND, 25th June 1912.

Compulsory and elementary education in India.

33. A correspondent, who signs himself "MAJADDID ALSANA-I-MASHRAQIA (REFORMER IN ORIENTAL LANGUAGES) SAIYID AHMAD HUSAIN SHAUKAT FROM MEERUT," contributes an article entitled "Childish aspirations" to the *Mashriq* (Gorakhpur), of the 25th June 1912 (received on the 29th June), in which he describes the importance of public opinion in European countries, and deplores the existence of religious and party strife between the different communities of India, and the rivalry which exists between Hindus and Muhammadans with regard to government employment. He remarks that this rivalry is impeding the growth of a united India, and takes exception to the introduction of compulsory and elementary education in the country, on the ground that it is likely to increase the poverty of the people, with the result that anarchism and heinous crimes will become common in the land. He advises those who would introduce compulsory and elementary education to open technical and industrial schools in the country on the ground that they would be likely to relieve the existing poverty.

MASHRIQ, 25th June 1912.

Religious education among Indian Muhammadans.

34. The *Mashriq* (Gorakhpur), of the 25th June 1912 (received on the 29th June), publishes a contributed article in which the writer invites attention to the ignorance of their religion on the part of *nau-muslims* and other village Muhammadans, and asserts that even among educated men Islam has degenerated into a mere observance of certain formalities. He goes on to say that Western education has helped to create an atmosphere of irreligiousness, and expresses regret that Muhammadan religious preachers are generally narrow-minded. He asserts that the resolution passed at the annual meeting of the *Nadwah* asking for the appointment of Muhammadan religious teachers in government schools is uncalled for, seeing that the Muhammadan Educational Conference has already passed a similar resolution, and he suggests that the Educational Conference should be left alone to urge the appointment of religious teachers in government schools. He expresses approval of the suggestion of the *Nadwah* for training religious preachers and opening religious schools in villages, and suggests that committees consisting of two or three learned theologians should be formed in each district, and that preachers should be appointed in all mosques in order to induce village Muhammadans to offer prayers regularly in accordance with their religion. He suggests that religious schools should also be opened in these mosques under the guidance and supervision of the religious preachers, that a committee should be formed for the publication of religious books and that provincial committees should be appointed to supervise the work of the district committees. He urges that a cheap religious weekly should be published by the *Nadwah*, and concludes by saying that in case the *Nadwah* refuses to perform its legitimate duties with regard to the propagation of Islam, another institution should be started to carry on the work on the lines proposed by him.

MASHRIQ, 25th June 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

35. *Al Mushir* (Moradabad), of the 25th June 1911 (received on the 1st July), expresses gratification at the nomination of Maulvi Muhammad Ishaq Khan for the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

The editor expresses the hope that the trustees of the Muhammadan Anglo-Oriental College, Aligarh, will elect Maulvi Muhammad Ishaq Khan unanimously, which will establish his leadership and confidence in the Muhammadan community.

AL MUSHIR, 25th June 1912.

MASHRIQ, 25th June 1912.

36. A correspondent, who signs himself "QAMAR AHMAD (ALIG)," contributes an article to the *Mashriq* (Gorakhpur), of the 25th June 1912 (received on the 29th June), in which he complains of the increase of fees in government schools, and of the new rules requiring school students, who fail at any examination, to pay double fees, and says that the new rules regarding the raising of school fees indicate that Government intends to make education more costly. He asserts that, in spite of this increase in the cost of education, the intellectual attainments of educated young men of these days are not satisfactory, and attributes this undesirable state of affairs to the inefficiency of the present system of education. He points out that the technical and industrial schools opened by Government at different centres in the province are proving of little use, seeing that the artizan classes have not yet reaped the benefits of English education, and he appeals to Sir John Hewett to signalize the close of his administration by removing these obstacles to educational progress.

The high cost of education.

TAJIR, 25th June 1912.

37. The *Tajir* (Meerut), of the 25th June 1912 (received on the 4th July), complains about the recent order requiring students who appear for a second time for the same examination to pay double fees, while those who fail twice have to pay treble fees or are liable to expulsion from the school, and remarks that fresh obstacles are being constantly placed in these provinces in the way of attaining education.

The new rules regarding school fees.

The editor attributes the failure of students to the large number of text-books prescribed, to the injudicious way in which selections of text-books are made by the Text-book Committee, to the growing system of keeping private tutors and to the undue severity of the examinations. He objects to the present procedure requiring examinees to write their names on their answer books, on the ground that many students suffer owing to religious and racial ill-feeling and prejudice on the part of the examiners, and he suggests that the Allahabad University, like the Punjab, should require examinees to write their roll numbers only. He points out that the new rules will entail great hardship upon the majority of students, who are children of poor and middle class parents, and expresses the hope that the Education Department will be induced to withdraw them.

ABHYUDAYA, 27th June 1912.

38. The *Abhyudaya* (Allahabad), of the 27th June 1912 (received on the 1st July), urges that, in view of the unpleasantness which occurred last year between the Principal of the Allahabad Christian College and his students on the subject of Hindu holidays, it is absolutely necessary that this important question should be settled before the ensuing college session begins. The editor expresses the opinion that the authorities of the college should clearly state whether they will allow the same holidays as are observed in other schools and colleges, and he suggests that, if they be not prepared to do so, the Hindu students should make arrangements at once so as to avoid trouble later on.

Holidays in missionary colleges.

TAFRIH, 28th June 1912.

39. The *Tafrih* (Lucknow), of the 28th June 1912 (received on the 4th July), refers to the resolution passed at a recent meeting of the Allahabad District Muslim League urging the appointment of Muhammadans in equal numbers with Hindus as teachers in government, municipal and district board schools, and as sub-deputy and deputy inspectors, and remarks that, in view of the fact that the number of Hindu boys is much larger than that of Muhammadan boys, the number of Hindu teachers should be proportionately larger than that of Muhammadan teachers. He urges that the only test for such appointments should be ability and merit and not racial or religious considerations.

Muhammadan teachers in schools and the Muslim League.

LEADER, 30th June 1912.

40. The *Leader* (Allahabad), of the 30th June 1912, publishes a contributed article in which the writer discusses a paper entitled "An educational remedy for Indian unrest" read by Mr. A. G. Fraser, Principal of the Trinity College, Kandy, Ceylon, in London in the last week of May. He asserts that there are great differences between India and Ceylon, and contends that the dissimilarity of the conditions in the two countries precludes the establishment of the parallel which Mr. Fraser attempted to make

Education and unrest in India.

ent between India and Ceylon. He expresses agreement with Mr. Fraser's comments with regard to the slowness of the British Government in spreading education in India, and invites attention to the eminently reasonable views of Mr. Fraser about allaying unrest by a policy of conciliation.

He questions the justice of Mr. Fraser's statement that Western education had denationalized Indian students and had made them disloyal and sceptical, and asserts that English educated Hindus and Muhammadans care more for nationality and religion and that they take a pride in the revival of ancient learning, culture and religion in India. He concedes that the absence of religious education in government schools has made sceptics of many students, but points out that the growth of Hindu, Sikh and Muslim denominational institutions is checking the growth of scepticism.

He asserts that the absence of religious training has had no injurious effects on the morals and manners of Indian youths, and characterizes the charge of disloyalty as absurd. He states that the loyalty of Indians to the British throne cannot be questioned, and remarks that it is a mistake to construe legitimate criticism as disloyalty.

ZUL QARNAIN, 28th June 1912.

The proposed Muslim University.

41. The *Zul Qarnain* (Budaun), of the 28th June 1912 (received on the 3rd July), reproduces an article entitled "Nawab Viqar-ul-Mulk Bahadur and the drama of the Muslim University" by Khwaja Ghulam-us-Saqlain, B.A., LL.B., Vakil, High Court, Meerut, from the *Paisa Akhbar* (Lahore), of the 22nd June, in which the writer complimented Nawab Mushtaq Husain for the respect in which he was held by his co-religionists and for his orthodox views in religious matters. He said that, though the Nawab was said to possess great moral courage, for which he was so well-known, he could not exhibit it unless he were supported by some one. He referred to his resignation of the post of general superintendent in the Aligarh Collectorate because he could not get leave to say his prayers, and remarked that he could not have acted so boldly had not the late Sir Saiyid Ahmad Khan supported him. He expressed appreciation of the Nawab's conduct in frankly declaring his policy on taking over the charge of the secretaryship of the Aligarh College, in criticising the inopportune interference by some of the trustees, in boldly condemning the recent administrative changes in India and in advising the Muhammadans to refuse to accept a University which would deprive them of the present privileges which they enjoyed in controlling the affairs of the Aligarh College, but he asserted that in spite of all that he lacked firmness and determination.

In support of his contention he said that when the Nawab took charge of his present post he declared that he would carry on the affairs of the College impartially, but that he gave way when he proposed some names for trusteeship and was met with strong opposition from some local trustees.

He remarked that the Nawab originally criticised very strongly the action of some of the trustees, but with a little flattery he was induced to withdraw his objections, and began to praise those with whom he found fault.

He commended the Nawab's first letter which appeared in the *Aligarh Institute Gazette* in connection with the recent administrative changes for its bold and frank expression of views, but expressed regret that he was influenced by a small editorial note of the *Pioneer* (Allahabad), so that he declared that what he wrote in the letter indicated his personal views on the subject.

He referred to the Nawab's letters recently published in connection with the Muslim University constitution, and objected to his attitude towards the members of the committee who had drafted the rules and regulations for the Muslim University.

He criticised the Nawab's advice that the Muhammadans should only devote themselves at present to the collection of funds for the University, and that they should not worry themselves as to what would become of the money collected for the University in the event of their not getting a charter for it according to the wishes of the Muhammadan public.

He referred to the question of affiliation of other colleges besides the Muhammadan Anglo-Oriental College, Aligarh, to the Muslim University, and remarked

that this question should have been settled with Government before collecting the funds, and in conclusion he apologized to Nawab Mushtaq Husain in case his observations should have offended him.

ALIGARH INSTITUTE GAZETTE, 26th June 1912.

The proposed Muslim University.

42. Nawab Mushtaq Husain contributes an article to the *Aligarh Institute Gazette* of the 26th June 1912 (received on the 3rd July), in reply to Khwaja Ghulam-us-Saqlain's article entitled "Nawab Viqar-ul-Mulk Bahadur and the drama of the Muslim University" (vide para. *supra*).

Nawab Mushtaq Husain begins his article by saying that he was not at all offended at the observations made by Khwaja Ghulam-us-Saqlain, and says that persons engaged in public work must always be prepared to face criticisms of their actions.

He says that his object in writing this article was only to rectify the observations of the Khwaja which were based on incorrect information.

He refers to the remark of Khwaja Ghulam-us-Saqlain about his resignation of the post of general superintendent in the Collector's office, Aligarh, and the support of the late Sir Saiyid Ahmad, and states that Sir Saiyid was informed of the affair after everything concerning his resignation and its acceptance had been settled.

With regard to the remark of the Khwaja that Nawab Mushtaq Husain, in spite of his avowed policy of impartiality, when he met with some opposition from the local trustees, relinquished his right of proposing names for trusteeship, he observes that the election of trustees does not depend on his views or on his individual vote, but that the candidate who gets the majority of votes is declared elected.

He goes on to say that on one occasion Khwaja Ghulam-us-Saqlain's name was also proposed for a trusteeship of the Muhammadan Anglo-Oriental College, Aligarh, but that he could not secure the required number of votes, with the result that he could not be elected.

He says that the Khwaja Sahib is mistaken if he is under the impression that he (Nawab Mustaq Husain) was influenced by some of the local trustees and withdrew his name from the list of proposed candidates.

With regard to the Khwaja Sahib's remark that Nawab Mushtaq Husain first criticised very strongly the action of some of the trustees, but on being flattered he withdrew his objections, and began to praise those persons with whom he found fault, he says that it is very difficult to refute an allegation of such a general nature, and observes that if the Khwaja Sahib meant to refer to the past differences of opinion between him and the Hon'ble Mr. Aftab Ahmad Khan, he (the Nawab) never withdrew any of his objections, and that it was the Hon'ble Mr. Aftab Ahmad Khan who withdrew his objections in a general meeting of the trustees.

With regard to the remark of the Khwaja Sahib that Nawab Mushtaq Husain was influenced by an editorial note of the *Pioneer* (Allahabad), and declared that his letter about the administrative changes in India conveyed his own personal views, he says that he still holds the same opinion which he expressed when he wrote his first letter about the administrative changes, and that it was the wrong interpretation put on his words by some of the Hindu papers which led him to write another letter and to explain his position.

He goes on to say that he declared the views expressed by him as his personal views, in that it was not proper on his part to give out his opinion in his capacity as secretary of the Muhammadan Anglo-Oriental College, Aligarh.

He refers to the Khwaja Sahib's remarks about his letters recently published in the *Aligarh Institute Gazette* concerning the rules and regulations of the Muslim University, and remarks that he still adheres to the views he expressed about the regulations, and that if in one of his letters he wrote something about the gentlemen who had drafted the rules and regulations in order that they might not get disheartened, no person could charge him with being changeable.

With regard to the exception taken by the Khwaja Sahib to Nawab Mushtaq Husain's advice to the Muhammadans that they should devote themselves to the collection of funds for the establishment of the proposed Muslim University at present, and should not worry as to what will become of the money collected in the event of a charter being not granted for the University, he says that his

co-religionists will be the best judges whether he was in the right or wrong in advising them so.

With regard to the remarks of the Khwaja Sahib about the question of affiliation to the Muslim University, he says that his remarks are due to his inexperience, and observes that the question is still under the consideration of the Secretary of State, and that there is no reason to despair of the grant of the power to the University.

In conclusion he asks Khwaja Ghulam-us-Saqlain to collect funds first for the establishment of a useful university, and then to discuss how to spend the money profitably.

43. The *Advocate* (Lucknow), of the 4th July 1912, says that in view of the fact that there will be a great rush for vacancies in schools and colleges on their reopening in a few days, unsuccessful candidates at the last university examinations, as well as those who have passed in the third division, are getting anxious as to whether they will get admission. The editor states that large numbers of students are making enquiries from college officials about accommodation, and he expresses the hope that there will not be many disappointments. He suggests that, in case a large number of students fail to gain admission into schools and colleges on account of want of accommodation, public bodies should ask the Education Department to add more sections in State schools and colleges.

ADVOCATE, 4th July 1912.

Want of accommodation for school and college students.

With regard to the poor students who fail to get admission on account of the increased rate of fees, he suggests that a Hindu educational conference should be started in these provinces on the lines of those existing in the Punjab and Bengal, in order to help deserving students.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

44. The *Kshattriya Mitra* (Benares), of the 16th June 1912 (received on the 3rd July), publishes a contributed article in which the writer, one Nahar Deva, warns landowners to be on their guard against the educated classes, the members of which look down with contempt upon them.

KSHATTRIYA MITRA, 16th June 1912.

Landowners and the educated classes.

He says that people of the educated middle class want to deprive landowners of their position, and that with this object in view they are declaiming against them as being unfit to be members of legislative councils. He adds that they opposed the Court of Wards Bill in the United Provinces Legislative Council because they were afraid that such a measure would prevent the passing of landed property from the hands of landowners into their own hands.

He asserts that landowners form an important connection between the cultivators and Government, and that it is to the advantage of Government to make their position as firm as possible.

He says that the landowners are of great assistance to Government in their administration of the country, and that they are much superior to those political reformers who do nothing beyond delivering lectures.

He urges that, as the Agra Estates Bill and the Agra Settled Estates Bill are at present under the consideration of the United Provinces Legislative Council, Kshattriyas and other landowners should elect to be their representatives on the Council men who will be able to protect their interests in spite of the opposition on the part of the representatives of the educated middle classes.

45. The *Mashriq* (Gorakhpur), of the 25th June 1912 (received on the 29th June), publishes a contributed article in which the writer expresses gratification at the proposal of Mr. Abdul Hakim, a barrister of Patna, to publish an Urdu weekly named *Al Mudabbir* from that place, and urges the Muhammadans of Behar to make vigorous efforts for the propagation of Urdu in their province. He invites attention to the activities of the *Nagri Pracharni Sabha*, and reminds the Muhammadans of their duty towards the Urdu language.

MASHRIQ, 25th June 1912.

Urdu in Behar.

SADDHARM PRACHARAK, 26th June 1912.

The drink habit in India.

46. The *Saddharm Prachárak* (Kangri, Bijnor), of the 26th June 1912 (received on the 3rd July), deplores that the drink habit is steadily spreading in India, and points out that the increased consumption of liquor is due to the opening of distilleries and liquor shops in almost every part of the country.

The editor suggests that in order to discourage the evil Government should be asked to prohibit the opening of any new distilleries and liquor shops, that liquor should not be sold to persons of less than eighteen years of age and that temperance workers should carry on their propaganda more energetically.

ANAND, 27th June 1912.

Preventive measures against malaria.

47. The *Anand* (Lucknow), of the 27th June 1912 (received on the 3rd July), expresses gratification that the United Provinces Government is doing all in its power to prevent any outbreak of malaria in the province, and suggests that the people should co-operate with Government in carrying out the preventive measures. The editor also suggests that quinine packets should be sold at a lower price so as to encourage their consumption among the ordinary people.

LEADER, 28th June 1912.

The Agra Hewett hospital.

48. A correspondent, who signs himself "I. A. SHAIL FROM AGRA," contributes an article to the *Leader* (Allahabad), of the 28th June 1912, in which he complains of the condition of the infectious hospital in the Agra Civil Lines, of the inadequacy of the staff of hospital servants, of the want of furniture and of proper medicines. He suggests that, in view of the fact that Europeans visit Agra in large numbers, the secretary of the municipal board should maintain the Hewett hospital in a thorough state of efficiency, and that, instead of the assistant health officer of the municipality, who has many other duties to perform, the Civil Surgeon or one of his many assistants should be placed in medical charge of the hospital.

LEADER, 29th June 1912.

Educated Indians and industrial development.

49. Referring to Sir Theodore Morison's speech on "Technical education in relation to Indian industrial development" delivered on the 15th May at the Indian Guild of Science and Technology in London, the *Leader* (Allahabad), of the 29th June 1912, invites attention to his suggestions that only young Indians of the highest ability should be sent abroad for technical education, that these young Indians should enter factories on lower pay than their European competitors and that Indians should take a considerable portion of shares in European companies working in India in order to acquire an influence in their management, and thus to secure the appointment of trained Indians as juniors in posts of control. The editor commends these suggestions, and urges Indians interested in the development of the resources of the country and in the making of posts available for young Indians, to act in accordance with them.

He warns his countrymen against the folly of putting inexperienced youths fresh from foreign countries at the head of concerns and thus bringing about their failure.

LEADER, 29th June 1912.

Industrial conferences in India.

50. Referring to Mr. A. Tellery's suggestion that the Indian Industrial Conference should be converted into a general Indian industrial association including provincial associations and district associations, the editor of the *Leader* (Allahabad), in the issue of the 29th June 1912, says that he has no faith in all-India associations in this country of vast distances, and points out that the Indian Industrial Conference, which has already provincial and district associations and committees affiliated to it at various places, could do much more work if there were a quicker response from the people appealed to for help and co-operation. He expresses regret that a general paralysis has come over all industrial enterprise for which there was so much enthusiasm a short time ago.

ADVOCATE, 4th July 1912.

Appointments in the Forest Department.

51. The *Advocate* (Lucknow), of the 4th July 1912, says that Indians are already practically excluded from the Imperial Forest Service owing to the condition that candidates for recruitment must have passed with honours in some science degree examination in England. The editor refers to the new rules for recruitment to the Provincial Forest Service and he expresses apprehension that one of the effects of the new rules will be to provide a large number of appointments for Eurasians and Europeans at the cost of Indians.

V.—Legislation.

52. The *Tafrih* (Lucknow), of the 28th June 1912 (received on the 4th July), expresses surprise at the resolution passed by the Allahabad District Muslim League at a recent meeting supporting the resolution passed by the *Tibbi* Conference regarding the Bombay Medical Registration Act, and remarks that the Act does not in any way affect *hakims* and *vaids*. The editor questions the propriety of the Muslim League carrying on the agitation started by the *Tibbi* Conference, and observes that an institution which cannot understand even such simple matters cannot pretend to possess political wisdom and to comprehend intricate political problems.

TAFRIH, 28th June 1912.

The Bombay Medical Registration Act and the Muslim League.

53. The *Leader* (Allahabad), of the 2nd July 1912, says that, owing to pressing demand for land and also owing to the willingness of the landlord to let his land lie fallow for a year rather than give the tenant a chance of acquiring occupancy rights, the provisions of the Agra Tenancy Act for the creation of occupancy rights have failed in achieving their object. The editor states that occupancy and ex-proprietary tenants are the greatest sufferers under the Act, in view of the fact that their power of sub-letting is considerably restricted and that transfers by mortgage are declared illegal and void. He invites attention to the inconvenience caused by the provision requiring that tenants, after sub-letting their land for a period not exceeding five years, should either resume possession of the land, sub-let for two years, or be liable to ejectment, and says that ignorance of this provision has led to mortgagees losing their money and mortgagors their land. He protests against the injustice of section 25, which enacts that a holding which may be of fifty or a hundred *bighas* is liable to be lost to the tenant by ejectment if even one *biswa* of it be sub-let in contravention of the above-mentioned provision. He urges the abolition of these provisions relating to occupancy holdings, on the ground that they have merely encouraged litigation.

LEADER, 2nd July 1912.

The Agra Tenancy Act.

VI.—Railway.

54. The *Anand* (Lucknow), of the 27th June 1912 (received on the 3rd July), refers to the incident reported in a recent issue of the *Statesman* (Calcutta), which was to the effect that eight soldiers entered a female compartment of the down passenger train at Chandernagore, which was occupied by an Indian female passenger, and did not leave it despite the protests of the station master and the railway police, and the editor asks Government to take steps to prevent such occurrences which are calculated to cause resentment among the people.

ANAND, 27th June 1912.

Indian female passengers in railway trains.

55. The *Hindustani* (Lucknow), of the 1st July 1912, publishes a contributed article in which the writer refers to the difficulties encountered by Hindi or Urdu-knowing traders in enquiring about the rates of freight at railway goods offices, and suggests that the railway goods tariff should be published in the vernaculars. He says that the railway authorities should inform traders who live at a distance from the railway station, either by post or otherwise, when their goods are unloaded in order that they may be able to take delivery at the earliest possible opportunity so that they may be saved from loss.

HINDUSTANI, 1st July 1912.

Publication of railway goods tariff in Hindi and Urdu.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

56. The *Garhwali* (Dehra Dun), for May 1912 (received on the 1st July), says that traffic in minor girls in Garhwal continues to be carried on and points out that, unless the public takes active interest in checking it the efforts of the local authorities and of the Maharaja of Tehri in this direction are not likely to be successful. The editor suggests that an association should be formed to help Government in punishing those who sell minor girls to strangers. Incidentally he also urges that the selling of cows and oxen to butchers should be penalized, and that people should be prevented from killing calves.

GARHWALI, May 1912.

Traffic in minor girls in Garhwal.

JAIN GAZETTE, 9th and 16th June 1912.

57. The *Jain Gazette* (Aligarh), of the 9th and 16th June 1912 (received on the 5th July), ascribes the failure of the various efforts of the Hindus for the protection of cows to the fact that they themselves continue eating the flesh of other animals and sacrificing them before their gods and goddesses.

The cow-protection movement.

The editor urges that the Hindus will not be able to persuade Muhammadans and Christians to give up beef-eating until they themselves refrain from slaughtering other animals either for the purpose of food or of sacrifice to their gods and goddesses.

In this connection he refers to a complaint made by the *Bharat Mitra* (Calcutta) about the sale of beef in the open market in Calcutta, and urges that the Hindus are not justified in objecting to this procedure so long as mutton is freely exposed for sale in public places.

AL MUSHIR, 25th June 1912.

58. *Al Mushir* (Moradabad), of the 25th June 1912 (received on the 1st July), takes exception to the remarks of *Al Bashir* (Etawah) (vide Selections No. 24, paragraph 88), that the display of fireworks on the occasion of the *Shab-i-barat* creates martial spirit amongst the Muhammadans, and expresses surprise that the editor of *Al Bashir*, instead of having recourse to religious teachings for preserving the martial spirit amongst his co-religionists, should have recommended childish sports for the purpose. The editor says that the discharge of fireworks on the occasion of the *Shab-i-barat* is prohibited by Islam, and contends that it was their religious teachings which produced in them a martial spirit, and not the discharge of fireworks.

Fireworks on the occasion of the *Shab-i-barat* festival.

MUSLIM GAZETTE, 26th June 1912.

59. The *Muslim Gazette* (Lucknow), of the 26th June 1912 (received on the 1st July), publishes a lengthy article entitled "The right method for the propagation of Islam" by Maulana Azad Subhani, Principal of the Madrasa-i-Illahiyat at Cawnpore, in which the writer laments the deplorable condition of Islam and the Muhammadans in India.

The propagation of Islam.

He complains that Muhammadans are being every day converted to Christianity and to the Arya faith, and that no efforts are being made by his co-religionists provide against the further conversion of Muhammadans to other religions. He suggests the formation of a central Islamic missionary society on the model of the Christian missionary societies.

He proposes that the missionaries to be appointed by the society should be examined by the Egyptian Ulamas, in order to test their capability, before they are entrusted with the work of the propagation of Islam, and that separate missionaries should be appointed for towns and for villages. He emphasizes the need for such missionaries to study foreign languages, and also to master the art of conducting religious discussion, and suggests the formation of a religious tract society amongst the Muhammadans, which would publish cheap religious books so that the poorest man in the community may be able to acquire to get religious knowledge.

In conclusion he states that the community urgently requires the services of a man of very strong character, who should be able to effect a complete reform in the social and religious life of the Muhammadans.

LEADER, 3rd July 1912.

60. Referring to the recent ruling of the Allahabad High Court that inter-caste marriages among Hindus were illegal as being opposed to custom, the *Leader* (Allahabad), of the 3rd July 1912, says that the decision involves real hardship, and observes that such restraints do not promote morality. The editor expresses the hope that some Hindu member of council will introduce a measure next year seeking for legislative sanction for inter-caste marriages.

Illegality of inter-caste marriages.

IX.—Miscellaneous.

Nil.

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United Provinces.

NAINI TAL:
The 5th July 1912.

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SELECTIONS

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Allahabad Law Journal ...	Allahabad	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath Vaishya; 36 ...	200 „
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
21	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
25	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
27	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 „
28	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
29	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 „
30	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 „
33	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
34	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
35	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
*36	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 „
37	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „
38	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Pardah Nashin	Agra	Monthly ...	Mrs. Khámosh; 35	500 copies.
40	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
41	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
*42	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
43	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
44	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
45	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
46	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
47	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
48	Zíá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
49	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
50	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†51	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
52	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
53	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
55	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
56	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
57	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
60	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
66	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
71	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
74	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
76	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
77	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
78	Musáfir	Agra	Do. ...	Pandit Tara Dat; Arya; 26 ...	1,800 „
79	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
80	Naiyar-i-Ásam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Nizam-ul-Mulk	Moradabad ...	Weekly ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 copies.
82	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 „
83	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
84	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
85	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
86	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
87	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
88	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
89	Tajir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 „
90	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
91	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
92	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
93	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
94	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	300 „
95	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	ARABIC-URDU.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
97	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†98	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
99	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
100	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	450 „
101	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 „
102	Bráhman Samáchár... ...	Meerut ...	Do. ...	Narayan Prasad; Brahman... ...	405 „
103	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
104	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†105	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*106	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
107	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
108	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
109	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 copies.
†110	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
111	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†112	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
113	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
*114	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
116	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*117	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*118	Maheswari	Aligarh ...	Do.	Joti Sarup, Brahman; 42	3,000 „
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†121	Naraini or The Vedanta Patrika	Fyzabad ...	Monthly ...	Munshi Ramnandhan; Kayasth; 32 ...	325 copies.
122	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shastri; 37	1,000 „
123	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 „
*124	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
125	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
126	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
127	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
128	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
129	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
130	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*131	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
132	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
133	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
134	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*135	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
136	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
†137	Kam Dhenu	Hardwar ...	Twice a month	Baba Bhagwan Das Udasi; 46 ...	500 „
138	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
139	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
140	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
141	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
142	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
143	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
144	Bharat Dharm Neta... ...	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 „
145	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
146	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal Jain, Banker ...	1,000 „
147	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†148	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
151	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Muslim Review* (Allahabad), for May 1912 (received on the 24th June), has an article entitled "The strangling of Persia" by Mr. Sundara Raja in which the writer condemns the manner in which the attempts by the Persian nation to effect reforms were frustrated.

MUSLIM REVIEW, May 1912.

The situation in Persia.

In this connection he makes the following remarks:—

"Be that as it may, Persia is dead, and Sir Edward Grey has written the epitaph. 'Here lies an ancient nation annihilated by Russia with my seal and sanction.'"

He suggests that meetings might be held not to protest against the action of Russia but to record the moral condemnation.

He expresses the opinion that the downfall of Persia is valuable as giving a lesson to the people of Islam.

The downfall was due to the want of unity among Islamic nations, and he urges the latter to carefully consider the situation, to sink all party differences and set themselves to the task which should be before every true Muhammadan to propagate the gospel and secure the unity of the human race under the banner of Islam.

2. The *Aligarh Institute Gazette* of the 3rd July 1912 (received on the 8th July), states that a Syrian scholar, named Amin Raihani, who has completed his education in America, has contributed an article entitled "The Muslim peril" to the May number of the *Forum* (New York). The article, it is stated, predicts that two hundred and fifty millions of Muhammadans will combine and proclaim a holy war against the European Powers, and that the Muslim armies at present under the control of the various European Powers (France, England, Germany and Russia) will rise against their European officers, and will engage in the *jehad* (holy war).

ALIGARH INSTITUTE GAZETTE, 3rd July 1912.

The Muslim peril.

3. Discussing the rupture in the negotiations regarding the six-Power loan to China the *Abhyudaya* (Allahabad), of the 7th July 1912, says that the Chinese have always proved themselves to be an astute people, and that if any Eastern nations have fully understood the character of Western nations, it is the Chinese and the Japanese. The editor observes that for a long time the foreigners have been trying to usurp China, and that several nations individually and collectively attacked it on various occasions and took possession of some of its outlying territories. The editor expresses gratification that they have not however been much successful in their attempts, because the Chinese extremely hate them and that China for the Chinese is their firm policy. He remarks that the foreigners cannot easily deceive Dr. Sun Yat Sen and other Chinese who have established the republic in China.

ABHYUDAYA, 7th July 1912.

The Chinese loan.

(b)—Home.

4. A correspondent, who signs himself "Nazir Ahmad (Alig)," contributes an article to *Al Bashir* (Etawah), of the 25th June 1912 (received on the 6th July), in which he refers to the article entitled "The future policy of the Muslim League" that appeared in the *Muslim Gazette* (Lucknow), of the 8th May (vide Selections No. 20, paragraph 18), and remarks that the writer has given a wrong version of the true facts. He objects to the suggestion of the writer to elect members for the District Muslim Leagues by general elections, on the ground of the ignorance of the Muhammadan public and its apathy to take interest in national work, and expresses regret that the leaders of the Muhammadan community should be criticised by self-interested persons and by those who seek personal aggrandizement. He asks them to cease criticising the actions of the present leaders, who have rendered meritorious services to their community.

AL BASHIR, 25th June 1912.

The future policy of the Muhammadans.

5. The *Mukhbir-i-Alam* (Moradabad), of the 1st July 1912 (received on the 6th July), publishes the manifesto issued by the president and secretaries of the Moradabad District Muslim League (vide Selections No. 27, paragraph 21), and lends its support to

MUKHBIR-I-ALAM, 1st July 1912.

Muhammadan representatives in the Legislative Council.

the candidature of Saiyid Raza Ali, B.A., LL.B., of Moradabad, for election to the United Provinces Legislative Council in case no better man may be available to represent the Muhammadans of the Rohilkhand and Kumaun divisions.

ROHILKHAND GAZETTE, 1st July 1912.

Muhammadan representatives in the Legislative Council.

6. The *Rohilkhand Gazette* (Bareilly), of the 1st July 1912 (received on the 10th July), lends its support to the candidature of the Hon'ble M. Asghar Ali Khan as against Saiyid Raza Ali, for election to the United Provinces Legislative Council, as the representative of the Muhammadans of the Rohilkhand and Kumaun divisions.

The editor says that the Hon'ble M. Asghar Ali Khan's wide experience, character, mature age and fervid patriotism fit him pre-eminently for the onerous task of representing the Muhammadan community.

LEADER, 6th July 1912.

Disqualifications for council memberships.

7. The *Leader* (Allahabad), of the 6th July 1912, takes exception to the disqualifications for council membership imposed by the Indian Councils Act of 1909, and invites attention to the injustice of holding dismissed government servants ineligible for election as members of councils even if they might have been dismissed wrongly or for an offence involving no moral turpitude. The editor goes on to say that the same question of moral turpitude again comes up in a case where a person is disqualified for having "been sentenced by a criminal court to imprisonment for an offence punishable with imprisonment for a term exceeding six months, or to transportation," or for having "been ordered to find security for good behaviour," &c. With regard to the disqualification attaching to a person who "has been debarred from practising as a legal practitioner by order of any competent authority," he asserts that there have been cases of such debaring on the ground of real or alleged political offending. Referring to the proviso "that no person shall be eligible for election as a member of the council if such person has been declared (by the Governor General in Council, or Governor in Council or Lieutenant Governor) to be of such reputation and antecedents that his election would (in the opinion of the said authority) be contrary to the public interest," he says that this proviso is really the worst and most comprehensive of all. He asserts that many really deserving men are distrusted by some officers, seeing that the points of contact between public men and persons in authority are few and far between, with the result that misunderstandings of the aims and intentions and policy and character of the former on the part of the latter are very easy.

He expresses the opinion that even in the case of the most irresponsible men, association with Government produces a sobering effect on them, and that if the so-called extremists be admitted to participation in the affairs of Government through membership of councils they would be turned into useful and loyal citizens.

MUSLIM GAZETTE, 3rd July 1912.

The British Government and the attitude of Muhammadan newspapers

8. The *Muslim Gazette* (Lucknow), of the 3rd July 1912 (received on the 6th July), expresses regret that some of the Muhammadan newspapers of the Punjab are opposed to the policy of carrying out any agitation against the actions of Government, and remarks that if the Muhammadans do not agitate in demanding their rights, Government will attach no value to their political importance.

The editor reproduces the criticisms of the editor of the *Aligarh Institute Gazette* of the article published in the *Chowdahween Sadi* (Rawalpindi) with regard to the subject (vide Selections No. 27, paragraph 9), and expresses his agreement with it.

He adds that the subjects of a constitutional government like that of Great Britain cannot obtain their rights without having recourse to agitation.

SAHIFA, 5th July 1912.

The birthday honours.

9. The *Sahifa* (Bijnor), of the 5th July 1912 (received on the 10th July), refers to the refusal of the titles of Khan Sahib and Rai Bahadur by a vakil of Arrah and the editor of a Calcutta paper respectively, which were conferred upon them on the occasion of His Majesty's birthday, and remarks that the titles bestowed on them must have been below their worth and capability, as otherwise they would not have refused to accept them.

The editor says that the title of Khan Sahib or Khan Bahadur cannot be appreciated by a Muhammadan Saiyid, Sheikh or even by the public, and goes on to say that the title of Khan Sahib does not add to the dignity of a person who is

& Khan by birth, and suggests that some other titles should be devised in lieu of Khan Sahib and Khan Bahadur.

Relations between the rulers and the ruled.

10. A correspondent writing in the *Prem* (Brindaban, Muttra), of the 5th July 1912, suggests as a means of improving relations between the rulers and the ruled that officials should mix freely with the people and take part in all their public activities. He says that it will give the rulers a good opportunity of understanding their character and expressing sympathy with their needs and aspirations.

PREM, 5th July 1912.

His Excellency Lord Hardinge's recall.

11. The *Leader* (Allahabad), of the 6th July 1912, has the following :—

LEADER, 6th July 1912.

"With the *Madras Mail* we shall be greatly astonished if there proves to be the least foundation for the rumour about Lord Hardinge given currency to by the *Manchester Despatch*. 'Even if it were desirable on other grounds, which it is not, the recall of the Viceroy would not commend itself to the Government for this reason, that it would be liable to construction as a concession to the severe criticism directed against the joint policy of the Government and the Government of India after the Delhi changes by the opposition in Parliament and the press in Calcutta.' We agree. And we shall regard the transfer of Lord Hardinge as a misfortune to our country, having regard to the character of His Lordship's régime."

Social and political reforms in India.

12. The *Abhyudaya* (Allahabad), of the 7th July 1912, contends that though social and political reforms are to a great extent dependent on each other the Indians cannot accept the advice of the Anglo-Indian journals to forego all agitation for political rights until they have carried out all necessary social reforms, and says that the parliamentary form of government in England was established long before its inhabitants had attained to the highest state of social perfection. The editor remarks that knowledge and self-respect are the two essential requisites for the success of every kind of reform, and that they cannot be produced without the diffusion of education and the grant of the right of self-government.

ABHYUDAYA, 7th July 1912.

He says that when the Indians have not the rights of a British citizen in their own country, to say nothing of their ill-treatment in other parts of the British Empire, it is futile to expect any feeling of self-respect in them, and he observes that if Government has the real well-being of the Indians at heart it should create that ennobling feeling in them by granting them political rights gradually. He goes on to say that this line of conduct is the only best policy for Government to adopt, and that any other policy will be equally damaging to the interests of the rulers and the ruled. He deplores the recent statement of Lord Crewe on the future government of India, and remarks that the political regeneration of the Indians depends on their own efforts and the generosity of the British Government.

He says that if India will not be treated generously even when the Liberal party is in power, it will indeed be a bad day for her. As regards social reforms he says that Indians alone will have to carry them out as Government interference is likely to cause dissatisfaction among the masses, and that the only thing which Government should do in this connection is to spread education which will facilitate the work of social reformers to a considerable degree.

The presidentship of the next session of the Indian National Congress.

13. The *Abhyudaya* (Allahabad), of the 4th July 1912 (received on the 8th July), expresses disapproval of the nomination of the Hon'ble Mr. G. K. Gokhale for the presidentship of the coming session of the Indian National Congress, and insists that other leaders like the Hon'ble Mr. Mudholkar and the Hon'ble Mr. Basu should be given a chance to fill the presidential chair.

ABHYUDAYA, 4th July 1912.

The presidentship of the next session of the Indian National Congress.

14. The *Oudh Akhbar* (Lucknow), of the 9th July 1912, says that Mr. Ramsay Macdonald has refused to accept the presidentship of the next session of the Indian National Congress, and suggests that some other member of Parliament, who may have sympathies with Indian aspirations, should be invited to preside at the next session of the Congress.

OUDH AKHBAR, 9th July 1912.

The editor says that if no member of Parliament be willing to accept the invitation some sympathetic European residing in India should be requested to preside.

ROHILKHAND GAZETTE, 1st July 1912.

Lord Crewe on Indian autonomy.

15. Referring to Lord Crewe's pronouncement about the political future of India, the *Rohilkhand Gazette* (Bareilly), of the 1st July 1912 (received on the 10th July), asserts that British rule cannot continue permanently in India unless England treat India as an integral part of the Empire and repose implicit confidence in her. The editor says that the only way in which this confidence can be shown is by granting colonial self-government to India. He goes on to say that the time is not far distant when Indians will become the equals of Englishmen in intellectual, moral and physical qualities, and remarks that when that time comes India will have to be given self-government under British sovereignty. He contends that when the partition of Bengal was annulled after the Bengalis committed anarchist outrages and boycotted British goods there is no reason why Lord Crewe's pronouncement about the political future of India should be treated as a settled fact.

ALIGARH INSTITUTE GAZETTE, 3rd July 1912.

Lord Crewe on Indian autonomy.

16. The *Aligarh Institute Gazette* of the 3rd July 1912 (received on the 8th July), refers to the statement made by Lord Crewe on Indian autonomy, and remarks that even if Lord Crewe's interpretation of the sentence in the Government of India despatch be right, there is no reason why the Government should not fulfill the desire of Indians. The editor expresses the opinion that it is not wise to ignore the hopes and expectations which have been created by the reform scheme in India for which the names of Lord Minto and Lord Morley will ever be gratefully remembered in India. He asserts that such treatment of the promises made by responsible officers of Government would create want of confidence in the declarations of Government. He urges Indians not to withdraw their claims for home rule only because there is serious difference of opinion among the high officers of Government in respect of the interpretation of a clause in the despatch. He says that now that there is no such thing as a settled fact Lord Crewe's words will not bind his successors.

COSMOPOLITAN, 7th July 1912.

Lord Crewe on Indian autonomy.

17. The *Cosmopolitan* (Dehra Dun), of the 7th July 1912, remarks that the keen disappointment displayed by Indians at Lord Crewe's pronouncement about the political future of India during the debate on the Government of India Bill in the House of Lords, is uncalled for.

The editor classifies the British rulers of India into two classes, and says that they consist of the small minority actuated by altruistic, and the great majority by ordinary work-a-day motives. He states that while the former look at India from the standpoint of Queen Victoria's Proclamation and want her to stand on her own legs, the latter desire that India shall never be freed from the leading strings of England.

He asserts that neither of these two sections of the British rulers of India can make or mar the future of the country which lies entirely in the hands of Indians. He lays stress on the need for selfless leaders, who will rise above personal and party considerations, and strive manfully for the progress of the country, and expresses the hope that with the help of their British rulers Indians will soon become worthy of the citizenship of the Empire.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

COSMOPOLITAN, 7th July 1912.

The Calcutta High Court.

18. The *Cosmopolitan* (Dehra Dun), of the 7th July 1912, deprecates the action of a section of the press in India which is utilizing the Privy Council judgment in the Mymensingh case to disparage the Calcutta High Court.

The editor expresses satisfaction that on the jubilee of the Calcutta High Court on the 2nd July 1912, the Chief Justice received numerous telegrams conveying expressions of unbounded confidence from people of every class. He asserts

that public confidence in the premier tribunal of the Indian Empire is an invaluable asset, and insists that a consideration for the prestige of the executive should not be permitted to impair the independence and integrity of the highest judiciary in the land.

19. The *Advocate* (Lucknow), of the 7th July 1912, refers to the jubilee of the Calcutta High Court and recapitulates its history. The editor says that the numerous letters received by the Chief Justice on this occasion demonstrate that the Calcutta High Court enjoys the unstinted confidence of the Indian public for ability, independence and impartiality. He asserts that during the troublous times following after the partition, the High Court protected the weak and the oppressed against executive oppression and high-handedness, and by its evenhanded justice contributed greatly to the subsidence of unrest in India. He expresses the opinion that this determination of the Calcutta High Court not to be swayed by executive influence in arriving at its decision in political trials has offended people like Sir J. D. Rees, who seek to justify the arbitrary and irresponsible acts of executive officers.

ADVOCATE, 7th July 1912.

The Calcutta High Court.

He asks Government to do all in its power to preserve intact the prestige of an institution which enjoys the unbounded confidence of the people.

20. The *Advocate* (Lucknow), of the 7th July 1912, expresses gratification at the appointment of Pandit Kanhaiya Lal, Rai Bahadur, who is described as a capable and independent judge and an erudite lawyer, as Second Additional Judicial Commissioner of Oudh, and remarks that Sir John Hewett is entitled to the public gratitude for appointing Indians as Judges in the Oudh Judicial Commissioner's Court.

ADVOCATE, 7th July 1912.

The appointment of Pandit Kanhaiya Lal as Second Additional Judicial Commissioner of Oudh.

(b)—Police.

21. The *Abhyudaya* (Allahabad), of the 4th July 1912 (received on the 8th July), says that the reason why people are not inclined to help the police by giving true evidence, is that they are afraid to incur the displeasure of the police in case their evidence differed in any way from the police version. The editor states that the public also will create enemies among the parties to the case if their evidence be calculated to injure their interests. In support of his contention, he mentions the case of Babu Surendra Nath Roy, station master, Hajiganj (Assam-Bengal Railway), who has been dismissed from service for giving true evidence against Guard Gomes in the Chandpur outrage case.

ABHYUDAYA, 4th July 1912.

Causes of public distrust towards the Indian police.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

22. The *Mukhbir-i-Alam* (Moradabad), of the 1st July 1912 (received on the 6th July), takes exception to the levying of taxes on animals and vehicles in Moradabad on the ground that the inhabitants cannot afford to pay the tax on account of their poverty. The editor appeals to the chairman of the municipal board to abolish the taxes.

MUKHBIR-I-ALAM, 1st July 1912.

Tax on animals and vehicles in Moradabad.

23. Lala Baij Nath contributes an article to the *Leader* (Allahabad), of the 10th July 1912, in which he complains about the insanitary condition of Hardwar, the bad condition of the roads and the insufficient lighting of the streets. He says that early steps should be taken to keep the Brahmakunda clean, and suggests that Government should institute a searching enquiry into the municipal administration of Hardwar.

LEADER, 10th July 1912.

The Hardwar Municipality.

(e)—Education.

24. Referring to the proposed reorganization of the Indian Educational Service, the *Cosmopolitan* (Dehra Dun), of the 30th June 1912 (received on the 6th July), urges Indian publicists to protest against the policy of securing a permanent preponderance of the European element in the educational service. The editor takes exception to the

COSMOPOLITAN, 30th June 1912.

The Indian Educational Service.

remarks of the *Pioneer* (Allahabad) which asserted that Indian teachers were "not fitted by training or tradition to conduct an essentially European or Western system of education," and states that Indians who have received a European training have certainly not proved themselves inferior to their European confreres in the service. He insists that the ablest and most learned teachers should be appointed without any considerations as to whether they are Europeans or Indians. He says that for secondary education Indian teachers are, as a rule, better fitted than Europeans, on account of their intimate knowledge of the pupils. He emphasizes the necessity for enlisting the services of the best available men, and suggests that the prospects of the educational service should be improved. He urges the Government to rid the educational service of European Professors of overbearing and insolent demeanour.

With regard to school buildings, he questions the advisability of having expensive buildings which the country cannot afford, and says that the climate of India permits of schools in the open air or in cheap sheds.

HINDUSTANI, 5th July 1912.

25. The *Hindustani* (Lucknow), of the 5th July 1912 (received on the 6th July), publishes a contributed article in which the writer takes exception to the system of holding examinations for the fifth standard in vernacular schools a month and a half before the summer vacations. He says that the examinees remain idle and neglect their studies in the interval between the examination and the publication of the result, and urges that the examination should be held in the beginning of the month of May, and that the vernacular schools should be closed for summer vacation after the result has been announced.

The Vernacular Middle Examination.

He also objects to the fact that the head masters of vernacular schools have been given absolute power to select students for promotion in the vernacular middle class, and complains that they generally promote backward students on recommendations, with the result that it leads to a large number of failures in the departmental vernacular middle examination.

He invites the attention of Government to the matter, and urges the introduction of the old system when competitive examination of the fifth standard used to be held in every circle and the deputy inspectors of schools used to decide the results.

PREM, 5th July 1912.

26. The *Prem* (Brindaban, Muttra), of the 5th July 1912 (received on the 10th July), expresses gratification at the visit paid by the Maharaja of Darbhanga to the Aligarh College in response to an invitation by its authorities, and remarks that it shows that the leaders of both the Hindu and Muhammadan communities appreciate the need for co-operation in the diffusion of education for the good of the country. The editor suggests that to perpetuate this improvement in the relations between Hindus and Muhammadans, the proposed denominational universities should be amalgamated, and that if this be impracticable theological classes should be opened in the two universities to teach Muhammadan religion to Hindus and the Hindu religion to Muhammadans.

The proposed Hindu and Muslim universities.

AGRA AKHBAR, 7th July 1912.

27. The *Agra Akhbar* of the 7th July 1912, takes exception to the raising of school fees, the restriction in the number of students to be admitted to each class and to the setting of stiff papers in the University examinations, and observes that such restrictions imposed by the educational authorities and the University are being viewed by the public as means adopted by Government to check the growth of higher education amongst the Indians.

The new rules regarding school fees.

The editor urges that the recent circular issued by the Director of Public Instruction in connection with the raising of school fees should be withdrawn, in that it would otherwise be impossible for middle and lower middle class people to give school education to their children.

He invites the attention of His Honour the Lieutenant Governor to the matter, and expresses the hope that he will show consideration for the popular desire by having the circular about fees cancelled.

AL BASHIR, 25th June 1912.

28. *Al Bashir* (Etawah), of the 25th June 1912 (received on the 6th July), refers to the nomination of Mr. Muhammad Ishaq Khan for the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh, and expresses the hope that he will be unanimously elected by the trustees.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

The editor says that Mr. Muhammad Ishaq Khan belongs to a very ancient and noble family, that he is very courteous and orthodox and that he has discharged his high official duties to the entire satisfaction of Government and the public. He expresses the hope that as secretary of the Muhammadan Anglo-Oriental College, Aligarh, Mr. Ishaq Khan will perform his duties as efficiently as he did in his official capacity.

29. A correspondent, who signs himself "ABDUL WADOOD FROM BAREILLY," contributes an article to the *Muslim Gazette* (Lucknow), of the 3rd July 1912 (received on the 6th July), in which he objects to the appointment of Mr. Muhammad Ishaq Khan as secretary to the Muhammadan Anglo-Oriental College, Aligarh, on the ground that so far he has taken no active part in any of the national movements and that he is weak-minded.

MUSLIM GAZETTE, 3rd July 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

He takes exception to the system of selecting a person for the post of secretary of the Muhammadan Anglo-Oriental College, Aligarh, by the trustees without consulting the Muhammadan public, and says that the Muhammadans as a body are not prepared to accept Mr. Muhammad Ishaq Khan as their leader and secretary of the Aligarh College.

30. The *Sahifa* (Bijnor), of the 5th July 1912 (received on the 10th July), urges Nawab Mushtaq Husain to continue in his post as secretary to the Muhammadan Anglo-Oriental College, Aligarh, as long as he is spared, and objects to the appointment of Mr. Muhammad Ishaq Khan to the post on two grounds. The editor says that Mr. Ishaq Khan's early retirement from government service will cause pecuniary loss to him, and that his acceptance of the post of secretary will be viewed by the public as a means of self-aggrandizement rather than self-sacrifice. He suggests that since Nawab Mushtaq Husain has now grown too old to discharge his duties singly, the Joint Secretary should be entrusted with the work of the secretary and should consult him in important matters, and observes that there is no need of appointing a new secretary during the lifetime of the Nawab.

SAHIFA, 5th July 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

31. Nawab Mushtaq Husain, Honorary Secretary, Muhammadan Anglo-Oriental College, Aligarh, contributes an article to the *Aligarh Institute Gazette* of the 3rd July 1912 (received on the 8th July), in which he appeals to the public to receive sympathetically the deputation of college students which will go to them to collect subscriptions for the aid of poor students.

ALIGARH INSTITUTE GAZETTE, 3rd July 1912.

An appeal for funds for the Muhammadan Anglo-Oriental College, Aligarh.

He says that funds are also required for the completion of the mosque buildings and for various other purposes, and asks the subscribers to specify the work in which their contributions are to be utilized.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

32. The *Hindustan Review* (Allahabad), for May and June 1912, has an article by Mr. K. S. Venkataramani entitled "A long-drawn battle," in which the writer refers to the increase of the drink habit in India. He notes that the abkari administration of the country has been subjected, during recent years, to unsparing criticism but without effect. "In the cabinned area of red tape and revenue the higher and more pressing interests of humanity appear to be ignored. The fundamental principles that alone justify the existence of this department are given the go-by and in searching after immediate gain 'a grave national danger' is precipitated. There prevails, at least for all practical purposes, a deplorable critical daltonism about the main purpose of the department." He says that the principle is freely enunciated in the Councils, but that the requirements of the budget demand secret connivance on the part of the officials of the Excise Department.

HINDUSTAN REVIEW, May and June 1912.

Increase of the drink habit in India.

He asserts that the very efficiency and the organization of the department have given it a sort of effective advertisement, and closes with an appeal to Government to help Indians to avert the approach of a national disaster.

RAHBAR, 28th June 1912.

Juvenile prisoners and the Punjab Government.

33. Referring to the committee appointed by the Punjab Government to devise means for the improvement of the condition of juvenile prisoners, the *Rahbar* (Moradabad), of the 28th June 1912 (received on the 6th July), expresses regret that the rules prepared by the committee are to the effect that juvenile prisoners will be required to live in the Salvation Army colony. The editor protests against this departure from the policy of religious neutrality hitherto professed by Government, and insists that Hindu and Muhammadan juvenile prisoners should be brought up under the control of charitable institutions of their own religion and not under the supervision of a Christian organization like the Salvation Army.

He states that Government pays about fifty lakhs of rupees to Christian missionaries, while it does not give anything to any Hindu or Muhammadan religious organization, and urges that Hindus and Muhammadans should make united efforts to induce Government to abandon its policy of preferential treatment towards Christian bodies.

MASHRIQ, 2nd July 1912.

Juvenile prisoners and the Punjab Government.

34. Referring to the committee formed under the orders of the Punjab Government to frame rules for the training of juvenile prisoners and its suggestion to set them free on condition that they promise to settle in the Salvation Army colony, the *Mashriq* (Gorakhpur), of the 2nd July 1912 (received on the 6th July), remarks that the training under the management of the Salvation Army will induce the prisoners to change their religion.

The editor says that if Government be desirous of reforming juvenile prisoners it should put them under the custody of the leaders of their respective communities, or under the supervision of such societies as may be able to produce wholesome effects on them.

He urges Government to ask the Hindus and Muhammadans to start societies like the Salvation Army, and to help them in the same way as it has helped the latter.

He also urges his countrymen to ask the help of Government in organizing societies reforming juvenile prisoners.

MUSLIM GAZETTE, 3rd July 1912.

Juvenile prisoners and the Punjab Government.

35. The *Muslim Gazette* (Lucknow), of the 3rd July 1912 (received on the 6th July), refers to the suggestion of the committee formed under the orders of the Punjab Government to frame rules for the training of juvenile prisoners that these prisoners should be released from the jails on condition that they promise to settle in the Salvation Army colony at Jail Road, and remarks that prisoners will prefer the freedom of living in the colony to their prison life, with the result that they will be easily induced to adopt Christianity.

The editor asks the people of the Punjab to move Government in the matter, and warns them of the danger of the absorption of a large number of their co-religionists in Christianity.

He expresses apprehension that the proposal might be adopted in other provinces also, and urges his countrymen to apprise Government of their opinion on the subject early.

He says that Government has always been neutral in religious matters, and that, if these proposals be adopted, it will afford the public an opportunity to say that Government supports Christianity, with the result that it will produce undesirable effect on Government. He asks Government to disapprove the suggestions made by clergymen, and expresses the hope that the Punjab Government will reconsider its decision on the subject, seeing that it is likely to wound the religious feelings of both the Hindus and Muhammadans.

RAHBAR, 28th June 1912.

Prevention of crime.

36. A correspondent, who signs himself "UMRAO SINGH OF AMBALA," contributes an article to the *Rahbar* (Moradabad), of the 28th June 1912 (received on the 6th July), in which he refers to the suggestion that part of the proceeds realized out of the sale of jail manufactures should be deposited in the name of each prisoner, and should be utilized to give a start in life to the prisoner when he is released from jail after having served out his sentence, and says that, instead of making suggestions, the Indian leaders should themselves devise means to prevent the increase of crime in

the country. He attributes the increase in crime to lack of education, unemployment and poverty of the people, and asserts that the present system of education has demoralized Indians and is, by increasing their wants, leading them to commit crimes in order to satisfy those wants.

He urges that Hindus should take the education of their children into their own hands, and should so reform the system as to produce good and virtuous citizens.

37. The *Arya Mitra* (Agra), of the 1st July 1912 (received on the 8th July), suggests, as a means of checking crime in the country, the desirability of all criminal laws being translated in simple language in the vernaculars of the country and steps being taken to make the people acquainted with them. The editor remarks that a knowledge of the various sentences of punishment for different offences will serve as an effective deterrent to the commission of crime.

ARYA MITRA, 1st July 1912.

A suggestion for checking crime.

38. The *Saddharm Prachárak* (Kangri, Bijnor), of the 3rd July 1912 (received on the 6th July), says that nowadays in the Punjab if any person has a private grudge against another he accuses him to be disloyal or to be engaged in political agitation as the easiest means of ruining him. The editor condemns the practice, and remarks that Government is not so unwise as to fail to distinguish between its friends and enemies.

SADDHARM PRACHARAK, 3rd July 1912.

False charges of disloyalty in the Punjab.

39. One Bindhvasini Prasad writes to the *Saddharm Prachárak* (Kangri, Bijnor), of the 3rd July 1912 (received on the 6th July), to call attention to the recent speech of the Bishop of Madras in London in which he urged the missionaries to make sustained efforts to convert the depressed classes in India to Christianity, and says that Christian missionaries are doing all in their power to push on their proselytizing propaganda among them. He exhorts the Hindus to give up their antiquated ideas about polution by touch and to save their brethren from falling into the hands of Christian missionaries.

SADDHARM PRACHARAK, 3rd July 1912.

The depressed classes.

40. The *Abhyudaya* (Allahabad), of the 4th July 1912 (received on the 8th July), says that the enhanced duty on foreign tobacco has given a great stimulus to the indigenous cigarette industry, and suggests that an import duty should also be levied on foreign sugar.

ABHYUDAYA, 4th July 1912.

Import duty on sugar.

41. The *Abhyudaya* (Allahabad), of the 4th July 1912 (received on the 8th July), suggests that the Government of India should pass protective laws in order to develop the industries of the country and should enter into reciprocity agreements with different countries.

ABHYUDAYA, 4th July 1912.

Industrial development in India.

The editor urges Indian capitalists to start new industries.

42. The *Sahifa* (Bijnor), of the 5th July 1912 (received on the 10th July), publishes a contributed article over the signature of "THE OPPRESSED EMPLOYÉS IN THE CANAL DEPARTMENT (AMINS AND PATROLLERS OF ANUPSHAHR DIVISION)" in which they complain of the hard and exacting work they are required to perform and of the very low salary which they get.

SAHIFA, 5th July 1912.

The amins and patrollers in the Canal Department.

They also complain of the recent reductions effected in their grades, and invite the attention of the Hon'ble the Lieutenant Governor of the United Provinces to their sad condition, in order to get their status improved.

43. The *Leader* (Allahabad), of the 5th July 1912, invites attention to the high rate of mortality prevailing in India as contrasted with that reported from England and Wales where the annual death rate is only 15·9 per thousand. The editor expresses doubt as to whether this figure will ever be attained in India.

LEADER, 5th July 1912.

High rates of mortality in India.

V.—LEGISLATION.

44. The *Leader* (Allahabad), of the 7th July 1912, quotes figures in support of its contention that the area of occupancy holdings had not increased in consequence of the passing of the Agra Tenancy Act, and states that in 1910-11 the area held by occupancy tenants

LEADER, 7th July 1912.

The Agra Tenancy Act.

as such was less than it was in 1906-7, and that the increases in the intervening years were due only to the revision of records. The editor says that the observations of the Board of Revenue go to show that the provisions for ensuring permanency of tenure have after all not fulfilled the purpose for which they were framed, and he invites attention to the report of 1906-7 in which the Board observed that "the law has been ineffective to prevent or even check ejectments by means of the provisions requiring complete dispossession of a tenant for a year."

He takes exception to the importance attached in the reports to the protection afforded by the Act and to the growth of "protected area," and points out that the protected areas formed by long leases do not at all better the position of tenants, as contemplated by the Act, or restrict the powers of the landlord to secure the best terms for his land.

He says that even under the old Rent Act an occupation of twelve years or more of a non-occupancy holding conferred the right of occupancy, and says that if the area of such holdings has increased, very little of it is due to the special provisions of the present Act. He expresses regret that instead of effecting any improvement in the condition of tenants the Act has increased ruinous litigation, with the result that it has impoverished both tenants and landlords.

VI.—Railway.

LEADER, 6th July 1912.

The Oudh and Rohilkhand Railway Benares Dufferin bridge.

45. A correspondent, who signs himself "Chandra Mohan Seth from Benares," contributes an article to the *Leader* (Allahabad), of the 6th July 1912, in which he invites the attention of the authorities to the unsatisfactory condition of the management of the Benares Dufferin bridge. He states that vehicles are unnecessarily delayed by the officials in charge of the bridge gate who are said to demand an unauthorized toll of one anna per oxen.

ADVOCATE, 7th July 1912.

The Oudh and Rohilkhand Railway.

46. The *Advocate* (Lucknow), of the 7th July 1912, expresses agreement with the protest of the Bengal Chamber of Commerce against the amalgamation of the Oudh and Rohilkhand Railway with the Great Indian Peninsula Railway, but disapproves of the Chamber's counter-proposal for its amalgamation with the East Indian Railway.

The editor protests against the manner in which the Railway Board is treating the question as a purely railway concern, and insists that the United Provinces Government and the people of the province, who are the parties most interested in the matter rather than the traders of Bombay or Calcutta, should be consulted. He attributes the lower earnings per mile and the larger percentage of working expenses on earnings of the Oudh and Rohilkhand Railway to the absence of coal fields, jute mills, rush of passengers and of any considerable trade except that of export, and he suggests that rolling stock and the comforts of passengers should be increased in order to increase the income from the pilgrim traffic on the Oudh and Rohilkhand Railway.

He urges that in case it be found advisable to withdraw State management from the Oudh and Rohilkhand Railway, instead of making it over to the East Indian Railway, which has its head quarters at Calcutta, a new company should be formed to develop the Oudh and Rohilkhand Railway on the lines of the East Indian Railway.

With regard to the Chamber's contention that the amalgamation would permit of the empty waggons, which have to go back from Agra to Calcutta, being collected at Lucknow and used for the downward journey, he suggests that the Railway Board should induce the East Indian Railway to cease to obstruct the entrance of the Oudh and Rohilkhand Railway at Agra and to allow the Oudh and Rohilkhand Railway entry into the port of Calcutta.

He reiterates his protest against the amalgamation, on the ground that the interests of the people of these provinces would suffer greatly. He says that the Oudh and Rohilkhand Railway, which is a State railway, is a large employer of labour and supports hundreds of families in these provinces, and states that their interests are bound to suffer by the transfer of head quarters from Lucknow to Calcutta. He says that the United Provinces have trade connections with Bombay and Karachi, and that it would be unfair to give the East Indian Railway the exclusive right of handling the traffic of the province in the interests of the traders of Calcutta.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

47. The *Nagri Prachárak* (Lucknow), for May 1912 (received on the 8th July), says that the mutual recriminations between Swami Jnananand and its secretary are having a very bad effect on the *Bharat Dharam Mahamandal*, with the result that it is losing its hold on the Hindu public. The editor urges that the *swami* should be dismissed from the *Mahamandal* if the allegations made against his moral character be true. He observes that the *Mahamandal* has lately been conducting its work very irregularly, and urges the urgent necessity for reforms being effected in its constitution in order to improve its administration.

NAGRI PRACHARAK, May 1912.

The *Bharat Dharam Mahamandal.*

48. A correspondent, who signs himself "Saiyid Muhammad," contributes an article to *Al Bashir* (Etawah), of the 25th June 1912 (received on the 6th July), in which he expresses satisfaction at the support given by the Arya Samajists to the Hon'ble Mr. Basu's Special Marriage Bill in the social conference held at Calcutta.

He says that the approval of Mr. Basu's bill by the Arya Samajists clearly indicates that the teaching of the *Satyarth Prakash* does not meet adequately with their present requirements, and that they feel obliged to have recourse to legislation to reform their social customs. He expresses satisfaction that the Arya Samajists, who condemned the divorce system obtaining amongst the Muhammadans, are now compelled by circumstances to approve of Mr. Basu's bill which allows divorce.

AL BASHIR, 25th June 1912.

The Special Marriage Bill and the *Arya Samaj.*

49. A correspondent, who signs himself "Pandit Vidyaratna Marashar, head master, Arya Middle School, Pathankot," contributes an article to the *Rahbar* (Moradabad), of the 28th June 1912, in which he deplores the bitter feeling existing among different sects of the Hindus, and suggests that they should all combine to reform the evils of drinking, meat-eating and prostitution. He says that, instead of criticising each other, the different Hindu sects should reform their respective followers.

He invites attention to the religious unity of Muhammadans, and appeals to Hindus not to sacrifice their religious unity to petty sectarian differences.

He recommends inter-provincial marriages as a means of promoting national unity, and proposes to establish a Hindu Reform Union, which will enlist volunteers and prepare them to preach social reform and national unity throughout the country.

He states that the volunteers will have to pay an annual subscription of Rs. 3, and that the funds thus realized will be utilized for the publication of tracts advocating social reform. He goes on to say that a monthly journal, entitled the *Hindu Sewak*, will be issued on the important festival days of the different Hindu sects, and will preach toleration and unity among Hindus.

He appeals to Hindus to send in their names for volunteer work, and expresses the hope that at any rate five hundred Hindus will be found willing to carry on the work throughout the country.

RAHBAR, 28th June 1912.

Social and religious reform among Hindus.

50. In the course of an article contributed to the *Arya Mitra* (Agra), of the 1st July 1912 (received on the 8th July), one Krishna Gopal Sharma refers to an article which appeared in the *Brahman Sarvaswa* for April 1912 over the signature of Narayan Singh, vakil of Amritsar, describing the Arya Samajists to be atheists for not believing in the *shradh* ceremony (offering of cakes to manes), and remarks as follows :—

"When Brahmans say that if you will feed them, the food will go to your dead ancestor, you should consider that what you will feed the *pandit* upon will be converted into blood and semen in his stomach and that the refuse will be passed out in the form of nightsoil. That only can go to your ancestor and nothing else.

Another point to be borne in mind in this connection is to consider in what form your ancestor has taken his re-birth. If God has given him the form of a pig, according to the law of Karma, the *pandit* should be given to eat in the *shradh* what is the most delicious food to that animal."

ARYA MITRA, 1st July 1912.

Religious controversy on the *shradh* ceremony.

JAIN PRACHARAK, 1st July 1912.

The *Arya Samaj* and the conversion of persons of undesirable antecedents.

51. A correspondent, who signs himself "RAM CHANDRA DAS, JAIN, MEMBER OF THE *Jain Sabha*, GADHI ABDULLAH KHAN," contributes an article to the *Jain Prachárak* (Deoband, Saharanpur), of the 1st July 1912 (received on the 10th July), in which he asserts that, in order to increase their number, the Arya Samajists convert all sorts of persons irrespective of their undesirable antecedents.

He states that the Arya Samajists have converted a Khatri of Gadhi Abdullah Khan, who had illicit connection with a married woman, and remarks as follows:—

"Whenever any person has illicit connection with a woman and finds that the woman is pregnant and that miscarriage is impossible, he should immediately apply to the local *Arya Samaj* to have the *punasavana* ceremony (performed in the third month of gestation and before the period of quickening) performed, and should get a certificate of *shuddhi* (purification).

Now, I proclaim this good news to all my brethren who have a bad public reputation on account of their illicit connection with prostitutes or other women, or experience difficulty in controlling their carnal passions in an unmarried state, that they should deposit something in the marriage insurance fund of the followers of Swami Dayanand, and should become Dayanandis either a few days before or after their mistresses become pregnant. Then all their faults would be pardoned, and according to their choice they would be either married or would be permitted to lead a free life without the restraint of marriage until the time that their mistresses become pregnant and would then be purified by the *punasavana* ceremony.

Those persons who let go this unique opportunity even now would be very unfortunate, seeing that such an opportunity is not always to be found. Some people had expressed disappointment at the rejection of the Hon'ble Mr. Basu's bill, but it is a matter for congratulation that the action of the Dayanandis has obviated the necessity for any such legislation."

BHARAT DHARM NETA, 2nd July 1912.

A complaint about the *panda* of the Vishwa Nath temple at Benares.

52. The *Bharat Dharm Neta* (Benares), of the 2nd July 1912 (received on the 6th July), complains of the treatment of the *panda* of the Vishwa Nath temple at Benares towards the visitors to the temple, stating that he has employed Ahirs to be guardians of the idol who sometimes beat the worshippers who do not offer anything in cash at the temple. The editor says that once Pandit Ganga Dhar Shastri, C.I.E., got hurt as an Ahir attempted to beat a worshipper near him, and that on another occasion the *panda* refused to allow an agent of Rajendra Singh, a taluqdar of the Sitapur district, to perform the *abhishik* ceremony (pouring of water in a prescribed manner on the idol) in the temple unless he paid Rs. 50 as fee for it.

He says that the Ahir guardians of the temple take possession of *lotas* which happen to fall on the ground from the hands of worshippers. He invites the attention of the District Magistrate and the Local Government to the matter, and expresses the hope that steps will be immediately taken to ensure a better management in this place of public worship.

SADDHARM PRACHARAK, 3rd July 1912.

The Pilibhit *Arya Samaj*.

53. Lala Munshi Ram writing in the *Saddharm Prachárak* (Kangri, Bijnor), of the 3rd July 1912 (received on the 6th July), refers to the order of Mirza Irfan Ali Beg, Deputy Collector of Pilibhit, requiring five office holders of the local *Arya Samaj* to execute security bonds to keep the public peace on the occasion of its anniversary celebrations, and expresses the opinion that all Arya Samajists should pass a resolution expressing regret at this partial and objectionable proceeding of the deputy collector and send a copy of the resolution to His Honour the Lieutenant Governor of these provinces. He says that if there was any likelihood of a breach of the peace on the part of Muhammadans they should also have been bound down with the members of the *Arya Samaj* to keep the peace. Munshi Ram appeals to His Honour the Lieutenant Governor to express his disapproval of the proceeding, after having an independent enquiry made into it, so that it may not cast any discredit on the established reputation of the British Government for its sense of justice.

ALIGARH INSTITUTE GAZETTE, 3rd July 1912.

The Hon'ble Mirza Abbas Ali Beg on the Muslim *parda* system and plurality of wives.

54. Referring to the speech on "The Muslim *parda* system and plurality of wives," delivered by the Hon'ble Mirza Abbas Ali Beg at the Indian National Association (London) on the 3rd June, the *Aligarh Institute Gazette* of the

3rd July 1912 (received on the 8th July), asserts that the Hon'ble Mirza was quite mistaken in attributing the ill-health and ignorance of Muslim women to the *parda* system and in saying that *parda* was not enjoined by the *Qoran*. The editor invites attention to a recent *Fatwah* of the *Sheikh-ul-Islam* of Constantinople which strictly enjoins *parda* on all Muslim women. He expresses the opinion that the abolition of *parda* will prove highly detrimental to the interests of Indian Muslim women.

With regard to the Hon'ble Mirza's strictures on the system of polygamy prevalent among the Hindus and Muhammadans of India, he states that polygamy under certain reasonable restrictions is permitted by Islam, and says that any condemnation of it is an affront to Islam.

Evils of sacrifices.

55. A correspondent, who signs himself "D. SAKVALEKAR," contributes an article to the *Saddharm Prachárak* (Kangri, Bijnor), of the 3rd July 1912 (received on the 6th July), in which he points out that, unlike the followers of the *Vedic* religion who had introduced beneficial sacrifices, the *Shaktas* introduced sacrifices, which caused outbreaks of disease in the country, and he specifies the materials which were thrown into fire in such sacrifices and the flesh of various animals. SADDHARM PRACHARAK, 3rd July 1912.

He says that meat, when cooked, contaminates the atmosphere and is therefore one of the chief causes of the outbreak of various diseases in the country at the present day. He suggests that in order to undermine this source of disease endeavours should be made to persuade the people to give up meat-eating and become vegetarians.

The alleged conversion of a Muhammadan girl to Christianity at Benares.

56. *Al Mushir* (Moradabad), of the 4th July 1912 (received on the 10th July), refers to the alleged conversion of a Muhammadan girl to Christianity by a missionary lady doctor at Benares, and remarks that Christian missionaries having failed to convert people in large numbers by persuasion are now having recourse to compulsion. AL MUSHIR, 4th July 1912.

The editor takes exception to the fact that when a complaint was made to the District Magistrate of Benares of the alleged forced conversion of the girl by her guardian no step was taken by that officer to rescue the girl from the custody of the lady doctor, and observes that if government officials will thus help the propagation of Christianity other religions in India will be soon destroyed.

He enquires whether in these circumstances Government is justified in declaring itself neutral in religious matters, and expresses the hope that Government will show due consideration for the religious susceptibilities of the Indians, and will check the forcible conversion to Christianity, as otherwise there is every likelihood that the religious spirit of the people will be inflamed, with the result that the relations between the rulers and the ruled will become strained.

IX.—MISCELLANEOUS.

Afghan money-lenders in Dehra Dun.

57. The *Cosmopolitan* (Dehra Dun), of the 7th July 1912, complains that the Afghan money-lenders who have settled in Dehra Dun charge usurious rates of interest from ignorant and poor people and even use force in carrying on their trade. The editor says that as the Afghans employ a paid scribe of their own to write the pronotes, there is every facility for making subsequent additions and alterations in them. COSMOPOLITAN, 7th July 1912.

He states that the Afghans sometimes induce a friend of the borrower to sign the pronote as a witness and afterwards sue him as a joint debtor. He suggests that Government should institute a searching enquiry into the matter.

H. DE L. ROSS,

Deputy Inspector General of Police,
Criminal Investigation Department,
United Provinces.

NAINI TAL:
The 12th July 1912.

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IX.—MISCELLANEOUS.

Nil.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,000 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	3,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath Vaishya; 36 ...	200 „
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
21	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
25	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
27	An Nasir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 „
28	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
29	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	350 „
30	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 „
33	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
34	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
35	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
*36	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 „
37	Kul Bháakar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „
38	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Pardah Nashin	Agra	Monthly ...	Mrs. Khámosh; 35	500 copies.
40	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
41	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
*42	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
43	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
44	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
45	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
46	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
47	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
48	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
49	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
50	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†51	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
52	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
53	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
55	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
56	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
57	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
60	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
66	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
69	Hitaishi...	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
71	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
74	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
76	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
77	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
78	Musáfir	Agra	Do. ...	Pandit Tara Dat; Arya; 26 ...	1,300 „
79	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
80	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Nizam-ul-Mulk	Moradabad ...	Weekly ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 copies.
82	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 "
83	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 "
84	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 "
85	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 "
86	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 "
87	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 "
88	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 "
89	Tajir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	328 "
90	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 "
91	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 "
92	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 "
93	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 "
94	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 "
95	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 "
	ARABIC-URDU.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
97	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†98	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 "
99	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 "
100	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	450 "
101	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 "
102	Bráhman Samáchár... ...	Meerut ...	Do. ...	Narayan Prasad; Brahman... ...	405 "
103	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 "
104	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 "
†105	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 "
*106	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 "
107	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 "
108	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
109	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 copies.
†110	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 "
111	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 "
†112	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 "
113	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 "
*114	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 "
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 "
116	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 "
*117	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 "
*118	Maheswari	Aligarh ...	Do.	Joti Sarup, Brahman; 42	3,000 "
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 "
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 "

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†121	Naraini or The Vedanta Patrika	Fyzabad ...	Monthly ...	Munshi Ramnandhan; Kayasth; 32 ...	325 copies.
122	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shastri; 37	1,000 „
123	Nigamágam Chandrikâ ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 „
*124	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
125	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
126	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
127	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
128	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
129	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
130	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*131	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
132	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
133	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
134	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*135	Vánijya Sukhdáyak	Benares	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
136	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
†137	Kam Dhenu	Hardwar ...	Twice a month	Baba Bhagwan Das Udasi; 46 ...	500 „
138	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
139	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
140	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
141	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
142	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
143	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
144	Bharat Dharm Neta... ...	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 „
145	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
146	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal Jain, Banker ...	1,000 „
147	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†148	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
151	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. *Al Bashir* (Etawah), of the 9th July 1912 (received on the 13th July), expresses regret that the Muhammadans of India have slackened their boycott of Italian goods, and urges the *ulamas* and *mashaikhs* to preach vigorous boycott of Italian goods to their followers. The editor suggests that the Muhammadans should be reminded of the fact daily at prayer times in mosques, and urges his co-religionists to discard the Turkish fez made in Italy. He asks them to buy English—made caps and, in case this be not possible, to buy only those made in Austria and Germany.

AL BASHIR, 9th July 1912.

The boycott of Italian goods.

2. Referring to the proceedings of a meeting of Calcutta Muhammadans, held on the 14th June 1912, at which resolutions were passed urging the boycott of Russian goods and the despatch of Indian Muhammadan volunteers to Persia and Tripoli, the *Mashriq* (Gorakhpur), of the 9th July 1912 (received on the 12th July), says that Government should permit the volunteers to proceed to Persia and Tripoli. The editor admits that England is allied to Russia by the Anglo-Russian convention, but states that the conduct of Russia in Persia has now become so irresponsible that England should either chastise Russia herself or allow her Muhammadan subjects to protect their holy places from Russian desecration and spoliation.

MASHRIQ, 9th July 1912.

Indian Muhammadan volunteers to Persia and Tripoli and the boycott of Russian goods.

With regard to Tripoli, he says that there is no such difficulty seeing that England is neutral and can allow her Muhammadan subjects to proceed as volunteers to that region. He however expresses doubt as to whether the boycott of Russian goods or the despatch of volunteers will be beneficial. He says that the Muhammadans of India are very poor, and have little knowledge of the art of warfare and that they will find it very difficult to cross the seas in order to reach Tripoli.

3. Referring to the resolutions passed at a meeting of Calcutta Muhammadans, held on the 14th June, recommending the boycott of Russian goods and the despatch of Indian Muhammadan volunteers to Persia and Tripoli, the *Darbar* (Agra), of the 9th July 1912 (received on the 12th July), says that though it is easy to boycott Russian goods, it is difficult to collect sufficient subscriptions for sending volunteers.

DARBAR, 9th July 1912.

Indian Muhammadan volunteers to Persia and Tripoli and the boycott of Russian goods.

The editor says that the British Government has shown every sympathy for the feelings of Indian Muhammadans during the recent events in Tripoli and Persia, and that the Muhammadans should prove that they are fit to serve as volunteers and should collect sufficient subscriptions before they request Government to permit them to proceed to Persia and Tripoli.

4. Referring to a rumour that Italy, Austria, Russia and Germany are planning a simultaneous attack on certain Turkish possessions, the *Medina* (Bijnor), of the 8th July 1912 (received on the 12th July), says that this plan must have been thought out at the beginning of hostilities between Italy and Turkey.

MEDINA, 8th July 1912.

The Italian-Turkish war.

The editor expresses gratification that the British Government has not been a party to this conspiracy.

He deplores the naval weakness of Turkey, and remarks that the deposition of Sultan Abdul Hamid and the introduction of a parliamentary system of government in which non-Muslims and inexperienced politicians were included has proved disastrous to the interests of the Turkish empire.

He invites attention to the bravery of Muslim volunteers in Tripoli, and reminds Europe that the Sultan of Turkey is the guardian of the holy places of Islam, and that Muhammadans all over the world will shed their last drop of blood to protect their holy places. He asks the European Powers to follow the policy adopted by the British Government which practises strict neutrality and tolerance in religious matters.

5. The *Aligarh Institute Gazette* of the 10th July 1912 (received on the 15th July), has the following :—

ALIGARH INSTITUTE GAZETTE, 10th July 1912.

The Turkish relief fund.

"The students of the Muhammadan Anglo-Oriental College, Aligarh, opened a subscription list at the very beginning of hostilities between Italy and Turkey for

the relief of the widows and orphans of the sufferers in the war. Purely out of Islamic zeal and sympathy they contributed considerably to the fund by curtailing their private expenses and by selling the furniture of their rooms. Many of the students (who were fond of fashionable dress) kept (for their own use) a few suits of ordinary clothes, and presented their fine dresses to the fund.

A sale of the clothes fetched hundreds of rupees for the fund. Besides, the students determined to abstain totally from eating *zarda*, *biryani* and *firinee* (different rich dishes) which were given to them every week in addition to ordinary food, as long as the war lasted, in order to contribute the saving thus caused to the Turkish relief fund.

The students have very cheerfully conformed to this arrangement up to this time.

Rupees six thousand and five hundred were remitted to Constantinople up to May 1912 through the Principal of the Muhammadan Anglo-Oriental College, Aligarh, and that formal printed receipts for the first and second instalments have been received.

The third instalment has only recently been sent.

The students of the college, after the evening prayers on the 6th July, have decided to make cash collections for the relief fund, and have resolved that the successful students at the last University examination, who have rejoined the college, instead of entertaining their friends, should contribute the money thus saved to the relief fund.

They have also decided to travel in the third instead of in the intermediate class when going home for the long vacation, and to give the amount thus saved to the fund.

The students have begun to realize subscriptions for the fund, and it is hoped that a good sum will be realized in this week."

ALIGARH INSTITUTE GAZETTE, 10th July 1912.

6. The *Aligarh Institute Gazette* of the 10th July 1912 (received on the 15th July), publishes the translation of the appeal made by Mr. C. F. Dixon-Johnson, Director of the British Red Crescent Mission to Tripoli, to the British public for the relief of the Turk and Arab sufferers in the Italian-Turkish war, and urges the Indian Muhammadans to contribute their mite to the Turkish relief fund.

The Turkish relief fund.

The editor says that the Italian-Turkish war is not only a war between the Turks and the Italians, but that it is a war between the whole Muslim world and Italy, and remarks that if the Turks lose however slightly in it, the prestige of the entire Muslim world will be lowered.

MUSLIM GAZETTE, 10th July 1912.

7. The *Muslim Gazette* (Lucknow), of the 10th July 1912 (received on the 15th July), refers to Amin Raihani's article entitled "The Muslim Peril" contributed to the *Forum* (New York) (vide Selections No. 28, paragraph 2), and remarks that Amin Raihani is mistaken in thinking that the armies of the European Powers consisting of Muhammadans would obey the dictates of any *Sheikh-ul-Islam* and would join in a general war of independence *(jehad)* against the European nations.

The Muslim peril.

The editor says that Indian Muhammadans are absolutely loyal, and urges the British Government to promote their loyalty by respecting the religious and political feelings of its Muhammadan subjects. He admits that Russian and Italian goods are being boycotted by Muhammadans, and remarks that though the Muhammadan feeling against Italy and Russia may not take the form of a *jehad* (holy war) it is fraught with danger to the European Powers.

He suggests that France and Italy should withdraw their forces from Morocco and Tripoli respectively in order to avert a general rising of African Muhammadans.

MUSLIM GAZETTE, 10th July 1912.

8. The *Muslim Gazette* (Lucknow), of the 10th July 1912 (received on the 15th July), reproduces an article from the *Hablul Matin* (Calcutta) in which it was said that the desecration of Meshed and the Italian aggression in Tripoli had deeply wounded the feelings of Muhammadans, and that the loyalty of Indian Muhammadans towards the British Government would be impaired in case their desires were not satisfied. The editor expresses the opinion that Government should as far as possible try to assuage the feelings of Muhammadans by practical means and not by means of

The desecration of Meshed and Muhammadan feeling in India.

empty words. He says that the British Government should demonstrate that it sympathizes with the religious and political aspirations of Muhammadans.

(b)—Home.

9. The *Bhaskar* (Meerut), for May 1912 (received on the 12th July), publishes a short story entitled "Ramadevi" over the signature of one Piare Lal, Tiwari, in which the following forms part of a lecture delivered by a teacher to his pupils :— BHASKAR, May 1912.

The regeneration of India.

"The first claims are those of the motherland, which is superior even to the actual mother, for whereas the mother keeps the child within her womb for only nine or ten months, the earth supports him on its bosom for the whole of his life and lovingly keeps him in its lap even after death. The country addresses them 'O youths, my honour is in your hands; exert yourselves in such a way that I may not be trampled down by anyone, that all the people inhabiting me may pass their lives happily without oppressing one another. Destroy the oppressors. You are powerful. All my hopes rest on you. Take steps to relieve the distress of weak, helpless and disabled persons who depend upon you as their only means of support. Improve the condition of the helpless people who come to you for help. Know your rights and protect them. Enhance your respect and honour.' In other words take care that your country is not outstripped by other countries making wonderful progress, and adopt all those measures which are calculated to add to the wealth and knowledge of the country."

10. The *Mashriq* (Gorakhpur), of the 9th July 1912 (received on the 12th July), suggests that in order to secure greater efficiency in the work of administration the whole country should be divided into large presidencies, each having a number of provinces under it. MASHRIQ, 9th July 1912.

Administration of India.

The editor says that each presidency should be administered by a Governor with legislative powers, while the provinces under it should be governed by Lieutenant Governors or Chief Commissioners who will look into purely local matters and will thus be able to safeguard the special interests of the different communities. He also suggests that the Governors should be made responsible for relations with native states and that a prince of Royal blood should be appointed as the Viceroy of India. He says that this scheme of provincial autonomy will make it possible for the Viceroy to devote greater attention to foreign affairs. He states that as all legislative work will be done by the Legislative Councils at the head quarters of the presidencies, the Provincial Legislative Councils will have to devote themselves to purely local matters and the Lieutenant Governors and Chief Commissioners will thus be relieved of the most irksome part of their duties, and will be able to devote more time to other useful work.

11. Referring to Lord Crewe's pronouncement about Indian autonomy, the *Rahbar* (Moradabad), of the 7th July 1912 (received on the 15th July), contends that when the partition of Bengal has been revoked, there is no reason why, if persistent efforts be made, Lord Crewe's decision about the future of colonial self-government in India should not be reversed. The editor expresses regret that the Hindus and Muhammadans distrust each other, and urges Indians to make themselves fit for self-government. He appeals to Indians to carry on their agitation for colonial self-government with renewed spirit, and says that their efforts will be crowned with success. RAHBAR, 7th July 1912.

Lord Crewe on Indian autonomy.

12. The *Aligarh Institute Gazette* of the 10th July 1912 (received on the 15th July), refers to Lord Crewe's statement in the House of Lords on Indian autonomy, and remarks that if the statement had been made by His Lordship in his private capacity it would not have caused such widespread disappointment amongst the Indian public. ALIGARH INSTITUTE GAZETTE, 10th July 1912.

Lord Crewe on Indian autonomy.

The editor says that the statement of Lord Crewe was quite inopportune, and that he should have only stated that for the present Indians were not fit for self-government.

He goes on to say that His Lordship by his statement not only under-estimated the intellectual capacity of the Indians, but has also cast a slur on the fair name of England for the uplifting of backward races.

He states that Indians are desirous of getting self-government, though they are not fitted at present for the task.

He says that Indians do not demand self-government for the present, but that they wish to be afforded opportunities to get themselves trained for it.

He adds that it is not very difficult for the Indians to get self-government, seeing that they have managed to secure local self-government and the reformed councils.

He says that the goal is still far off, and urges his countrymen to be firm in their determination, seeing that English politicians and statesmen are divided amongst themselves with regard to the question, and quotes a passage from the speech of Mr. Montagu, delivered at Cambridge, in which he is said to have stated that the British policy was to create several autonomous governments under the supervision of the Government of India.

SADDHARM PRACHARAK, 10th July 1912.

Lord Crewe on Indian autonomy.

13. The *Saddharm Prachárak* (Kangri, Bijnor), of the 10th July 1912 (received on the 17th July), says that the recent pronouncement of Lord Crewe regarding Indian autonomy has caused disappointment among a section of Indians, and remarks that there is no reason why they should be overwhelmed with despair. The editor observes that it was foolish on their part to have formed extravagant hopes over an ambiguous passage of the Government of India despatch, and that they would disclose utter want of moral courage in them if they were to give up their political struggle on Lord Crewe's statement. He urges that they should do all in their power to improve the social, religious and material condition of the country by all legitimate and constitutional means, bearing in mind that its destiny was in the hands of God, the ruler of all rulers.

OUDH AKHBAR, 10th July 1912.

Lord Crewe on Indian autonomy.

14. The *Oudh Akhbar* (Lucknow), of the 10th July 1912 (received on the 12th July), refers to Lord Crewe's statement regarding Indian autonomy during the debate on the Government of India Bill in the House of Lords, and expresses regret that the statement has frustrated all hopes of the Indians about the possibility of getting a form of government for India analogous to that of Australia and Canada. The editor enquires whether the Government of India's despatch was purposely written in equivocal terms on which different interpretations might be put.

He says that the pronouncement of the Secretary of State for India might damp the spirit of the supporters of the Indian National Congress, but observes that sincere workers in the national cause are never despondent.

He goes on to say that even great men often change their views, and that it is quite possible for Lord Crewe to change his views hereafter.

He expresses the hope that Lord Crewe's statement will be disapproved by Liberals and Englishmen who sympathize with Indian aspirations, and that Congressmen will not lose heart and relax their efforts to attain their goal.

MUSLIM GAZETTE, 10th July 1912.

Lord Crewe on Indian autonomy.

15. Referring to Lord Crewe's pronouncement about Indian autonomy, the *Muslim Gazette* (Lucknow), of the 10th July 1912 (received on the 15th July), expresses regret that Lord Crewe has shown his weakness by going back on the promise held out in the Government of India's despatch of August 25. The editor says that the permanency of British rule in India depends on the trust reposed in Indians by their rulers, and says that the British Government cannot better demonstrate their faith than by granting self-government on colonial lines to India. He admits that Hindus and Muhammadans at present distrust each other, but expresses the hope that a time will come when they will sink their differences, with the result that Government will have to accede to their joint demand for a colonial form of self-government.

KAISER-I-HIND, 11th July 1912.

Lord Crewe on Indian autonomy.

16. The *Kaiser-i-Hind* (Fyzabad), of the 11th July 1912 (received on the 15th July), expresses regret that Lord Crewe has, by his recent pronouncement on Indian autonomy, shattered all hopes raised in the hearts of Indians about the political future of India, by paragraph 3 of the Government of India's despatch of the 25th August. The editor says that Lord Crewe's interpretation of the passage in paragraph 3 of the despatch is an insult to the intelligence of educated Indians, and asserts that the interpretation, which is now sought to be repudiated, was given to the passage by all high placed Indian officials and even by Lord Crewe himself.

He expresses the opinion that if Indians give up their mutual discord and agitate with an united voice for the grant of their legitimate rights and privileges, the British Government will grant them self-government on colonial lines as soon as it finds that they are really fit for it.

He asserts that the political future of India lies in the hands of Indians, and expresses the hope that Government will not fail to satisfy the just aspirations of Indians.

He goes on to say that the revocation of the partition of Bengal has proved that there is now no such thing as a "settled fact" in Indian politics, and remarks that if persistent efforts are made, there is no reason why Lord Crewe's decision about the future of self-government in India may not be reversed.

17. The *Tafrih* (Lucknow), of the 14th July 1912, expresses surprise at Lord Crewe's declaration that the ideal of colonial self-government is an impossibility for India, and says that it is the duty of England to make Indians fit for self-government and to grant India self-government on colonial lines. TAFRIH, 14th July 1912.

Lord Crewe on Indian autonomy.

The editor asks Indians not to be depressed by Lord Crewe's pronouncement, and expresses the hope that a time will come when the benign British Government will grant to India the same boon of self-government which it has given to Canada and Australia.

18. Referring to the recent pronouncement of Lord Crewe regarding the impossibility of the grant of the colonial form of government to India at any time, the *Prem* (Brindaban), of the 15th July 1912, says that such a pronouncement should not convert the Indians into extremists but that it should serve to prove to them the futility of the policy of the moderates. The editor remarks that their future programme should be to diffuse education among their countrymen, and to adopt all those measures which are calculated to better their daily life. He observes that they should not waste their time in idleness, but devote themselves to practical work for the good of their countrymen. He says that they should take care of the present, leaving the future to God's providence. PREM, 15th July 1912.

Lord Crewe on Indian autonomy.

19. The *Leader* (Allahabad), of the 13th July 1912, refers to Mr. Montagu's speech on the third reading of the Government of India Bill, and congratulates him for admitting that the policy of "settled fact" should not be permitted to impede the progress of a quickly changing and developing country like India. The editor expresses agreement with Mr. Montagu in his justification of the move to Delhi, on the ground that the Viceroy should be freed from the influence of the Calcutta Anglo-Indian community which had tormented Lord Canning and Lord Ripon for their pro-Indian policy. He asserts that Mr. Montagu is the most gifted and sensible Under Secretary that India has ever had, and says that he deserves a more important official position in connection with India. LEADER, 13th July 1912.

Mr. Montagu's work as Under Secretary of State for India.

20. The *Abhyudaya* (Allahabad), of the 14th July 1912, says that no one can find fault with the Western nations for their conquest of Asiatic countries, seeing that, those who are powerful and efficient deserve to be the rulers of the world. The editor remarks that now the question at issue is how long can a nation maintain its domination over another nation, and remarks that, however unwilling imperialists may be to attempt an answer to this question, they will have to do so not only because some eminent statesmen now advocate war and conquest to be injurious to the interests of the conquerors, but because a spirit of liberty, whether due to their own awakening or as a result of contact with their conquerors, has begun to spring up in the subject and backward countries. ABHYUDAYA, 14th July 1912.

European Powers in Asiatic countries.

He observes that this awakening, which has produced new ideas and a change of conditions in those countries, demands that the Europeans should change their selfish attitude towards them, and that the British press freely recognizes the necessity for it. He says that the Europeans must have felt by this time that the Asiatics can no longer be deceived, and that they are now determined to reassert themselves after such a long period of degradation and suffering. He affirms that 'Indians are very fortunate,' in that Providence has brought them into contact with the English who are great lovers of liberty, and the object of whose rule in India, as elsewhere, is to uplift the backward people and make them as civilized as themselves.

He states that the English have not come into India for love of power, and urges that they, as lovers of liberty, should be therefore glad to give self-government to Indians, especially when they have been so law-abiding and loyal to the British Government.

He says that Japan and China are already making rapid progress, and that Europeans will not be able to expand their territories in the latter country now that its inhabitants have been awakened and are taking steps to strengthen themselves. He remarks that the Eastern Archipelago is also showing signs of awakening, and that Persia is doing all in her power to maintain her independence. He expresses the opinion that all this shows that Asiatics now want an equality of treatment with Europeans, and that the latter will have to change their present policy with regard to them.

DARBAR, 9th July 1912.

Relations between Hindus and Muhammadans.

21. The *Darbar* (Agra), of the 9th July 1912 (received on the 12th July), deplores the present strained relations between Hindus and Muhammadans, and says that by quarrelling among themselves they court the ridicule and contempt of other races.

The editor appeals to the leaders of both communities and to the editors of newspapers to make efforts to effect a *rapprochement* between the two communities, and asserts that there can be no progress without unity. He asks the Hindus and Muhammadans to realize that their interests are identical.

MASHRIQ, 9th July 1912.

Relations between Hindus and Muhammadans.

22. The *Mashriq* (Gorakhpur), of the 9th July 1912 (received on the 12th July), refers to the speeches made by the Hon'ble Mr. Aftab Ahmad Khan, Nawab Mozammil-ullah Khan and Nawab Mushtaq Husain on the occasion of the visit of the Maharaja of Darbhanga to the Aligarh College, and says that though the Hindu and Muhammadan leaders are anxious to promote good feelings between the two communities the people take no effective steps towards that end.

The editor says that the present system of education and the diffusion of Western ideas is responsible for the strained relations between the Hindus and Muhammadans, and observes that until they recognize the importance of unity of purpose between them there can be no real progress in the country.

He expresses the opinion that no hopes could be entertained for an Indian nationality, seeing that the Muhammadans and the Arya Samajists can never merge their religious differences, and asks the leaders to do something practical to effect a *rapprochement* between the two communities instead of making speeches.

OUDH AKHBAR, 10th July 1912.

Relations between Hindus, Muhammadans and Englishmen.

23. The *Oudh Akhbar* (Lucknow), of the 10th July 1912 (received on the 12th July), publishes the views of Mr. Nazir Ahmad (Alig) on the relations between Hindus, Muhammadans and Englishmen.

Mr. Nazir Ahmad says that the Muhammadans, who love their religion above all things in the world, should first consolidate themselves into a united body and take care to safeguard their interests, and he observes that they should not grudge if other communities inhabiting India should make similar efforts to preserve their religious traditions.

He goes on to say that there will be real unity amongst the different communities only when they are assured of the protection of their separate interests and political rights, and entertain no apprehension of any encroachment on their respective political rights.

He emphasizes the fact that until the Muhammadans take part in advancing the material progress of India they will never be able to improve their condition, and remarks that it is incumbent on both Hindus and Muhammadans to help in the material, intellectual, moral and political progress of the country.

He urges the Muhammadans not to limit their exertions to improving the condition of their own co-religionists but try to uplift the masses without any distinction of caste or creed.

He then refers to the relations subsisting between the rulers and the ruled under the Moghul Emperors, and remarks that the Moghul Empire fared well as long as the rulers and the ruled had confidence in each other.

He lays particular stress on improving the relations between Indians and Englishmen, and remarks that in the absence of absolute confidence between each other India can make no real progress.

Executive Council for the United Provinces.

24. The *Leader* (Allahabad), of the 11th July 1912, has the following :— LEADER, 11th July 1912.

"The London correspondent of a contemporary writes :—

There is a general agreement that the Punjab and the United Provinces cannot be left indefinitely in a lower status than Behar, but the failure to remedy an obvious defect in the constitution of those provinces cannot be urged as a substantial reason for placing Behar in a similar position. Council government will doubtless become the rule in all the major provinces of India at no distant date, but when that comes to pass Lord Curzon's cup of bitterness will be quite full.

Lord Curzon himself said in the course of his speech in the House of Lords : 'Under this Bill they saw the absurd spectacle of one of the backward provinces of India (Behar and Orissa) being given the full machinery of a Lieutenant Governor and an Executive Council, whilst side by side was the most enlightened province (the United Provinces) with a Lieutenant Governor and no Executive Council.' After this from *Lord Curzon*, who will not feel the confidence that the people of these provinces have not to wait long for council government ? Lord Minto said in the course of the same debate that he himself was in favour of the extension of these Executive Councils."

Executive Council for the United Provinces.

25. Referring to Lord Curzon's speech on the second reading of the Government of India Bill in the House of Lords, the *Advocate* (Lucknow), of the 14th July 1912, observes that Lord Curzon was quite justified in pointing out the absurdity of providing an Executive Council for the much smaller province of Behar while the older, more enlightened and more progressive province of Agra and Oudh should be without an Executive Council. ADVOCATE, 14th July 1912.

The editor expresses the hope that Lord Curzon will use all his influence in persuading the Home Government to furnish Sir James Meston with an Executive Council on his assumption of the office of Lieutenant Governor of the United Provinces.

The coming council elections.

26. A correspondent, who signs himself "A MUHAMMADAN," contributes an article to the *Mashriq* (Gorakhpur), of the 9th July 1912 (received on the 12th July), in which he supports the candidature of Babu Ishwar Saran for the membership of the local council as a representative of the municipal and district boards of the Gorakhpur division. MASHRIQ, 9th July 1912.

He says that Babu Ishwar Saran has rendered meritorious services to his community, and that he is a peace-loving man with no prejudices against the Muhammadans. He urges both Hindus and Muhammadan members of the municipal and district boards of the Gorakhpur division to return him as their representative to the local Legislative Council.

The coming council elections.

27. The *Mashriq* (Gorakhpur), of the 9th July 1912 (received on the 12th July), publishes a contributed article in which the writer supports the candidature of the Hon'ble Nawab Abdul Majid for the membership of the local council as a representative of the Muhammadans of the Gorakhpur, Benares and Allahabad divisions, and asks Mr. Abdur Raof to make efforts to be returned to the council by the mixed electorate. MASHRIQ, 9th July 1912.

He suggests that as long as Hindus and Muhammadans do not learn to work harmoniously only the orthodox members of both the communities should be returned to the councils.

Royal Commission on Public Services.

28. In continuation of its remarks on the subject (vide Selections No. 27, paragraph 18), the *Abhyudaya* (Allahabad), of the 11th July 1912 (received on the 14th July), suggests that a person with a wide and intimate experience of the Indian administration, having warm sympathy with the aspirations of Indians, should be appointed to the presidentship of the proposed Royal Commission on the Public Services in India, and expresses agreement with the suggestion of its contemporary, the *Bengalee* (Calcutta), that Lord MacDonnell is the best fitted person for the office. ABHYUDAYA, 11th July 1912.

The renaming of Delhi.

29. A correspondent, who signs himself "SAIYID MUHAMMAD," contributes an article to *Al Bashir* (Etawah), of the 9th July 1912 (received on the 13th July), in which he refers to the remarks of the *Rajput Gazette* (Lahore) that Muhammadans, AL BASHIR, 9th July 1912.

owing to their prejudice against the Hindus, do not like the continuance of the name Delhi, seeing that it reminds them of Hindu origin and glory, and that they have proposed various names for the new Capital of India, and expresses regret that the editor of the *Rajput Gazette* should have criticised the Muhammadans generally when only one member of the community, named Saiyid Ahmad of Delhi, suggested that some new name be given to the Capital of India.

He advises his co-religionists to cease proposing any names for new Delhi.

SADDHARM PRACHARAK, 10th July 1912.

Birthday honours.

30. Referring to the title of *Vaidyaratna* conferred upon Kaviraj Jogindra Nath Sen of Calcutta, the *Saddharm Prachárak* (Kangri, Bijnor), of the 10th July 1912 (received on the 17th July), says that it cannot understand why this new title has been created when the title of Mahamahopadhayaya was already in existence. The editor remarks that the former title cannot acquire that distinction which the latter has secured because of its old standing, and that the *vaidyas* of Bengal have not welcomed the new title with any enthusiasm. He expresses the hope that Government will not confer this title in future, and that *vaidyas* will be honoured as hitherto with the old title of Mahamahopadhayaya.

NAIYAR-I-AZAM, 12th July 1912.

The Press Act.

31. The *Naiyar-i-Azam* (Moradabad), of the 12th July 1912 (received on the 17th July), urges the repeal of the Press Act, seeing that the purpose for which it was enacted has been accomplished. The editor complains of the provision making district magistrates the sole judges of the attitude and tone of a newspaper, and objects to their decisions being final in the matter of the demand of security.

He suggests that if the immediate repeal of the Press Act be not considered advisable it should be so modified that newspapers which are started in future be exempted from depositing security and that the existing newspapers, which were required to deposit security, be given right of appeal against the decisions of the district magistrates.

ABHYUDAYA, 14th July 1912.

The Press Act.

32. A correspondent, who signs himself as "BRAJNANDAN PRASAD MISRA," contributes an article to the *Abhyudaya* (Allahabad), of the 14th July 1912, in which he says the Press Act has stifled the liberty of the press to such an extent that journalists are afraid of commenting even mildly and impartially on the arbitrary actions of officials, and of indulging in honest criticism of administrative measures. He urges that as the circumstances which led to the passing of the Press Act have changed and peace and order reigns in the country, Government should repeal the Act. He advises his contemporaries also to carry on a constitutional agitation against the measure until it is repealed.

AL KHALIL, 8th July 1912.

The Muhammadans and agitation.

33. *Al Khalil* (Bijnor), of the 8th July 1912 (received on the 13th July), takes exception to the fact that a section of the Muhammadan press in the Punjab is averse to carrying on agitation against the measures of Government, on the ground that the late Sir Saiyid Ahmad Khan was opposed to it. The editor says that circumstances have quite changed now, and that had Sir Saiyid been alive he too would have modified his views about agitation, seeing that Government is always influenced by it.

MUSLIM GAZETTE, 10th July 1912.

National institutions of Muhammadans.

34. The *Muslim Gazette* (Lucknow), of the 10th July 1912 (received on the 15th July), publishes a contributed article over the signature of "A LIBERAL AND EDUCATED PERSON," in which the writer complains that Muhammadan national institutions and schools are managed by persons who do not tolerate public criticism and interference. He suggests that all national organizations should invite public criticism and should act in accordance with public opinion, and that matters relating to these institutions should not be kept secret, but should be published in all Muhammadan newspapers.

ABHYUDAYA, 11th July 1912.

Nationalism *versus* inter-nationalism in India.

35. The *Abhyudaya* (Allahabad), of the 11th July 1912 (received on the 13th July), in an article entitled "Self-interest—justifiable and unjustifiable," says that because of their social and political degeneration Indians could not maintain their position if they were to direct their affairs on a cosmopolitan basis, and that the charge that Indians have done nothing for the good of the humanity during the last few centuries is quite unjustifiable, seeing that having no liberty they have had no opportunity to accomplish any achievement intellectual or scientific. The editor observes that for the

present Indians have to concentrate all their energies for the attainment of self-government in order to acquire equality with the nations of the world, and that until they have achieved this object they cannot advantageously take part in any general scheme for the good of the humanity. He remarks that in these circumstances Indians cannot be held to be guilty of selfishness if self-interest be the determining motive of all their actions.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

36. The *Muslim Gazette* (Lucknow), of the 10th July 1912 (received on the 15th July), invites the attention of the Resident of the Kashmir Darbar and the Muslim League to the fact that while Muhammadans form 95 per cent. of the total population of Kashmir, they do not receive their fair share of appointments in the different departments of the State. The editor complains that the Hindu officials of the Kashmir Darbar opposed the collection of funds for the proposed Muslim University, and suggests that a deputation of Punjabi Muhammadans should wait upon the Resident and the Maharaja, and should ask them to redress the grievances of Kashmiri Muhammadans.

MUSLIM GAZETTE, 10th July 1912.

Muhammadans in Kashmir.

IV.—Administration.

(a)—Judicial and Revenue.

37. The *Leader* (Allahabad), of the 13th July 1912, expresses dissatisfaction with the position taken up by the Privy Council in its judgment in Mr. Clarke's appeal in the Mymensingh case, and expresses its inability to justify the doctrine that wrong or injury done to another is to go without redress on the ground of the *bonâ fide* motive of the executive officer. The editor states that the Privy Council agreed with the Calcutta High Court "that Mr. Clarke, not having complied with the preliminary condition prescribed by the Arms Act, could not defend his action under that statute," but absolved him under the provisions of the Criminal Procedure Code. He expresses regret that advantage has been taken of the Privy Council's decision to criticise the constitution of the Calcutta High Court, and asserts that in the knowledge of law an ordinarily good barrister or vakil judge far excels the civilian judge and that judicial reform lies in the direction of increasing the number of barrister and vakil judges.

LEADER, 13th July 1912.

The Privy Council's decision in Mr. Clarke's appeal in the Mymensingh case.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

38. *Al Mushir* (Moradabad), of the 11th July 1912 (received on the 15th July), says that, in order to safeguard the interests of the different communities of India, it is necessary to have separate electorates, and expresses the hope that the Government of India will continue the system of separate electorates for Muhammadans and will extend it to municipal and district boards also.

AL MUSHIR, 11th July 1912.

Separate electorates for Muhammadans.

39. The *Leader* (Allahabad), of the 11th July 1912, has the following :—

LEADER, 11th July 1912.

The water-supply at Allahabad.

"The following telegram is found in our contemporaries of Bombay, Madras and Calcutta, but no information of the letter of the Lieutenant Governor has been available to papers here—we do not know why. We trust the full text of the letter will be published without any delay as it deals with a subject of the utmost importance to all the people of this city :—

'Sir John Hewett, in a letter to the Commissioner of Allahabad, circulated for information, comments very severely on the present deficient state of water-supply in Allahabad, and the delay in supplying the new engine. His Honour says that

it appears that the Municipal Board, Commissioner, Sanitary Engineer and Sanitary Board are all, in some degree, responsible for the delay, in a matter of urgent public importance, which has few parallels in His Honour's recollection. The Lieutenant Governor considers that the whole transaction regarding the project to instal the new engine and the duplicate rising main was conducted in a highly discreditable manner. His Honour trusts that it may never again be necessary to comment on such failure to carry out one of the most important duties of the municipal board, namely the provision of an adequate supply of water for the use of the residents in the municipality.'

The above is severe censure, but not severer than the circumstances called for. The water-supply arrangements for now four months have been simply a scandal, and we are led to apprehend that there will be no appreciable improvement in the situation for some months yet. The remission of one month's water-rate is no adequate relief to the rate-payers. We trust the condemnation of His Honour the Lieutenant Governor will produce a quickening effect upon the authorities concerned."

LEADER, 16th July 1912.

The Lucknow Municipality.

40. The *Leader* (Allahabad), of the 16th July 1912, reviews the annual administration report of the Lucknow Municipality for the year 1911-12, and referring to the sanitary improvements in the city remarks as follows :—

"There is one man in the Lucknow Municipality to whose civic enlightenment, above everything else, are these sanitary improvements due. It is due to the high purpose, devoted activity and inspiring personality of the Hon'ble Babu Ganga Prasad Varma, senior vice-chairman of the board, that Lucknow promises to be to-day one of the best sanitarily administered towns. The report gives him no more than he deserves when it observes that the chairman was indebted to him for his invaluable assistance in every branch of municipal administration and that 'his services in connection with the improvements of the city in the past three years were deservedly acknowledged by His Excellency the Viceroy in his reply to the municipal address on February 19, 1912.' Here is a citizen who commands the universal esteem and confidence both of the Government and the people and who has shown practically that he possesses a civic capacity of the highest order. Would it be too much to ask that, in recognition of his public spirit, sound judgment and administrative fitness, he should be made the non-official chairman of the Lucknow Municipality? There may be narrow-minded men in that town whose personal interest may have suffered in the working out of the improvement schemes which owe so much to his initiative,—who may have petty objections to urge against his pure and unselfish personality,—but no right-minded man can but view with the greatest satisfaction his election as a non-official chairman of the Lucknow Municipality."

MEDINA, 8th July 1912.

Sale of beef at Kairana, district Muzaffarnagar.

41. The *Medina* (Bijnor), of the 8th July 1912 (received on the 12th July), reports that butchers of Kairana in the Muzaffarnagar district have gone on strike from the 22nd June 1912.

The editor attributes this strike to the action of the local Hindus, who have opened a *gaushala* and have been buying cows from the butchers in order to stop their slaughter. He states that the Hindu officials of the local municipal board after having prohibited the opening of hide godowns, verbally ordered the butchers to desist from slaughtering cows and asked them to slaughter buffaloes instead. He asserts that though renewed efforts have been made and even police intimidation has been used, the butchers refuse to return to their business and desire permission to open hide godowns.

(e)—Education.

MUSLIM GAZETTE, 10th July 1912.

The new rules regarding school fees.

42. The *Muslim Gazette* (Lucknow), of the 10th July 1912 (received on the 15th July), complains about the recent order requiring students who appear for a second time for the same examination to pay double fees, while those who fail twice have to pay treble fees, or are liable to expulsion from the school, and remarks that fresh obstacles are being constantly placed in these provinces in the way of education.

The editor remarks that the new rules will entail great hardship upon poor students, and expresses the hope that the Education Department will be induced to withdraw them.

43. The *Leader* (Allahabad), of the 11th July 1912, refers to the fact that no less than six out of the ten State technical scholarships recently awarded by the Government of India have been granted to encourage the study of mechanical and electrical engineering, and says that such a disproportionate distribution will probably be justified, on the ground that the students of mechanical and electrical engineering will readily find employment. The editor expresses the hope that Government will give preference to special aptitude and ability for a special line of work, and he suggests that associations like the association for the advancement of scientific and industrial education in Bengal should be formed in each province and should supplement the efforts of Government. He says that suitable avenues of employment should be provided for technically trained young men on their return in the existing industries in the first instance, and when they have picked up sufficient practical experience, by the starting of new industries.

LEADER, 11th July 1912.

Technical, educational and industrial progress.

He invites attention to the increasing importance which is attached to technical education as a means of industrial progress in all advanced countries, and asserts that India stands very badly in need of technical education.

44. The *Surma-i-Rozgar* (Agra), of the 8th July 1912 (received on the 17th July), expresses regret that out of ten scholarships awarded by Government for technical education in Europe not one single scholarship has been awarded to any Muhammadan. The editor expresses surprise that His Excellency Lord Hardinge and Sir Harcourt Butler could not find a single Muhammadan worthy of the State scholarship, and urges the Muslim League to memoralize the Government of India on the subject.

SURMA-I-ROZGAR, 8th July 1912.

State technical scholarships.

45. *Al Mushir* (Moradabad), of the 11th July 1912 (received on the 15th July), expresses regret that out of the ten students who have been granted State technical scholarships this year to proceed to foreign countries, not even one belongs to Bombay or the United Provinces, and that none of them is a Muhammadan. The editor insists that the claims of such major provinces like Bombay and the United Provinces and those of the Muhammadans should not be overlooked.

AL MUSHIR, 11th July 1912.

State technical scholarships.

46. The *Leader* (Allahabad), of the 17th July 1912, publishes a contributed article in which the writer asserts that the staff of the King George Medical College is poorer than even that of the Calcutta or Lahore Medical College and is much more so than that of a first class British institution. He says that the allotment of the two important teacherships of Pharmacology and Forensic medicine to Military Assistant Surgeons, who are men of admittedly poor qualifications, is a deliberate sacrifice of efficiency to vested interests. He objects to the assignment of the second surgeoncy of the hospital to the Professor of Pathology, and remarks that the objection of contact with dead bodies is as much applicable to the Professor of Pathology as to the Professor of Anatomy, to whom no hospital duties have been given on this ground. He invites attention to the anomaly of assigning hospital duties and allowing the privilege of taking up consulting practice to the Professor of Physiology, who is an Indian Medical Service man, while his colleague, the Professor of Anatomy, an Indian, has not been given similar privileges.

LEADER, 17th July 1912.

The King George Medical College.

He suggests that every subject taught in the college should have a chair assigned to it, which should be occupied by the man possessing the highest professional qualifications and attainments, without any regard for the service to which he belongs, and that lecturers, if it be necessary to appoint them, should be in addition to the professors, and should hold at least a registrable qualification.

He says that with a view to encourage research work and specialization, no hospital duties should be assigned to the Professors of Pathology and Physiology, but the second surgeoncy of the hospital should be given either to the Professor of Ophthalmology or to the Professor of Anatomy, as these subjects do not offer much scope for research work.

He expresses the opinion that the Professor of Materia Medica should be a well-paid Indian of high qualifications, and an assistant, a research scholar, and

that physiological laboratories should be placed at his disposal for research in the pharmacology of indigenous drugs, and that he should be also second physician to the hospital.

He urges that lecturers and demonstrators should be made eligible for certain professorships, if they possess or bring out British qualifications after ten or fifteen years' service.

He insists that the privileges vouchsafed to the superior staff of the King George Medical College should not be withheld from the subordinate staff, and urges that the latter should be assured permanency of tenure and adequate allowance, and should be granted exemption from grade examination and permission to engage in consulting practice.

He objects to the proposal to limit the tenure of senior demonstratorships to four or five years, and remarks that the quality of practical instruction in anatomy, physiology and pathology is bound to suffer when experienced demonstrators will be transferred to the general line at the very time that they are beginning to be really useful to the college. He asserts that the prospect of transfer to the general line will not encourage demonstrators to specialize in their subjects.

He contends that it is absurd to require professors who teach a special subject to appear in grade examinations, and expresses the hope that they will not be subjected to the harassing and humiliating ordeal of grade examinations.

He says that in view of the considerations that only men of special talents will be appointed on the staff of the college and that they will be given no free quarters, that they will have no prospect of enjoying a lucrative practice, it is necessary that the demonstrators should be given a monthly allowance of at least Rs. 150 in the third grade and Rs. 175, Rs. 200 and Rs. 225 in the second, first and senior grades respectively.

He invites attention to the invidious distinction made between the professors (excluding the Indian Professor of Anatomy) and the demonstrators in the matter of consulting practice, and states that there is no medical college or school in India where consulting practice is not allowed to demonstrators.

With regard to the contention that demonstrators are given an allowance to compensate them for the loss of practice, he points out that while the professors get a similar allowance they are not debarred from consulting practice, and expresses the hope that Government will do away with this ungenerous and unjust distinction.

ADVOCATE, 11th July 1912.

The Allahabad University examinations.

47. Referring to the comments of the *Comrade* (Calcutta) on the large percentage of failures in the Allahabad University examinations, the *Advocate* (Lucknow), of the 11th July 1912, says that every college is manned by able professors, but expresses doubt as to whether all of them work equally hard with their students. The editor invites attention to the fact that as a result of the large percentage of failures failed students experience great difficulty in getting admission in any college, and suggests that they should be asked to work at home and should, at the end of the year, be required to satisfy the examiners only in the subjects in which they had failed in order to avoid overcrowding in the second and fourth-year classes.

LEADER, 13th July 1912.

The Allahabad University examinations.

48. The *Leader* (Allahabad), of the 13th July 1912, publishes a contributed article over the signature of "MEDITATOR," in which he attributes the large percentage of failures in the Matriculation and Intermediate examinations to the present curriculum which forces young boys to grapple with a long course in arithmetic in very low standards which could have been very easily mastered at a higher stage and to the abolition of the middle English examination which served as a useful check for the lazy students.

He asserts that early marriage debilitates the students and incapacitates them for sustained mental questions, and suggests that the educational authorities should insist upon a minimum standard of physical strength for every examination instead of a minimum age.

ADVOCATE, 14th July 1912.

The Allahabad University examinations.

49. The *Advocate* (Lucknow), of the 14th July 1912, publishes an article under the signature of a correspondent who signs himself "JUSTICE," in which the writer invites attention to the disastrous results in this year's previous M.A. examination, and asserts

that candidates going up for the M.A. degree generally select subjects for which they have a special taste and study intelligently and seriously, and attributes the large percentage of failures either to incompetency of the teaching staff or to some such high standard of judgment formed by the examiners which it is almost impossible for a student to satisfy.

He suggests that the University should appoint a committee to inspect the teaching staff of colleges and should ask the examiners to be less strict in future.

MUSLIM GAZETTE, 10th July 1912.

The proposed Muslim University.

50. The *Muslim Gazette* (Lucknow), of the 10th July 1912 (received on the 15th July), publishes a contributed article from the pen of "A LIBERAL MUSSALMAN," in which the writer opposes the idea of affiliating other schools and colleges to the proposed Muslim University and making it an examining body. He enquires whether the ideal of Muhammadans had been a residential or an examining university for the last forty years, and expresses doubt as to whether Government would place the education of Indian Muhammadans entirely into the hands of the Muslim University and that of the Hindus entirely into the hands of the Hindu University. He asserts that the educational ideal for which Sir Saiyid established the Aligarh College can never be attained by means of an examining University, and says that the mistaken desire of Muhammadans for such a University is due to their ignorance of the educational conditions prevailing in civilized countries all over the world. He says that a constant and exclusive acquaintance with examining universities had led Indians to believe, though wrongly, that examination is the most important function of a modern University. He reminds Muhammadans that their own ancient universities were, without exception, residential, and that all modern universities in France, England and Germany were founded on their example. He expresses the opinion that examining universities can turn out only clerks or imperfectly educated men, and says that if the ideal of Muhammadans be so low, they may rest content with the existing State universities and may make some provision for religious education in them. He insists that the proposed Muslim University should be modelled on the lines of the Oxford and Cambridge Universities, and asserts that it is impossible for the Muslim University to attempt to guide and control the education of the entire Muhammadan population inhabiting the vast country extending from Cape Comorin to the Himalayas. He assures his readers that Government would never assent to such a proposal. He says that when the Muhammadans cannot manage even small institutions, it is unwise of them to dream of attempting to put their hands to such a stupendous task.

He remarks that persons acquainted with the political conditions of India must feel convinced that Government can never grant the power of affiliation to the Muslim University, and expresses regret that the Muslim press is wasting its energy over a mistaken and impracticable proposal. He appeals to the Muslim press to direct its attention to matters in which a compromise is possible with Government and which are essential for the success of the University.

He lays stress on the fact that the University should be wholely and solely under the management of Muhammadans, and that the Board of Trustees should have the powers of a Senate. He says that in this respect the draft regulations are open to grave objections. He urges that Muhammadans should never accept the reservation of certain professorships and provostships for Europeans.

He reminds Muhammadans of the troubles which they had to suffer in the Aligarh College on account of the European Principal and Professors, and expresses regret that Muhammadans have not realized the importance of this question. He expresses approval of the appointment of Europeans as provosts and professors, on condition that their appointments should be made in such a way that they may be made to work as servants of the college and not to rule over the trustees, and he therefore insists that clauses making the appointment of Europeans compulsory should be expunged from the regulations. He says that if the principalship and provostships be closed to Muhammadans, the proposed University would not be a national institution. He points out that even in the State universities there are no restrictions against the appointment of Muhammadans, and says that there would be no equality of treatment between European and Muhammadan professors if such invidious distinctions are made. He expresses the hope that persons who are acquainted with the inner working of the Aligarh College and with the

degrading, humiliating and injurious effects of the system of preferential treatment for Europeans, will never tolerate the imposition of similar restrictions in the proposed Muslim University. He appeals to the Muslim press to agitate with one voice against any restriction to the appointment of Muhammadans to the highest posts in the University, and asserts that the Muslim press is following a suicidal policy in neglecting this most important question and in running after the vain, impossible and imaginary idea of gaining the power of affiliation for the proposed University. He expresses regret that the criticisms of the Muhammadan newspapers are directed to fruitless channels, and asks the press to devote its attention to questions which admit of solution and to suggestions which Government can accept. He invites the attention of the Muhammadan public to the question of confirmation of professors of the University with the assent of the Viceroy, and says that, in case the Viceroy be given such authority, the professors will become practically government servants and will always have their eyes turned towards Government. He considers that such professors would not care for Muhammadans, and says that even now when the appointment and dismissal of the professors of the Aligarh College lies entirely in the hands of Muhammadans, they ignore the trustees.

He says that the position of Muhammadan professors would be very much weakened in this way, and insists that Government should not be given any greater right of interference with the professors of the proposed University than it enjoys with regard to the professors of private colleges. He suggests that in case Government has grave political objections against any professor, the managing committee should be informed of such objections and should either punish the professor or record its reasons for the non-punishment of such professor. He objects to the rule that the courses of the University should not be finally prescribed without the sanction of Government, and says that such excessive State interference is undesirable, seeing that there would be a sufficient number of government nominees on the Senate. He contends that the sanction of Government would practically mean that the courses of the proposed University would be framed by the Education Department, and suggests that Government should be informed of the courses prescribed, and that its objections, if any, should be considered, but its sanction to the courses should not be made compulsory.

He says that there is still time to agitate for these important questions, and expresses the opinion that a University which would not do away with these restrictions would be absolutely useless for the Muhammadan community. He asks Hindus to join in this agitation, seeing that the Hindu University would have to encounter similar difficulties, and that they would not be able to get a better constitution than that granted by Government to the Muslim University.

NAIYAR-I-AZAM, 12th July 1912.

The proposed Muslim University.

51. The *Naiyar-i-Azam* (Moradabad), of the 12th July 1912 (received on the 17th July), says that the Muhammadan community will gain no advantage by establishing a university of its own if the power of affiliation of other colleges besides the Muhammadan Anglo-Oriental College, Aligarh, be not granted to it.

The editor says that if the power of affiliation be not granted to the University its sphere of influence will be very limited, and that the Muhammadans of other provinces will not be able to derive full benefit from it.

He advises the authorities of the Muhammadan Anglo-Oriental College, Aligarh, to spend the money collected for the establishment of the proposed University in improving the college, in case the power of affiliation be refused to the University, and asks them to make private arrangements for the religious instruction of the Muhammadan students in the schools and colleges in the country, and to open lower primary schools in every village.

He says that if the question of the power of affiliation to the Muslim University be settled according to the wishes of the Muhammadan community, the Muslim educational institutions all over the country will become united and the Indian Muhammadans will become a consolidated body, with the result that it will be easy to effect reforms amongst them and to make them learn how to work under one central authority.

AL KHALIL, 8th July 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

52. *Al Khalil* (Bijnor), of the 8th July 1912 (received on the 13th July), expresses approval of the nomination of Mr. Muhammad Ishaq Khan for the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh, and

expresses regret that some people should oppose his nomination on the ground of his being superstitious in religious beliefs.

The editor asks his co-religionists to elect Mr. Muhammad Ishaq Khan unanimously as secretary of the Aligarh College, seeing that no better qualified man is forthcoming or is willing to accept the post.

ALIGARH INSTITUTE GAZETTE, 10th July 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

53. Nawab Mushtaq Husain contributes an article entitled "Nawab Haji Muhammad Ishaq Khan Bahadur, and the honorary secretaryship of the Muhammadan Anglo-Oriental College, Aligarh," to the *Aligarh Institute Gazette* of the 10th July 1912 (received on the 15th July), in which he expresses satisfaction at the criticisms made by some newspapers of the nomination of Mr. Muhammad Ishaq Khan for the secretaryship of the Aligrah College, seeing that the criticisms exhibited public interest in the subject.

He refers to the criticisms made by one Mr. Abdul Wadood of Bareilly and the *Muslim Gazette* (Lucknow) that Mr. Muhammad Ishaq Khan took no part in national movements, and that he has superstitious beliefs in religious matters, and observes that the official duties so admirably performed by Mr. Ishaq Khan should be considered as public services rendered to the community. He says that the wide experience acquired by Mr. Ishaq Khan in the long course of his official life is a sufficient guarantee of the fact that he will take lively interest in the affairs of his national college, the secretaryship of which he has expressed his willingness to accept.

He goes on to say that the community can safely put its confidence in Mr. Ishaq Khan, who has sacrified his own personal interests and has given his consent to accept the honorary secretaryship, if offered by the entire community, and that he will never shirk the responsibility of safeguarding the interests of his co-religionists. He adds that Mr. Muhammad Ishaq Khan has always favoured the view that the Muslim University should be so organized as to meet the needs of the Muhammadans, and that the Muhammadans should enjoy reasonable liberty in controlling its affairs.

With regard to the remarks that Mr. Muhammad Ishaq Khan has superstitious belief in religious matters, he says that Mr. Ishaq Khan has very great love for the Prophet, and that if he was deceived by some cheat who pretended to possess some sacred relics and showed due reverence to the alleged relics it cannot be said that he is superstitious.

He goes on to say that the irreligiousness of the young generation can only be checked by the association of men of the type of Mr. Ishaq Khan, and he asks the critics to mention the names of other persons whom they think fit for the post and wish to propose. He says that since the Hon'ble Mr. Ali Imam and the Hon'ble Mr. Aftab Ahmad Khan, whose names have been proposed by Mr. Abdul Wadood, are unable at present to accept the honorary secretaryship of the Aligarh College, Mr. Ishaq Khan should be persuaded by every possible means to accept the post.

He expresses apprehension that the inopportune criticism of Mr. Ishaq Khan's nomination might lead him to decline the offer of the post of secretary, and observes that it is absurd to suggest that Mr. Ishaq Khan should resign his post under Government and should settle at Aligarh in order to learn the work of the secretary under the present incumbent.

With reference to the remarks of the *Muslim Gazette* that possession of wealth has been made one of the necessary qualifications for the candidate for the post of the secretary of the college, he denies the allegation and observes that the nomination of Mr. Ishaq Khan has not been made on that ground.

He invites the attention of the editor of the *Muslim Gazette* to the *agenda* attached to the copy of the proposal to appoint Mr. Ishaq Khan, sent to every trustee of the college, in which the following six qualifications have been mentioned to be essential for the secretary of the college :—

"That the secretary should be an orthodox Muhammadan ; that he should not be self-interested ; that his cynosure should be only the college and the community ; that he should be able to devote his whole time to the affairs of the college ; that he be fully trusted by Government ; that an English-knowing person should be preferred for the post ; and that he should be elected, as far as possible, unanimously."

MUSLIM GAZETTE, 10th July 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

54. The *Muslim Gazette* (Lucknow), in a supplement to the issue of the 10th July 1912 (received on the 15th July), publishes a contributed article from the pen of "AN ENLIGHTENED PATRIOT," in which the writer refers to the article supporting the nomination of Maulvi Muhammad Ishaq Khan for the secretaryship of the Aligarh College, contributed by Nawab Mushtaq Husain to the *Aligarh Institute Gazette* of the 10th July 1912 (vide para. *supra*), and expresses regret that the date of the special meeting of the trustees has been fixed so early as the 21st July that public opinion will not be able to declare itself in so short a time. He takes exception to the fact that the name of only one candidate has been put forward, and that only the local trustees have been consulted in such an important matter.

He says that the decision of the local trustees should have been published and the public should have been asked to suggest other names, and that when after the lapse of a reasonable period the names of different candidates had become known, they should have been placed before the trustees. He observes that such a procedure would have been eminently reasonable and would have perfectly satisfied the Muhammadan public. He states that, excepting Nawab Mushtaq Husain, there is no other trustee about whom there are not varying opinions in the Muhammadan community, and says that the best course would have been to nominate as many candidates as were available and then to ask the trustees to select the best man from amongst them.

He points out that Nawab Mushtaq Husain himself admits that the secretary should be a person about whom there be no difference of opinion in the Muhammadan public, and asserts that there is considerable difference of opinion about the suitability of Mr. Muhammad Ishaq Khan for the post. He emphasizes the importance of the post of secretary of the Aligarh College and asserts that the secretary is considered to be the successor of Sir Saiyid and the leader of Indian Musalmans. He expresses regret that public opinion was not consulted in the matter of such vital importance. He says that a list of the trustees of the college stating their respective qualifications and occupations should have been published in order to enable the public to select some suitable candidate.

With regard to the qualifications necessary for the secretary of the Aligarh College, he says that while orthodox in religious matters the secretary should be liberal and free from sectarianism, and should be able to lead the educated classes. He asserts that the secretary should be a public-spirited man who has already given satisfactory evidence of public-spiritedness in such a way that the community may be sure of deriving benefit from him in future.

He suggests the name of Saiyid Karamat Husain for the secretaryship, and states that he belongs to a famous and educated family and is himself a great Arabic scholar. He says that Mr. Karamat Husain is a very good Arabic writer and is thoroughly versed in ancient Muhammadan law and literature. He expresses appreciation of Mr. Karamat Husain's knowledge of English literature, philosophy, science and law, and says that it is very difficult to find such a learned man amongst the trustees of the college. He goes on to say that Mr. Karamat Husain is very orthodox in religious matters, is trusted by Government, and is a well-wisher of the Aligarh College and the Muhammadan community. He states that Mr. Karamat Husain is liberal-minded and though a *Shiah* is entirely free from sectarianism. He assures his readers that Mr. Karamat Husain will be trusted alike by Muhammadans of the old and new type, and asserts that he possesses moral courage of a high order which, though wrongly described by some people as obstinacy, is only the firm determination of a matured judgment. He points out that Sir Saiyid and Nawab Mushtaq Husain have been greatly respected for their firmness, and says that in the present situation it is absolutely necessary for the secretary to be a man who is not easily shaken in his determination by the opinion of every individual.

With regard to Mr. Karamat Husain's public-spiritedness he states that he recently made an endowment of Rs. 1,80,000 for the education of Muslim girls, and says that the way in which he has given away his personally earned wealth establishes his great sympathy for the cause of education.

He points out that the appointment of Mr. Karamat Husain will satisfy the *Shiahs*, who have been complaining that their interests are not properly looked

after in the Aligarh College, while his liberal-mindedness and freedom from sectarianism will make him acceptable to the *Sunnis* also.

Referring to the question as to whether Mr. Karamat Husain will be willing to reside at Aligarh and to devote his full time to the college, he says that the officials of the college should enquire from him. He suggests that Muhammadans should convene meetings to express their confidence in Mr. Karamat Husain and to ask him to work as secretary of the Aligarh College, and he expresses the hope that the public-spiritedness of Mr. Karamat Husain will never permit him to refuse to work for his community.

He disclaims any intention of under-rating the abilities of Mr. Ishaq Khan or of making the secretaryship of the Aligarh College a *Shiah-Sunni* question.

He urges both *Shiahs* and *Sunnis* to merge their petty differences, and asks them to treat all national questions from a non-sectarian standpoint. He appeals to Muhammadans to select the most suitable man without any consideration as to whether he is a *Shiah* or a *Sunni*.

With regard to the suggestion that Major Saiyid Husain Bilgrami should be made secretary of the Aligarh College, he expresses the opinion that the major is more fitted for the secretaryship of the All-India Muslim League and should be appointed to that post.

He concludes by appealing to the trustees not to be hasty in deciding such an important question as the appointment of a secretary for the college, and urges them to postpone the consideration of the question for a reasonable time so that the merits of the different candidates may be thoroughly discussed and public opinion may have time to declare itself clearly on the subject.

Nawab Mushtaq Husain and the word *sarghana*.

55. Nawab Mushtaq Husain contributes an article to the *Aligarh Institute Gazette* of the 10th July 1912 (received on the 15th July), in which he denies the allegation made by the *Watan* (Lahore) that he used the word *sarghana* (leader, used in bad sense) about some of the local trustees of the Muhammadan Anglo-Oriental College, Aligarh, and asserts that the word was a mere reproduction from the article of Mr. Ghulamus-Saqlain which appeared in the *Paisa Akhbar* (Lahore) of the 22nd June.

ALIGARH INSTITUTE GAZETTE, 10th July 1912.

He makes Mr. Ghulamus-Saqlain responsible for the use of the word *sarghana*, and says that he is sufficiently acquainted with the Urdu language to know the meaning of the word and to avoid its use for a gentleman.

The Almora District High School.

56. The *Almora Akhbar* for June 1912 (received on the 15th July), says that as the matriculation class of the Almora District High School will be abolished from July next and as there are no more seats available in the Mission High School, those boys who got plucked in the last Matriculation examination will not be able to continue their studies. The editor says that owing to their straitened circumstances they cannot proceed to the plains for the purpose, and urges the citizens of Almora to asks Government to allow the local District High School to prepare students as heretofore for the matriculation examination.

ALMORA AKHBAR, June 1912.

The editor incidentally refers to the need for a college at Almora, and urges that Government should be asked to establish one. He says that its cost should be met by public subscription and by grant-in-aid from Government.

A theatrical performance in the Government High School, Bijnor.

57. The *Sahifa* (Bijnor), of the 12th July 1912 (received on the 17th July), publishes the account of a theatrical performance given in the premises of the Government High School, Bijnor, and questions the propriety of such performances by students. The editor says that taking part in theatrical performances is against the rules of decency and morality, and he objects to the permission given by the head master of the Bijnor High School to his students to play the drama.

SAHIFA, 12th July 1912.

Muhammadan boarders of the Ahmedabad Training College.

58. The editor of the *Zia-ul-Islam* (Moradabad), in the issue of the 1st July 1912 (received on the 12th July), asserts that the statement made by the Bombay Government that the Muhammadan boarders of the Ahmedabad Training School did not take meat at their homes was not based on facts, and expresses dissatisfaction at the attitude of the Bombay Government.

ZIA-UL-ISLAM, 1st July 1912.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

VYAPARI AND KARIGAR, 1st July 1912.

The invention of a cotton-picking machine.

59. The Hindi *Vyapari and Karigar* (Benares), of the 1st July 1912 (received on the 12th July), says that a cotton-picking machine has been invented in America which is largely used in Texas, and urges the desirability of the department of Agriculture indenting it in order to experiment with it in Indian farms and, if successful, to popularize it among the Indian farmers.

SADDHARM PRACHARAK, 10th July 1912.

Use of intoxicants among students.

60. The *Saddharm Prachárak* (Kangri, Bijnor), of the 10th July 1912 (received on the 17th July), expresses regret that the use of intoxicants is steadily increasing among Indian students, and says that while smoking is freely indulged in by almost all students it has been observed in several places that some of them have begun taking cocaine also. The editor refers to the evil effects of the cocaine habit, and urges that Government and parents alike should take steps to prevent students from falling victims to it.

ABHYUDAYA, 11th July 1912.

Swadeshi fairs in Bengal.

61. The *Abhyudaya* (Allahabad), of the 11th July 1912 (received on the 13th July), expresses commendation of the proposal to hold *swadeshi* fairs at Calcutta and other important centres in Bengal to exhibit the produce of indigenous arts and industries, and remarks that they will give a great stimulus to the *swadeshi* movement as well as to indigenous enterprise.

The editor observes that as long as Government does not fully realize its responsibility with regard to the industrial development of the country the Indians should utilize all their energy and money in this direction, and emphasizes the need for such fairs being held in every part of the country.

LEADER, 12th July 1912.

Swadeshi movement in Bengal.

62. The *Leader* (Allahabad), of the 12th July 1912, publishes a contributed article in which the writer gives the figures about the exports and imports of Bengal and about the activities of joint stock companies in order to demonstrate that the *swadeshi* movement had made little progress in Bengal during the years 1905 to 1910.

He asserts that most of the joint stock companies of Bengal are working with foreign capital and are registered in England, and says that the jute companies registered in India have got European firms as their managing agents, employ Europeans in their superior managing and engineering staff and use very little Indian capital.

With regard to the tea trade, he states that out of the twenty-five crores of capital invested in that business only about seven lakhs or ·03 per cent. is Indian.

With regard to the coal industry, he remarks that though several large coal companies are owned and managed by Indians, most of them are in a bad state owing to defective management.

He says that the fact that these companies prosper when transferred to more capable foreign hands, shows that Indians lack in capacity for organization and management.

He goes on to say that light railways, tramways and cotton mills are almost exclusively in foreign hands, and states that the staple industries of Bengal, though they give employment to a large number of labourers, have not produced practical businessmen and experts among the people of Bengal.

He quotes figures of imports and exports for 1905 and 1910, and points out that, with the exception of apparel, machinery and mill works, unwrought metals and woollen goods, there was an increase in the import of all other manufactured articles.

He attributes the decrease in the import of woollen goods to the increased activity of European-managed woollen mills in Upper India, and says that the decrease in the imports of machinery and mill works indicates a general slackening in industrial activity. He states that the decrease in unwrought metals has been more than counterbalanced by the increase in wrought metals, and says that the increase under other heads of imports shows that the *swadeshi* movement has not been successful.

Referring to the increase in exports, he asserts that the improvement in the jute and tea industry is due mostly to Europeans, and says that the exports of raw commodities, such as grains, seeds, hides and skins, depend mainly on the enterprise of non-Bengalis.

He expresses the opinion that the *swadeshi* movement has failed because the people of Bengal, instead of firstly developing the natural resources of their own country, began at the wrong end by trying to avoid foreign articles. He asserts that every country is suited by nature to produce and manufacture certain commodities better than other countries, and expresses regret that the people of India, instead of taking advantage of the potentialities placed ready in their hands by a generous nature, devote their attention to competing in industries, through mawkish sentimentality, for which another country is better suited and thus mock at true *swadeshi*. He states that means of transport, research work, free exchange and security, which are essential for commercial success, have been provided by the British Government in India, and says that India requires only able, honest and patient captains of industry to develop the industries for which the country is best suited.

63. The *Leader* (Allahabad), of the 13th July 1912, expresses regret at the death of Mr. Malabari, and eulogizes his work in connection with the *Indian Spectator* (Bombay), the *East and West* (Bombay), the Seva Sadan and the King Edward sanatorium. The editor states that Mr. Malabari had many acquaintances and friends among great men in India and England, he was a Gujrati and English scholar and was an active social reformer in the earlier years of his life.

LEADER, 13th July 1912.

The death of Mr. Malabari.

64. The *Advocate* (Lucknow), of the 14th July 1912, expresses regret at the death of Mr. Malabari, and eulogizes his work in connection with the *Indian Spectator* (Bombay), the *East and West* (Bombay), the Seva Sadan and the King Edward sanatorium. The editor states that Mr. Malabari was a quiet worker and an able Gujrati scholar, and that he achieved great success in his philanthropic movements owing to the influence he had with the princes of India.

ADVOCATE, 14th July 1912.

The death of Mr. Malabari.

65. Referring to the rule proposed by the Police Commissioner of Calcutta that no person "shall, without reasonable excuse, walk on or along the carriage way in any of the streets mentioned in column 2 of the schedule, except in such portions of such streets as have no side footpath for the exclusive use of foot passengers," the *Advocate* (Lucknow), of the 14th July 1912, remarks that almost every street or lane of any importance in Calcutta has been included in the schedule, with the result that thousands of innocent and ignorant persons will be placed every day at the mercy of the subordinate police. The editor expresses the hope that the Governor in Council will not sanction the proposed rules.

ADVOCATE, 14th July 1912.

The proposed rules for the regulation of pedestrian traffic in Calcutta.

66. Referring to the speech delivered by Mr. J. Russell, who presided over the annual meeting of the Tea Association of London, the *Advocate* (Lucknow), of the 14th July 1912, expresses gratification at the fact that tea planters have begun to see the injury caused to the community by the system of indentured labour and now feel that they can carry on their operations without State help. The editor expresses the hope that the Government of India will remove the disabilities from which the tea planters of Assam suffer in the recruiting districts.

He invites attention to the fact that Indian labour has become so scarce that Indian industries suffer, and states that the recruiting agents have now transferred their scene of operations from the interior of the country to the railway stations where they entrap unwary passengers by objectionable practices. He expresses the hope that the tea planters of Assam will support the views of Mr. Russell and urges the total abolition of the degrading system of indentured labour which is being carried on throughout India and is looked upon with dread by the mass of the people.

ADVOCATE, 14th July 1912.

Indentured labour in India.

67. *Al Khalil* (Bijnor), of the 16th July 1912, refers to the annual report of the Inspector General of Prisons in which he has suggested that more consideration should be shown for the first offenders and that they should be dealt with under section 562, Indian

AL KHALIL, 16th July 1912.

The increase of crime in the United Provinces.

Penal Code, and remarks that in the Bijnor district section 562 of the Indian Penal Code is never applied in the case of first offenders.

The editor says that if a man is once convicted and imprisoned in jail his whole life is ruined, seeing that the police keep surveillance over him after his release from the jail, and avail itself of the first opportunity to implicate him in some crime and get him again convicted, with the result that he becomes a hardened criminal and takes to the life of a dakait or robber after he is released a second time from the jail.

He invites the attention of Government to the matter, and remarks that no efforts to check the growth of crimes in the United Provinces will meet with any success unless the real cause of the evil is ascertained and checked.

LEADER, 17th July 1912.

India's sugar industry.

68. The *Leader* (Allahabad), of the 17th July 1912, refers to the import figures of sugar into India during the years 1905-6 and 1910-11, and expresses surprise at the increase in the import of sugar into India when she is the home of the sugarcane and is still the largest sugar-producing country in the world. The editor expresses regret that the indigenous industry is threatened by the competition of Java, Mauritius, Austria and Hungary, and attributes the decline of the industry to the lack of improved and better methods. He urges the establishment of large central sugar manufactories and the use of adequate machinery for extracting cane-juice, and expresses the hope that these will result in economies which will "more than cover the existing discrepancy between the cost of production in India and Java."

V.—Legislation.

MASHRIQ, 9th July 1912.

The Agra Tenancy Act.

69. The *Mashriq* (Gorakhpur), of the 9th July 1912, recognizes the necessity for amendments being made in the Agra Tenancy Act of 1901, and states that the definition of "land" given in the Act is defective, seeing that land can be held to include rivers, pools and habitations. The editor invites attention to the defective definitions of "cultivator" and "land revenue," and says that though section 34 of the Act implies that rent can be collected from a person who cultivates a piece of land without the consent of the landlord, it is doubtful whether such a person can be called a tenant and can be dispossessed. He takes exception to section 22 of the Act on the ground that it is not in accordance with the Hindu and Muhammadan laws of succession.

He invites attention to the conflict of opinion between the revenue courts and the High Court about the meaning of the different sections of the Act, and says that the law relating to dispossession stands urgently in need of amendment. He expresses regret that litigation is increasing, and asserts that the Act is ruining the cultivator instead of benefiting him. He suggests that revenue officers who decide cases should be given a legal training, and urges that due consideration should be shown for the interests of landlords also.

VI.—Railway.

ZIA-UL-ISLAM, 1st July 1912.

Railway accidents.

70. The editor of the *Zia-ul-Islam* (Moradabad), in the issue of the 1st July 1912 (received on the 12th July), refers to the collision between Fatehganj and Miranpur Katra, near Shahjahanpur on the Oudh and Rohilkhand Railway, on the 5th June, and expresses doubt as to the truth of the statement that only five persons were killed and five injured.

He urges that the Railway Board should institute a searching enquiry into the conduct of the guilty railway officials, and devise means to make such accidents impossible in future.

ANAND, 11th July 1912.

The Oudh and Rohilkhand Railway.

71. The *Anand* (Lucknow), of the 11th July 1912 (received on the 17th July), says that neither the interests of the Bengal Chamber of Commerce nor those of the Bombay Chamber of Commerce should have any weight with Government in considering the question of the future working of the Oudh and Rohilkhand Railway, and urges that the Upper India Chamber of Commerce and the inhabitants of the United Provinces, who are most interested in the question, should be consulted before any final decision is arrived at in the matter.

72. Referring to the comments of the *Times of India* (Bombay) and the *Pioneer* (Allahabad) against the proposed transfer of the Oudh and Rohilkhand Railway administration to the East Indian Railway, the *Advocate* (Lucknow), of the 11th July 1912, says that the Government of India should remember the fact that Karachi will never favour the proposal of the transfer of the Oudh and Rohilkhand Railway to the East Indian Railway or the Great Indian Peninsula Railway. The editor suggests that, in view of the fact that the principal outlet for all the traffic between Meerut and Chandausi is the port of Bombay, the Government of India should sanction the extension of the Oudh and Rohilkhand Railway system from Aligarh to Agra. He contends that it would be inadvisable to hand over the management of the Oudh and Rohilkhand Railway to a company when it is yielding a good return.

ADVOCATE, 11th July 1912.

The Oudh and Rohilkhand Railway.

He suggests that the Government of India should make further allotments of capital expenditure in order to provide double track from Lucknow to Moradabad and arrange to bring the main stations of the Oudh and Rohilkhand Railway nearer to the cities. He asserts that the doubling of lines would bring about a swifter service of trains between Delhi and Lucknow and would render the risk of accidents lesser. He expresses the hope that the Government of India will now feel convinced of the opposition of Indian and Anglo-India opinion outside Calcutta to the transfer of the Oudh and Rohilkhand Railway and will therefore refuse to sanction a transfer which will be prejudicial to the interests of the people of the United Provinces.

73. Referring to the proposal for the amalgamation of the Oudh and Rohilkhand Railway with the East Indian Railway, and the counter proposal for its amalgamation with some railway having its terminus at Bombay, the *Leader* (Allahabad), of the 12th July 1912, says that it would have been a great advantage to the public if the grounds on which the Bombay lines based their claim for the transfer of the management of the Oudh and Rohilkhand Railway to them were made known. The editor expresses the opinion that it is desirable to have a change of management in the Oudh and Rohilkhand Railway, but disapproves of the suggestion to form a new company to take over its management, on the ground that it would be unwise to place the affairs of so important a concern in untried and inexperienced hands. He states that, seeing that the Oudh and Rohilkhand Railway and the East Indian Railway are co-terminous and touch each other at more than half a dozen points, and the traffic on the Oudh and Rohilkhand Railway and the East Indian Railway is much heavier in the downward and upward direction respectively, an amalgamation of the two railways would lead to a considerable saving in the haulage of wagons, and would result in public convenience and in economical and efficient working. He invites attention to the lower earnings per mile and the larger percentage of working expenses on earnings of the Oudh and Rohilkhand Railway, and asserts that in this respect also the Oudh and Rohilkhand Railway stands to gain by an amalgamation with the more prosperous and economical East Indian Railway.

LEADER, 12th July 1912.

The Oudh and Rohilkhand Railway.

He does not attach much weight to the argument that the East Indian Railway head quarters are some 600 miles away from the part of the country which the Oudh and Rohilkhand Railway serves, and says that the people of the United Provinces will continue to find employment in the amalgamated railway through the divisional offices which are sure to be opened in these provinces. He asserts that the suggested amalgamation will not interfere with the liberty of traders to deal with the ports of Karachi or Bombay, and says that the rivalry of the lines leading to Calcutta and Bombay (and Karachi) ports may stimulate a freight war which is sure to prove advantageous to the interests of trade and industries.

TAFRIH, 14th July 1912.

74. The *Tafrih* (Lucknow), of the 14th July 1912, objects to the amalgamation of the Oudh and Rohilkhand Railway with the East Indian Railway, on the ground that the former has already yielded profits of 10½ lakhs and 35 lakhs during the years 1910 and 1911 respectively.

The Oudh and Rohilkhand Railway.

The editor asserts that the East Indian Railway has always been trying to injure the Oudh and Rohilkhand Railway and the trade of these provinces, and that accordingly the merchants of Bombay and Karachi are opposed to the amalgamation of the Oudh and Rohilkhand Railway with the East Indian Railway. He

says that the proposed abolition of octroi will stimulate trade in these provinces, and will increase the profits of the Oudh and Rohilkhand Railway. He urges that in view of the injury to the interests of the people of the United Provinces, Karachi and Bombay, and taking into account the loss to the employés of the Oudh and Rohilkhand Railway, it should not be amalgamated with the East Indian Railway, but should be kept under government control.

ABHYUDAYA, 14th July 1912.

Pilgrim traffic to Jagannathpuri.

75. The *Abhyudaya* (Allahabad), of the 14th July 1912, complains that the railway authorities have not made proper arrangements for carrying the pilgrim traffic from Allahabad to Puri where the car festival is soon to be held, and says that pilgrims could not obtain accommodation in trains even after staying for three days at the Allahabad railway station. The editor points out that many of them had to go back to their homes disappointed and suffered the loss of money spent on purchasing the ticket. He urges that on such occasions special trains should have been run, and enquires as to why the railway authorities issue tickets when they cannot provide accommodation to their holders.

LEADER, 16th July 1912.

The Trans-Persian Railway.

76. A correspondent, who signs himself "KHUDA BAKHSH," contributes an article to the *Leader* (Allahabad), of the 16th July 1912, in which he remarks that the Trans-Persian Railway will give a great stimulus to trade and commerce, and says that it will be only the first of a series of other railway enterprises in that direction. He states that the Government of India had got surveyed a coast line from Karachi to Bushire but did not take it in hand, probably on account of the Trans-Persian Railway scheme. He says that a railway from Karachi to Bunder Abbas will form part of the Trans-Persian Railway, and suggests that Government should construct a line from Bunder Abbas to Bussorah via Bushire. He points out that as Bussorah is a station on the proposed Baghdad extension, which is already connected with Mecca and Medina, this railway will give great comfort to *Haj* pilgrims by obviating the necessity of proceeding to Mecca and Medina by sea. He urges the Government of India to construct this line, and says that it will be blessed by its Muhammadan subjects for thus helping them in performing their religious duties.

VII.—POST OFFICE.

POSTAL MAGAZINE, March and April 1912.

The value-payable system.

77. A correspondent, who signs himself "SHAMS-UL-DIN, MERCHANT OF LAHORE," contributes an article to the *Postal Magazine* (Agra), for the months of March and April 1912 (received on the 15th July), in which he suggests that in cases in which value-payable articles are refused by the addressee and payment is not made, the money order commission should be refunded to the sender, and that in view of the fact that the Postal Department prosecutes those persons who cannot show *bonâ fide* orders for the value-payable articles despatched by them, the department should also prosecute those addressees who refuse to make payment and to take delivery of value-payable articles for which they have given *bonâ fide* orders.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

VAISHYA HITKARI, June 1912.

The cow-protection movement.

78. The *Vaishya Hitkari* (Meerut), for the month of June 1912 (received on the 17th July), publishes a *firman* of the Emperor Akbar prohibiting the slaughter of cows within his dominions, which is said to be in the possession of the present Maharaja Scindhia of Gwalior, and invites the attention of Muhammadans to that portion of the *firman* in which it is said that cow-killing is against the precepts of Islam.

The editor enlarges upon the benefits which accrue to mankind and agriculture from cows.

ARYA MITRA, 8th July 1912.

Disposal of orphans in Benares.

79. The *Arya Mitra* (Agra), of the 8th July 1912 (received on the 13th July), refers to the refusal of the District Magistrate of Benares to grant an application made by the secretary of the local *Arya Samaj* asking for the custody of a Hindu orphan girl who had been made over to some missionary society, and says that such a proceeding on the part of the magistrate is contrary to the provisions of the Famine Code, and is calculated to cause resentment among Hindus and Arya Samajists. The editor asks the Local Government to direct the magistrate to be more careful in such cases in future.

80. A correspondent signing himself "SADANAND TIWARI FROM UDAIPUR," contributes an article to the *Arya Mitra* (Agra), of the 8th July 1912 (received on the 13th July), in which he refers to the activities of Christian missionaries in making converts among Brahmans, Rajputs and Bhils in Rajputana, and says that several Hindus, including widows of respectable families, have been converted to Islam also. He urges that in order to preserve the Hindu community the native chiefs should support the *Arya Samaj* and help it in propagating the *Vedic* religion in their states. He also asks the *Arya Pratinidhi Sabha*, Rajputana, to conduct its propaganda work more energetically in order to prevent Hindus being converted to Islam or Christianity in any large number.

Conversions to Christianity and Islam in Rajputana.

ARYA MITRA, 8th July 1912.

81. The editor of the *Zia-ul-Islam* (Moradabad), in the issue of the 1st July 1912 (received on the 12th July), urges Muhammadans to give up the dangerous and extravagant habit of discharging fireworks on the occasion of the *Shab-i-barat* festival.

Fireworks on the occasion of the *Shab-i-barat* festival.

ZIA-UL-ISLAM, 1st July 1912.

82. *Al Bashir* (Etawah), of the 9th July 1912 (received on the 13th July), takes exception to the efforts made by some Muhammadans of Lahore to stop the display of fireworks on the occasion of the *Shab-i-barat*, and says that Muhammadans should continue the practice of discharging fireworks in order to preserve their martial spirit. The editor expresses regret that the Muhammadans of India are growing effeminate, seeing that they have given up taking part in manly sports, and deprecates the idea of compelling the Muhammadans by law to cease to discharge fireworks on the occasion of the *Shab-i-barat*.

Fireworks on the occasion of the *Shab-i-barat* festival.

AL BASHIR, 9th July 1912.

83. A correspondent, who signs himself "J. MCINTOSH," contributes an article to the *Leader* (Allahabad), of the 11th July 1912, in which he refers to an article which appeared in the *Leader* of the 2nd June 1912, in which it was said that it was "highly unjust that money raised from Hindus and Moslems should be devoted to the maintenance of organizations of alien faith" (vide Selections No. 23, paragraph 62), and asserts that the amount spent by the Government of India in aid of the Christian church was nothing compared with the large sum drawn from Christian sources in taxes and duties.

State-aided Christianity in India.

LEADER, 11th July 1912.

The editor states that while the non-Christians also contribute to the revenues of the Government of India, there are no State establishments in connection with their religion, and asserts that this is a clear case of unequal treatment.

IX.—MISCELLANEOUS.

Nil.

H. DE L. ROSS,
Deputy Inspector General of Police,
Criminal Investigation Department,
United Provinces.

NAINI TAL:
The 19th July 1912.

PRINTED BY J. B. MIDDLETON AT THE GOVT. CAMP BRANCH PRESS, NAINI TAL.

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	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35,	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath Vaishya; 36 ...	200 „
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
21	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
25	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
27	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 „
28	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
29	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	350 „
30	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 „
33	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
34	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
35	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
*36	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 „
37	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „
38	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Pardah Nashin	Agra	Monthly ...	Mrs. Khámosh; 35	500 copies.
40	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
41	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
*42	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
43	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35	500 „
44	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
45	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
46	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
47	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
48	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
49	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
50	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†51	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
52	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
53	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
55	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
56	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
57	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
60	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalil-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	300 „
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
66	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
71	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
74	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
76	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
77	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
78	Musáfir	Agra	Do. ...	Pandit Tara Dat; Arya; 26 ...	1,800 „
79	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
80	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Nizam-ul-Mulk	Moradabad ...	Weekly ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 copies.
82	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 „
83	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
84	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
85	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
86	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
87	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
88	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
89	Tajir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	328 „
90	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
91	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
92	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
93	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
94	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
95	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	Arabic-Urdu.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
97	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†98	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
99	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
100	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 „
101	Bráhman Samáchár... ...	Meerut ...	Do. ...	Narayan Prasad; Brahman... ...	405 „
102	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
103	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*105	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
107	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
108	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 copies.
†109	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
110	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†111	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
*113	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
114	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
115	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*116	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*117	Maheswari	Aligarh ...	Do.	Joti Sarup, Brahman; 42	3,000 „
118	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
119	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „
†120	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nava Jiwan	Benares ...	Monthly ...	Keshavdeva Shastri; 37	1,000 copies.
122	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 "
*123	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 "
124	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	800 "
125	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 "
126	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 "
127	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 "
128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 "
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 "
*130	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	800 "
131	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 "
132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 "
133	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 "
*134	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 "
135	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,000 "
†136	Kam Dhenu	Hardwar ...	Twice a month	Baba Bhagwan Das Udasi; 46 ...	500 "
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 "
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 "
139	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 "
140	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
141	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
142	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 "
143	Bharat Dharm Neta	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 "
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 "
145	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
146	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal Jain, Banker ...	1,000 copies.
147	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 "
†148	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 "
149	Saddharm Prachárak ...	Bijnor	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 "
150	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 "
151	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 "
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

*Irregular.
†Temporarily stopped.

I.—Politics.

(a)—Foreign.

HINDUSTAN REVIEW, July 1912.

1. The *Hindustan Review* (Allahabad), for July 1912, contains an article by R. G. Pradhan, B.A., LL.B., M.R.A.S., in which the writer invites the attention of Indians to the strenuous efforts made by the Japanese to remove all internal evils and abuses before they sought to compete with the great Powers, and to the marked use they made of literature as an instrument of national education and enlightenment. He observes that if Japan had not awakened to the needs of the time when the European Powers sought intercourse with her, she would, in all probability, have met the same fate as India. He states that as soon as Japan realized the necessity for self-improvement, she abandoned old usages and customs, and sought knowledge throughout the world, with the result that the maladies that afflicted the nation were speedily eradicated. He describes the reforms effected in Japan in a surprisingly short time, and remarks that though Government is to some extent to blame for the slow progress of India, Indians are still more to blame themselves. He states that though Indians clamour for political reforms whenever social legislation is undertaken by the Government of India, they raise the cry that their religion is in danger, and he says that the bane of India is not so much the alien character of her government as her utter conservatism, her supreme vanity and her utter lack of the spirit of progress and union.

The reform movement in Japan and the progress of India.

He admits that there can be some political progress even before all social evils are removed, but observes that there are certain political institutions and conditions which imply a certain social and moral order and cannot be successfully and permanently established without the previous existence of that order.

He remarks that a one-sided and pessimistic view of life, the general ignorance of the masses, caste, early marriage, the low position of women, and priestly domination have sapped the life of the people and greatly impaired their capacity for progress, and he urges that these evils should be removed if India is to be renovated and is to attain a worthy place in the great federation of nations.

He warns Indians that their social backwardness will always be urged by the opponents of their political progress as a disqualification for self-government.

He denies that immediately after the reorganization of the Indian social system, the British Government will grant self-government to India, but says that the fitness of Indians for self-government will command the sympathy and the moral support of the civilized world for the Indian political movement, and that the persistent efforts of Indians themselves will eventually lead to the grant of self-government.

MUSLIM GAZETTE, 17th July 1912.

2. Referring to the list of the contributions made by the students of the Muhammadan Anglo-Oriental College, Aligarh, to the Turkish relief fund, published in the *Aligarh Institute Gazette* of the 10th July 1912 (vide Selections No. 29, paragraph 5), the editor of the *Muslim Gazette* (Lucknow), in the issue of the 17th July 1912, says that the Muhammadan community should be grateful to Nawab Viqar-ul-Mulk for infusing this patriotic spirit among the students. He observes that the growth of this new spirit augurs well for the future of the community, and he appeals to Muhammadan youths, who do not belong to the Aligarh College, to curtail their expenses, and to contribute liberally for the help of their brave brethren who are shedding their blood for the defence of their country and religion.

The Turkish relief fund.

MASHRIQ, 16th July 1912.

3. The *Mashriq* (Gorakhpur), of the 16th July 1912 (received on the 19th July), asks the British Government to demand from the Government of Russia an account of the property that Russian soldiers took away from the shrine of Imam Raza at Meshed. The editor says that the Anglo-Russian Convention was not made with a view to giving Russia a free hand in Persia, and he expresses the hope that England will break her alliance with Russia, and that she will devise measures to put a stop to further Russian aggression and tyranny in Persia.

The situation in Persia.

MASHRIQ, 16th July 1912.

4. The *Mashriq* (Gorakhpur), of the 16th July 1912 (received on the 19th July), discusses the question of the balance of power in Europe, and remarks that it is all a farce in that every European country is secretly trying to gain as much power and to acquire as much territory as possible.

The balance of power in Europe.

The editor says that Russia is trying to gain the friendship of Germany in order to divide the Asiatic countries between the two countries. He goes on to say that if an alliance between Russia and Germany is effected, the Near East will become an easy prey to them and the safety of India and Afghanistan will also be jeopardized. He advises England to make an alliance with Turkey and so gain the sympathy and co-operation of the Islamic world. He states that the naval power of England will prove of no avail against the concerted military array of Russia and Germany.

He asks the British Government to be more watchful and to keep her position strong in the present political grouping of the Powers.

MUSLIM GAZETTE, 17th July 1912.

5. The *Muslim Gazette* (Lucknow), of the 17th July 1912, invites attention to the unjust occupation of Morocco by France, and urges Indian Muhammadans to hold meetings to express their feelings of disgust and indignation at the action of France.

Boycott of French goods.

The editor urges Indian Muhammadans to boycott French goods.

(b)—Home.

TRISHUL, 17th July 1912.

6. A correspondent, who signs himself "BHOLA NATH VIDYASHRANI," contributes an article under the heading "The present adversity and its remedy" to the *Trishul* (Benares), of the 17th July 1912 (received on the 24th July), in which he deplores the present state of India. He says that India, which was once a wealthy country, has now become so poor that her people are obliged to be slaves to obtain their daily bread, and that the country which once dispelled the darkness of ignorance of other countries is now generally ignored in intellectual matters. The writer ascribes the downfall of India to the irreligiousness of the people and to the neglect of hereditary professions. He urges Hindus to follow the professions prescribed for them, and to reform society at any cost.

The present adversity of India and its remedy.

HINDUSTAN REVIEW, July 1912.

7. Mr. J. Chatterji, B.A., Barrister-at-law, contributes an article to the July number of the *Hindustan Review* (Allahabad), in which he discusses the development of Indian nationality, and remarks that its growth depends upon its inherent stock of vital energy, the surroundings in which it may happen to be placed, and the accidents of life. He says that one of the main duties of the State is to facilitate the highest development of the physique, intellect and spirituality of the community, and he asserts that in view of the vital necessity for spiritual culture, religious neutrality is injurious both to the individual and the State. He expresses the opinion that injurious and inhuman religious practices should be proscribed by the State, and he invites attention to the overpowering necessity for a living faith in both the individual and the community. He says that if the principle of religious teaching be once accepted, human ingenuity and British statesmanship would not be found unable to cope with the problem even in this country of diverse faiths.

The West and the East: in special relation to the progress of British India.

He suggests that in order to control social and religious practices the Legislature should be fully representative of all classes, and should be entirely independent of extraneous control. He advocates for this purpose special class representation, and observes that the British element in the Provincial Legislative Councils should abstain from throwing its weight on the balance in matters of purely Indian, social and religious reforms. He admits that a conflict of interests as between the various Indian elements themselves, and particularly as between the British and Indian factors, may arise, but he expresses the hope that the progress of the Indian nation, in spite of certain reverses, will prove fairly steady, though slow.

With regard to the relations between the British and Indian elements of the community and the difference between the West and the East, he asserts that this difference is but a mere accident, the result of fuller development of certain active qualities in the West. He observes that the West despises the East because the same standard of judgment does not prevail in the West and

the East, and that the West considers its standard to be the very highest to judge humanity by. He insists that the West should try to understand the spirituality of the East and should develop true sympathy with it. He points out that while the West advertises its excellent qualities, the East seeks to cover up its beauty under the veil of modesty, and would rather allow its blemishes than its excellences to meet the stranger's gaze. He remarks that while the West puts its faith in the laws of man, and in the endeavour to attain success in life would hardly feel much scruple in circumventing the laws of God, the East puts its faith in the laws of God, and in her quest of a living would show little or no scruple to violate the laws of man. He says that while the Westerner regards success in life as his all in all, the Oriental considers this life as a means of preparation for the next, and hence he deduces the greater efficiency of the West and the greater dignity of the East. He concludes by observing that the West cannot properly understand the East unless it constantly keeps this divergence of ideals in view.

The British Government and the Indian Empire.

8. The *Mashriq* (Gorakhpur), of the 16th July 1912 (received on the 19th July), takes exception to the views expressed by Mr. Skepton in the *Empire Review* (London), to the effect that the continuance of the British Government in India depends on the support of the English-speaking domiciled races in India, and observes that such remarks are calculated to make one community unduly proud and the other unnecessarily dejected. MASHRIQ, 16th July 1912.

The editor asserts that almost every Indian is sincerely loyal to the British Government, and he suggests that Indians should be given military training and that capable Indians should be advanced to high military rank.

He says that if ten crores of Indians out of a population of thirty-two crores are given military training, the Government of India will no longer feel bound to look to England for help for the defence of India.

He says that even in the event of a change of government there will be no chaos in the country, and that Indians by mutual understanding will be able to make proper arrangements for the administration of the country.

British rule in India.

9. Mr. Hamid Ali Khan of Lucknow contributes an article to the *Leader* (Allahabad), of the 19th July 1912, in which he makes some suggestions for popularizing British rule in India. After stating that he has attempted to popularize British rule in India by circulating poems intended to impress upon Indians the benefits of British rule, he asserts that in order to attain this object it is also necessary to bring the wrongs and grievances of Indians to the notice of Government, and to endeavour to obtain their redress. LEADER, 19th July 1912.

He says that bitter feelings are excited among Indians by their treatment at the hands of Anglo-Indians, and he refuses to believe that Anglo-Indians run the risk of losing their respect and prestige and of becoming less successful in their official work by cultivating more genial relations with Indians. He gives instances of Anglo-Indians who have been successful in their official careers while they have cultivated satisfactory relations with Indians, but he admits that while Indians keep their ladies in *parda*, they cannot expect Englishmen to admit them to the society of their ladies. He urges that an Englishman should accord to an Indian gentleman the same treatment that one gentleman accords to another, and he says that the attitude of Englishmen towards Indians is responsible for the introduction of an expensive and inconvenient style of dress among the latter as they adopt it under the impression that they will command respect and will not be subjected to insult when dressed as Europeans. He complains of the lack of sympathy shown by present-day Anglo-Indian officials towards Indian aspirations, though he admits that the Anglo-Indians of the present day are not destitute of the quality of sympathy. He asserts however that they do not evince it as often as the Anglo-Indians of former days did, and he consider that the result has been estrangement and want of confidence between the rulers and the ruled. He says that the Anglo-Indian of the present day takes a wrong view of the character of Indians because he has less opportunities of observing Indians who are outside the class of service-seekers or title-hunters.

He invites attention to the difficulty experienced by poor people in presenting petitions to the higher authorities, and suggests that the authorities should be more accessible to the people and more considerate of their needs.

LEADER, 25th July 1912.

How to popularize the British Government in India.

10. Mr. Iswar Saran contributes an article to the *Leader* (Allahabad), of the 25th July 1912, in which he asserts that the continuance of British rule in India is essential for the progress of the country, and says that it is absurd to suppose that any intelligent Indian can be disloyal to the British Government. He, however, expresses regret that servility is taken to imply loyalty and that manliness is treated as a sign of disloyalty, and he remarks that it will be a happy day for India when Indians as well as Europeans regard patriotism and loyalty as convertible terms.

With regard to the question of the treatment of Indians by Englishmen, he remarks that the future progress of the country depends in a large measure on the right adjustment of the relations between the two communities, and he notes that the writings of Indians cannot be expected to throw much light on the subject as they do not dare to express themselves candidly. He states that while the white races are in the van of progress most of the coloured races are either retrograding or are progressing only very slowly and fitfully. He goes on to say that while the imperious Englishman possesses all the power, the Indian masses, leaving aside the microscopic educated minority, are steeped in ignorance, poverty and superstition and are wanting in the qualities of virility and manhood which alone extort the respect of Westerners. He expresses gratification at the fact that Englishmen are beginning to understand Indian civilization, and that Indians are also making some progress, and he expresses the hope that a time will come when Englishmen and Indians will treat each other on equal terms as subjects of the Crown.

He admires those Englishmen who treat Indians as friends and equals, but asserts that social intercourse between the two communities is impossible.

In conclusion he says that the poor *ryot* will be satisfied if he gets his two meals a day, whilst the educated will not be contented unless they are permitted to enjoy the full rights of British citizenship.

SADDHARM PRACHARAK, 17th July 1912.

Lala Har Dayal on modern civilization.

11. The *Saddharm Prachárak* (Kangri, Bijnor), of the 17th July 1912 (received on the 19th July), publishes a translation of an article entitled "What the world wants: a glance at the dreadful condition of the modern civilized world," contributed by Lala Har Dayal to the *Open Court* in which he denounces the exclusively materialistic tendencies of the modern civilized world, and points out that the future salvation of humanity lies in self-renunciation and in endeavouring to attain to high spiritual ideals.

ABHYUDAYA, 18th July 1912.

Treatment of Indians in the colonies.

12. The *Abhyudaya* (Allahabad), of the 18th July 1912 (received on the 20th July), in the course of a long article discusses the ethics of the ill-treatment of one race by another and invites attention to the indignities to which Indians are subjected in the colonies. The editor admits that the colonists are perfectly justified in trying to oust Indians in order to safeguard their own interests, but he complains that they go to extremes in trying to achieve their purpose. He asserts that the colonists can, without any prejudice to their interests, easily afford to be a little more lenient to Indians, and he remarks that if the Indians were a self-governing people, they would show the colonists that they could retaliate for the wrongs done to their countrymen in the colonies. He expresses regret that the Government of India disregards the sufferings of its subjects, and observes that the only hope for Indians lies in their own efforts. He urges Indians to prove to the Government of India by their persistent agitation that they know how to defend the rights of their fellow-countrymen in foreign countries. He says that the rights of Indians in foreign countries will be properly safeguarded only when the number and powers of non-official members in the Indian Legislative Councils are increased and when colonial self-government is granted to India.

LEADER, 20th July 1912.

Mr. Montagu's visit to India.

13. The *Leader* (Allahabad), of the 20th July 1912, has the following:—

"We do not know why, but the announcement that Mr. Montagu has an invitation from Lord Hardinge to visit India and witness the first meeting of the

Imperial Legislative Council in the new Capital, has given fresh occasion to our superior Anglo-Indian contemporaries to have some ill-mannered flings at the Parliamentary Under Secretary of State for India. The Anglo-Indian papers have ever affected a supercilious dislike for Mr. Montagu. This could be for no other reason but that, unlike many another politicians in his position (Mr. Hobhouse, for instance, or Lord Emott) Mr. Montagu has dared to be sympathetic and to show courage in dealing with the affairs of India. He has given evidence of ability and knowledge and has good debating power besides. All this the Anglo-Indian press does not relish. Itself a courtier press, the organ of the permanent officials and of the exploiting merchants who do not make their home in India, the Anglo-Indian press would have preferred Mr. Montagu to be a dummy Under Secretary crossing the t's and dotting the i's of Sir John David Rees, and then it would have written of him in terms of endearment. As he has however elected to be a statesman with an individuality of his own and with broad progressive sympathies, he must be made light of and ridiculed . . .

On behalf of the Indian community we may assure Mr. Montagu of a most cordial and respectful welcome to our country with which he has high official connection and to which he has been doing such great good."

ABHYUDAYA, 21st July 1912.

Self-government in India.

14. The *Abhyudaya* (Allahabad), of the 21st July 1912, in its leading article entitled "Self-reliance," discusses the effects of subjection upon a conquered people, and points out that they lose all capacity for initiative in course of time and that the conquerors have to undertake the administration of their country. He observes that the defence of a large Empire like the British Empire both against internal commotion and external invasion is a very difficult task, and notes that when this fact was realized by Englishmen in the nineteenth century, the principle of self-government was recognized and Canada, New Zealand, Australia and South Africa were constituted into self-governing colonies. He says that these colonies have since been progressing rapidly and will soon be able to render efficient help to the mother country in time of emergency. He then refers to the condition of the people of India and points out that they are dependent upon others in all departments of life, that the avenues for their progress are narrow and that because of their subjection they have no opportunities for improvement and that the struggle for existence has become very hard to them. He goes on to say that terrible epidemics and ever-recurring famines have imperilled their lives, and that they are incapable of maintaining their self-respect, with the result that they are trampled down like beasts. He observes that the reason of this undesirable state of affairs is that they have not been taught the lessons of self-help and self-reliance. He affirms that such an indigent, distressed, and disarmed people are not only of no use to their own nation and country but are absolutely incapable of rendering any substantial help to the British Government in the hour of emergency.

He says that the problem of the defence of India is becoming complex every day, and is of paramount importance in all the political and international problems which at present confront the British Government.

He expresses the opinion that if the Indians had been taught to be self-reliant by the grant of self-government, the British Government would not have felt concerned for the defence of India at the development of rival Powers like Germany and Russia, and that if loyal Indians had been made civilized citizens of the British Empire, they would have helped it in every possible way. He says that the British Government could have during its one hundred and fifty years of rule in India made Indians the strongest supporters of its Empire by diffusing higher education among them and by granting them political rights. He remarks that such a policy would have made the name of the British Government famous throughout the world, and would have removed all grounds for anxiety regarding the protection of the Empire.

He says that Mr. P. C. Roy in his recent speech in England truly voiced the sentiments of Indians when he declared that the one and sole goal of all Indians was the attainment of self-government on colonial lines. He expresses the opinion that it is very desirable and expedient that their loyalty should be strengthened by fulfilling this long cherished desire of theirs at an early date, but he deplores the fact that Lord Crewe, the Secretary of State for India, is still not

prepared to recognize the claims of the people of India to administer their own country.

CAWNPORE GAZETTE, 15th July 1912.

Lord Crewe on Indian autonomy and the new Capital of India.

15. The *Cawnpore Gazette* of the 15th July 1912 (received on the 29th July), expresses approval of the frank statement of Lord Crewe on Indian autonomy, and remarks that His Lordship's statement will not deter Indian leaders from making efforts to realize their legitimate aspirations. The editor objects to the transfer of the Capital to Delhi on the ground that Delhi is associated with the rise and fall of several Empires, and he says that the frank expression of his opinion on the subject will not be resented. He however expresses the hope that in the case of its British rulers the new Capital of India at Delhi will not witness the overthrow of the reigning dynasty, and he warns Government to take a lesson from the old ruins of the place, and to remember the fact that the king is like a tree while his subjects are the root.

SADDHARM PRACHARAK, 17th July 1912.

Lord Crewe on Indian autonomy.

16. The *Saddharm Prachárak* (Kangri, Bijnor), of the 17th July 1912 (received on the 19th July), refers to the comments made by the *Aligarh Institute Gazette* (vide Selections No. 28, paragraph 16), on Lord Crewe's statement on Indian autonomy, and remarks that whatever may be the political differences between Indian Muhammadans and other communities they too advocate the grant of self-government to India. The editor observes that the Italian-Turkish war seems to have changed the views of Muhammadans as the leading journal of the community appears to have struck a note of independence in criticising Lord Crewe's speech so freely.

AL MUSHIR, 18th July 1912.

Lord Crewe on Indian autonomy.

17. *Al Mushir* (Moradabad), of the 18th July 1912 (received on the 22nd July), refers to Lord Crewe's statement on Indian autonomy, and remarks that the idea that Indians are quite incapable of carrying on the administration of their country and that they will ever remain so is a serious attack on the intellectual capabilities of Indians.

The editor says that the statement of Lord Crewe has been received by Indians with pained surprise, and he observes that it would have been better if the Secretary of State for India could have explained the necessary qualifications for self-government.

KAISER-I-HIND, 18th July 1912.

Lord Crewe on Indian autonomy.

18. The *Kaiser-i-Hind* (Fyzabad), of the 18th July 1912 (received on the 22nd July), expresses regret that Lord Crewe has, by his recent pronouncement on Indian autonomy, shattered all the hopes raised in the hearts of Indians in regard to the political future of India.

The editor says that His Lordship by his statement not only under-estimated the intellectual capacity of Indians, but has also cast a slur on the fair name of England as regards the uplifting of backward races.

He calls attention to the opposition raised throughout India against Lord Crewe's pronouncement, and remarks that if the statement had been made by His Lordship in his private capacity it would not have caused such widespread disappointment to the public.

He admits that for the present Indians are not fit for self-government, but contends that Lord Crewe was not justified in going further and asserting that the colonial form of self-government was an impossible ideal for India.

He asserts that all classes of Indians are desirous of self-government, and expresses the hope that the time is not far distant when they will prove themselves fit for it.

He says that Indians do not demand self-government for the present, but that they wish to be afforded opportunities of acquiring the necessary training for it.

He adds that it should not be very difficult for Indians to get self-government, when they have secured local self-government and the reformed councils.

He says that Indians will, in the course of time, prove themselves able to administer the affairs of their country, and remarks that when that auspicious moment arrives, Lord Crewe will be proved a false prophet.

19. The *Oudh Akhbar* (Lucknow), of the 24th July 1912, takes exception to the pronouncement of Lord Crewe on Indian autonomy, and remarks that His Lordship's statement is only an expression of his private opinion, and that it cannot be regarded as an expression of the views of Government. The editor refers to the Royal Proclamations of the late Queen Victoria and of His late Majesty King Edward the VII in which promises were made to Indians that they would be given their rights and privileges when they proved themselves fit for them, and he remarks that the delay in the conferment of the rights is due only to the incapacity of Indians, and that as soon as they will prove their ability to carry on the administration of their country Government will grant them self-government.

OUDH AKHBAR, 24th July 1912.

Lord Crewe on Indian autonomy.

20. The *Mashriq* (Gorakhpur), of the 16th July 1912 (received on the 19th July), publishes a contributed article by the pen of a "WELL-INFORMED AND EDUCATED MUHAMMADAN," in which the writer expresses regret at the dearth of public men amongst the Muhammadans, and at the apathy of capable Muhammadans as regards public movements.

MASHRIQ, 16th July 1912.

The coming council elections.

He supports the candidature of the Hon'ble Raja Sir Ali Muhammad Khan Bahadur for the membership of the Imperial Legislative Council on the ground that he will be better able to explain and discuss the university bill which has been prepared under his direct supervision.

He also supports the candidature of the Hon'ble Nawab Abdul Majid for the membership of the local Council, and warns the Muhammadans against the dangers of sending an inexperienced and irrational man to the Council.

He expresses appreciation of the work done by the Hon'ble Raja Sir Tassadduq Rasul Khan in the Council in connection with the Court of Wards Act, and urges the constituents of the Fyzabad division to return him to the Council again.

He expresses regret that the Hon'ble Sahibzada Aftab Ahmad Khan is not inclined to seek re-election, and urges Nawab Muzammil-ullah Khan to offer himself as a candidate in his place.

He asks the Muhammadans of the Rohilkhand division to send a capable Muhammadan as their representative to the local Council, a man who will be loyal to Government, who will keep himself aloof from movements calculated to estrange the feelings of Hindus and Muhammadans, and who will also be patriotic and be in a position to devote his whole time to performing his public duties.

He expresses great admiration for the work done by the Hon'ble Munshi Ganga Prasad Varma as a councillor, and urges the Muhammadan members of the Council to do their work with zeal and energy.

21. A correspondent, who signs himself "A RADICAL FROM BHOPAL," contributes an article to the *Kaiser-i-Hind* (Fyzabad), of the 18th July 1912 (received on the 22nd July), in which he states that though Government has introduced the non-official element into the Legislative Councils in order to ascertain public opinion, the Muhammadan councillors do not represent the views of their community. He asserts that almost all the Muhammadan representatives are weak-minded flatterers, and that they seek election in order to enhance their respect in the eyes of the public and Government, to be called honourables and to be invited to dinners and parties.

KAISER-I-HIND, 18th July 1912.

The coming council elections.

He asserts that the voters are generally rich people who are either title-holders or have been demoralized by the influence of European society, and says that representatives elected by such voters cannot possibly have any knowledge of the genuine needs of the Muhammadans. He observes that the Muhammadan members do not take any interest in council work and are a disgrace to their community.

He urges a radical change in the system of election, and suggests that a circular should be issued to Muhammadan voters asking them to take the opinion of the Muhammadan public about proposed candidates. He says that in case public opinion is found to be against the election of any particular candidate his election should be declared null and void.

22. *Al Mushir* (Moradabad), of the 18th July 1912 (received on the 22nd July), lends its support to the candidature of Mr. Raza Ali, B.A., LL.B., for the membership of the local

AL MUSHIR, 18th July 1912.

The coming council elections.

Legislative Council as a representative of the Muhammadans of the Rohilkhand and Kumaun divisions, and says that Mr. Raza Ali is the best available person to represent them. The editor invites attention of the Muhammadan constituents to the appeal published by Kazi Muhammad Shaukat Husain and others, and expresses the hope that they will return Mr. Raza Ali to the Council.

ZUL QARNAIN, 21st July 1912.

The coming council elections.

23. The *Zul Qarnain* (Budaun), of the 21st July 1912, takes exception to the publication of the appeal in support of Mr. Raza Ali, B.A., LL.B.'s candidature for the membership of the local Legislative Council as the representative of the Muhammadans of the Rohilkhand and Kumaun divisions, and remarks that a man who holds no substantial views on the political policy of the Muhammadans and who begs an Anglo-Indian paper to enlighten him on the subject cannot be a fit representative of the Muhammadans in the Council.

With regard to Khan Bahadur Saiyid Asghar Ali, the editor says that having little time at his disposal he did not do any useful work in the Council and so the editor advises him to retire.

He adds that the Khan Bahadur holds political views of the Congress school, and that he cannot conscientiously discharge his duties as a representative of the Muhammadans. He lends his support to the candidature of Mr. Riyaz-ud-din, B.A., LL.B., of Shahjahanpur, and remarks that he is a man of sound views and vast knowledge, that he belongs to an ancient and respectable family and is the most suitable person to represent the Muhammadans of the Rohilkhand and Kumaun divisions.

AGRA AKHBAR, 21st July 1912.

The coming council elections.

24. The *Agra Akhbar* of the 21st July 1912 lends its support to the candidature of the Hon'ble Saiyid Al-i-Nabi, B.A., LL.B., for the membership of the local Council as a representative of the Muhammadans of the Agra and Meerut divisions.

The editor objects to the election of Khwaja Ghulam-us-Saqlain to the local Council on the ground that he is a self-willed and obstinate person, and he urges the Muhammadans of the Agra and Meerut divisions to recognize the merits of the Hon'ble Saiyid Al-i-Nabi and to return him to the Council as their representative.

MUSLIM GAZETTE, 17th July 1912.

The political progress of Muhammadans.

25. A correspondent, who signs himself "MUHAMMAD AHSAN HUSAIN," contributes an article to the *Muslim Gazette* (Lucknow), of the 17th July 1912, in which he traces the growth and progress of political feeling among Muhammadans from the time of Sir Saiyid and the Hindi-Urdu controversy, and asserts that the Muslim League has not been successful in effecting any considerable improvement in the political life of the community.

He states that when the Muhammadan deputation waited on Lord Minto, a meeting of Muhammadan leaders from all parts of the country had been convened to determine the policy of the community, and that, in view of the altered situation, which has been created by the Darbar changes, another similar meeting should be held in order to enunciate the future political programme of the Muhammadans. He asserts that the Muslim League does not now enjoy public confidence, and suggests that its present constitution should be changed in order to avoid a split among the leading members of the community.

He appeals to the present office holders to resign their offices and to hold a thoroughly representative meeting of Muhammadan leaders, which should define the new policy of the League and should elect new office holders.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a)—Judicial and Revenue.

RAHBAR, 14th July 1912.

The Privy Council's decision in Mr. Clarke's appeal in the Mymensingh case.

26. Referring to the decision of the Privy Council in Mr. Clarke's appeal in the Mymensingh case, the *Rahbar* (Moradabad), of the 14th July 1912 (received on the 22nd July), says that Mr. Clarke deserves no compensation, seeing that the expenses of his case have been borne by Government. The editor states that

Dinesh Chandra Sen, one of the accused in the Dacca conspiracy case, was discharged after being in custody for about eight months, as Government did not want to prosecute him, and he suggests that some member should put a question in the Council regarding his receiving compensation.

The Privy Council's decision in Mr. Clarke's appeal in the Mymensingh case.

27. The *Leader* (Allahabad), of the 25th July 1912, has the following:— **LEADER, 25th July 1912.**

"It is really too much of a good thing, this cry for an enquiry into what is called the breakdown of the judicial system in India, based on no higher ground than that the Privy Council in its wisdom thought it right to reverse the decision of the Calcutta High Court in the case of Mr. Clarke. If there is a failure of justice, it has occurred when the Privy Council reversed the High Court's judgment and not when Their Lordships of the High Court awarded damages against Mr. Clarke. Let there be an enquiry into the administration of justice; we shall not object, nay, we shall welcome it if the enquiry be conducted by an impartial Commission for then we may hope for the long-looked-for and too long postponed separation of judicial from executive functions, and the recruitment of the judiciary mainly from the ranks of the legal profession—two reforms which will result in an immense improvement in the administration of justice."

The Calcutta High Court.

28. The *Saddharm Prachárak* (Kangri, Bijnor), of the 17th July 1912 (received on the 19th July), expresses gratification at the celebration of the jubilee of the Calcutta High Court, and says that this Court has always enjoyed the confidence of the public for its justice and independence. The editor remarks that during the years of unrest the Calcutta High Court did its best to reassure the public mind by its impartial and independent findings. **SADDHARM PRACHARAK, 17th July 1912.**

The subordinate judicial and executive services.

29. The *Advocate* (Lucknow), of the 21st July 1912, expresses gratification at the decision of the Government to appoint a Public Service Commission, and invites attention to the slowness of promotion among the executive and judicial branches of the Provincial Service. The editor says that it will cause great disappointment if the reorganization of these branches of the service is postponed on account of the appointment of a Royal Commission. He states that a reference to the latest civil list of the United Provinces will reveal a sad state of affairs and demonstrate the extreme slowness of promotion in the executive and judicial branches of the Provincial Service. He complains of the injustice of giving yearly increments to men in the Engineering, Telegraph, Customs and Survey Departments of the Provincial Service, while the members of the judicial and executive branches of the service are to be condemned to the slow method of promotion until the recommendations of the proposed Royal Commission are given effect to. He asserts that it will take a long time before the Royal Commission makes its report and a still longer time before its recommendations are given effect to, and suggests that the time-scale pay system should be immediately introduced in the judicial and executive branches of the service. **ADVOCATE, 21st July 1912.**

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Separate electorates.

30. The *Lucknow Gazette* of the 15th July 1912 (received on the 19th July), urges the extension of separate electorates to municipal and district boards in order to safeguard the interests of the Muhammadan community. The editor ridicules the objection that the extension of separate electorates would widen the cleavage between Hindus and Muhammadans. He asserts that Muhammadans do not get adequate representation under the present system, and that those who are elected by the mixed electorates do not represent the views of the Muhammadan community. He invites attention to the resolution of the Allahabad District Muslim League that the Muhammadans of Allahabad would have nothing to do with **LUCKNOW GAZETTE, 15th July 1912.**

municipal and district boards if separate electorates were not extended to them. He appeals to the Muhammadan associations of these provinces to continue their agitation until separate electorates for local bodies are granted by Government.

ADVOCATE, 18th July 1912.

Municipal engineers.

31. Referring to the letter addressed by the Lieutenant Governor to the Commissioner of Allahabad on the breakdown of the water works engines at Allahabad, the *Advocate* (Lucknow), of the 18th July 1912, says that the censure ought to be taken as a warning, and urges that not only the Allahabad Municipal Board but also other boards should set their houses in order. The editor invites attention to the fact that the civilian chairmen and members of municipal boards know nothing about engines, and asserts that affairs would not have come to such a pass if the engine drivers and superintendent of the Allahabad water works had been properly qualified and competent men. He urges the necessity for making suitable arrangements for the supply of mechanical engineers, and suggests that, until the opening of the Cawnpure Technical College, the boards should combine in maintaining at least two apprentice Indian mechanical engineers of the Roorkee College every year in large firms at Bombay and Calcutta for practical training. He insists that the water works service should be organized in the same manner as the health department, and states that the Chief Engineer and Sanitary Engineer, not being experts in mechanical engineering, do not possess the necessary qualifications for controlling mechanical engineers. In conclusion he suggests that the Sanitary Engineer should have an expert mechanical engineer under him who should examine all new mechanical and electrical schemes.

BHARAT JIWAN, 15th July 1912.

The Benares Municipality.

32. The *Bharat Jiwan* (Benares), of the 15th July 1912 (received on the 19th July), complains of defective lighting in Benares and of the deplorable condition of several roads and lanes of the city. The editor invites special attention to the Dal-ki-Mandi road, the Sapta Sagar lane, the Qazipura road and the lanes of Hankar Tola, Kachouri Gali and Nepali Khapra, and says that they have become dangerous to human traffic partly through the accumulation of mud and partly through the breaking of the stone slabs with which some of them are paved. He adds that the Kashipura road west of the Bula Nala crossing and the road leading from Machharhatta to Karnaghanta also demand immediate attention. He observes that the municipality should show the same alertness in removing the grievances of the rate-payers as it does in collecting taxes from them. He reminds the Health Officer that the public health of the locality cannot be preserved when the municipality does not properly look after the cleanliness of lanes and roads, and he urges that immediate action is called for in this direction.

HINDUSTANI, 22nd July 1912.

The Gorakhpur Municipality.

33. The *Hindustani* (Gorakhpur), of the 22nd July 1912, publishes two contributed articles on the mismanagement of the Gorakhpur Municipality.

In the first article the writer invites attention to the bad condition of the roads, and attributes it to the dishonesty of the contractors who mix earth with the concrete. He suggests that a member of the municipal board should be entrusted with the supervision of the repairs of roads. He complains of the general uncleanliness of the city, and says that it is due to the carelessness of the members who have been entrusted with the supervision of conservancy work.

In the second letter the writer invites the attention of Government to the vexatious rules about obtaining permission for making petty alterations to houses. He also complains of the rule requiring that when a demolished building is rebuilt the new foundation shall be removed backwards to a distance of at least six feet from the old foundation. He asserts that the municipal board has been guilty of gross neglect in the matter of cleanliness, and urges that all the drains and roads should be metalled. He also suggests the construction of *ekka* stands in Urdu Bazar.

TAFRIH, 21st July 1912.

The segregation of prostitutes.

34. The *Tafrih* (Lucknow), of the 21st July 1912, publishes three contributed articles on the subject of the segregation of prostitutes in Lucknow.

In the first article the writer invites the attention of the Deputy Commissioner of Lucknow to the demoralizing effects of the presence of prostitutes in places of public resort, and appeals to him to save the young men of the city

from ruin by segregating prostitutes. He invites attention to the fact that certain municipalities have taken steps in this direction, and states that a largely-signed petition on the subject will shortly be submitted to the Deputy Commissioner of Lucknow.

In the second article the writer says that it is a mistake to think that the segregation of prostitutes would embolden persons who did not dare visit them in places of public resort, and he asserts that evil-minded persons would not be restrained from immoral actions by fear of publicity.

In the third article the writer affirms that there would be no loss to trade through the segregation of prostitutes, and remarks that there is no justification for showing any sympathy with moral lepers like prostitutes.

35. A correspondent, who signs himself "BHAIRAV SINGH VARMA," contributes an article to the *Abhyudaya* (Allahabad), of the 21st July 1912, in which he says that prostitutes occupying prominent quarters in the central places of the Allahabad city constitute a serious danger to public morality, and asks the citizens to urge upon the municipality the necessity for segregating them in sequestered places.

ABHYUDAYA, 21st July 1912.

The segregation of prostitutes at Allahabad.

(e)—Education.

36. The *Lucknow Gazette* of the 15th July 1912 (received on the 19th July), expresses regret that the claims of seventy millions of Indian Muhammadans have been overlooked, and that out of ten State scholarships granted to Indian students proceeding to foreign countries for technical education, not even one has been awarded to a Muhammadan. The editor says that the Muhammadan leaders should have represented to Government the claims of Muhammadan students before the scholarships were awarded, and he urges them to keep the claims of their community constantly before Government.

LUCKNOW GAZETTE, 15th July 1912.

State technical scholarships.

37. The *Naiyar-i-Azam* (Moradabad), of the 19th July 1912, says that the Dacca University should not be made a residential university, but that it should be given the power of affiliating other colleges and schools.

NAIYAR-I-AZAM, 19th July 1912.

The Dacca University.

The editor asserts that a residential university would be of no use to Muhammadans, and urges Government not to be influenced by the Hindu opposition to the Dacca University scheme.

38. The *Agra Akhbar* of the 21st July 1912 takes exception to the order issued by the Principal of the Agra Medical School prohibiting the students from subscribing to any Muhammadan newspapers.

AGRA AKHBAR, 21st July 1912.

The Agra Medical School.

The editor fails to understand why papers like the *Comrade* (Calcutta), the *Muslim Gazette* (Lucknow), the *Paisa Akhbar* (Lahore) and the *Review of Religions* (Qadian), should be prohibited while Hindu papers like the *Leader* (Allahabad), the *Tribune* (Lahore) and the *Indian Review* (Madras) should be taken in by the medical students.

He says that the Principal of the Medical school has only recently taken charge of the school, and that he has no experience of Hindu and Muhammadan papers. He accordingly holds the Hindu professors of the school responsible for the order issued by the Principal with regard to the prohibition of Muhammadan newspapers.

He also complains that a professor of the school while lecturing recently made some adverse remarks about the Muhammadans, stating that rape cases were very common amongst them, because they ate flesh which acted as a stimulent.

He invites the attention of Government to the matter, and asks the professor to avoid making any such remarks in future. In conclusion he urges the need for appointing an equal number of Hindu and Muhammadan professors in the Medical school.

39. The *Advocate* (Lucknow), of the 25th July 1912, refers to the letter addressed by Sir George Clarke to the Bombay University with regard to the measures to be introduced for the development of the University as a teaching institution and for the improvement of the inspection of affiliated colleges, and expresses approval of the

ADVOCATE, 25th July 1912.

Sir George Clarke's letter to the Bombay University.

suggestion to bring out from Great Britian scholars of accepted authority to deliver a course of lectures at Bombay and Poona during the cold weather. The editor commends the proposal to improve the central university library and to send out to Europe a well-qualified Indian graduate for special training in library work with a view to his appointment as university librarian. He expresses doubt as to whether it would be wise to requisition for two years the services of an expert from the London Board of Education, and suggests that a qualified Indian educationist should be deputed to Europe and America to study the working of universities in those countries. With regard to the establishment of university chairs for higher teaching in special subjects, he urges that Indian professors of distinction should not be neglected in favour of English scholars, and insists that the advancement of high education in the country should rest mainly with the children of the soil.

OUDH AKHBAR, 21st July 1912.

The proposed Muslim University.

40. The *Oudh Akhbar* (Lucknow), of the 21st July 1912, publishes a contributed article in which the writer takes exception to the statement made by the president of the Muslim University committee to the effect that the criticisms made by the public on the constitution of the University were premature, and remarks that when the constitution was published in order to invite public criticism any criticism made cannot be called premature.

He admits that reasonable control by Government in the management of the Aligarh College is necessary, but objects to the Muslim University becoming a State University.

He enquires whether the Viceroy intimated to the members of the committee his desire to be appointed Chancellor of the University or whether they decided without consulting the public to appoint His Excellency the Chancellor. He urges the members of the constitution committee to make alterations in the constitution according to popular desires, and observes that if the establishment of the Muslim University according to the ideals of the Muham madans is impossible the subscriptions realized should be refunded to the donors.

ZUL QARNAIN, 21st July 1912.

The proposed Muslim University.

41. Khawja Ghulam-us-Saqlain, B.A. LL.B., of Meerut, contributes an article to the *Zul Qarnain* (Budaun), of the 21st July 1912, in response to Nawab Mushtaq Husain's reply to his article entitled "Nawab Viqar-ul-Mulk Bahadur and the drama of the Muslim University" (vide Selections No. 27, paragraphs 41 and 42), in which he refers to his previous observations about the resignation of Nawab Mushtaq Husain from the post of general superintendent in the Collector's office, Aligarh, and about the support given to Nawab Mushtaq Husain by the late Sir Saiyid Ahmad Khan, and states that his remarks were based on the authority of Sir Saiyid's private letters and biography, the "*Hayat Javed.*"

With regard to the question of his election as a trustee of the Muhammadan Anglo-Oriental College, Aligarh, he says that he himself withdrew his name from the list of the candidates for the trusteeship, seeing that a man of firm convictions and strong character had no hope of being ever elected. He urges the organizers of the Muslim University scheme to carry on their agitation in England till the power of affiliation of other colleges, besides the Muhammadan Anglo-Oriental College, Aligarh, is granted to the Muslim University, and observes that, in case the power of affiliation is not granted the money realized for the purpose should not be wasted in establishing a nominal university.

Referring to the desire expressed by Nawab Mushtaq Husain that he (Ghulam-us-Saqlain) should help in the realization of the funds for the proposed University, he expresses his inability to do so on the ground that he has no faith in the patriotism and sincerity of the organizers of the University scheme.

ADVOCATE, 21st July 1912.

The scope of the proposed Hindu and Muslim universities.

42. The *Advocate* (Lucknow), of the 21st July 1912, has the following:—

"The following *communiqué* has been issued: 'It has been finally decided that the educational scope of a university at Aligarh or Benares should be limited to the locality in which it may be established.' The *communiqué* must have been read throughout the country with feelings of keen disappointment and regret. No reason has been given why the Government of India has resolved definitely to adopt such an attitude which vitally affects the scope of usefulness of the

Hindu and Muhammadan universities without consulting the promoters of the schemes. If the examiners of the universities at Aligarh and Benares will be competent enough to keep control over four or eight colleges in one centre, why should they be considered incompetent to examine students of colleges situated, say, at a distance of fifty miles from them? Why should the universities be not permitted to have colleges at more than one centre? We hope that the Government will yet keep an open mind on the subject, and if the Hindus and Muhammadans are able to convince that the universities at Aligarh and Benares are likely to be more useful if they are allowed to affiliate colleges outside Aligarh or Benares, we hope that it will reconsider its decision and graciously accede to the wishes of the two communities."

43. Referring to the article supporting the appointment of Saiyid Karamat Husain as secretary of the Aligarh College, that appeared in the *Muslim Gazette* (Lucknow), of the 10th July 1912 (vide Selections No. 29, paragraph 54), the *Naiyar-i-Azam* (Moradabad), of the 19th July 1912, asserts that the question of the appointment of a secretary has been before the public for the last twelve months, and that Nawab Mushtaq Husain has proposed the name of Maulvi Muhammad Ishaq Khan after careful consideration. The editor says that there are a number of *Shiah* trustees and that they are welcome to propose any names they choose, and remarks that it would be unwise to make the secretaryship of the college a *Shiah-Sunni* question.

NAIYAR-I-AZAM 19th July 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

He states that though the name of Mr. Karamat Husain was proposed several times for the trusteeship of the college, he allowed his name to be put forward only last March and even that under certain conditions. He goes on to say that Mr. Karamat Husain deserves the gratitude of the country for his munificent gift to the Crosthwaite Girls' School at Allahabad, but regrets to have to record the fact that Mr. Karamat Husain has rendered no help to the cause of Muhammadan education or of the Muslim University so far. He asserts that in these circumstances Mr. Karamat Husain does not deserve to be made secretary of the Aligarh College.

44. *Al Bashir* (Etawah), of the 16th July 1912 (received on the 19th July), takes exception to the criticism made by some people that Maulvi Muhammad Ishaq Khan is weak-minded and superstitious, and that therefore he should not be appointed as secretary of the Aligarh College. The editor remarks that in considering the merits of a candidate for the secretaryship his personal beliefs should not be questioned, seeing that the first two secretaries of the college held religious views that were at variance with those of the general Muhammadan public.

AL BASHIR, 16th July 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

He further says that the candidate for the post should be an unprejudiced Muhammadan who should always be prepared to help his co-religionists without regard to sect.

He lends his support to the candidature of Maulvi Muhammad Ishaq Khan for the secretaryship, and remarks that he is in every way qualified for the post.

45. A correspondent who signs himself "MAZHAR-UL-HAQ, OF RUDAULI, NAIB RIASAT (ASSISTANT MANAGER), USMANPUR," contributes an article to the *Mashriq* (Gorakhpur), of the 16th July 1912 (received on the 19th July), in which he takes exception to Mr. Abdul Wadood's observations made in his letter that appeared in the *Muslim Gazette* (Lucknow), of the 3rd July (vide Selections No. 28, paragraph 29), with regard to Maulvi Muhammad Ishaq Khan's belief in religious matters.

MASHRIQ, 16th July 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

He also objects to Mr. Abdul Wadood's calling the religious leaders of the Muhammadans a group of false pretenders and cheats.

He asks Mr. Wadood and his supporters to cease making such objectionable remarks, as otherwise the Muhammadans will no longer trust the Muhammadan Anglo-Oriental College and will cease contributing to its funds and subscribing for the proposed university.

He supports the candidature of Maulvi Muhammad Ishaq Khan for the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh, and remarks that if he is not appointed on the ground of his orthodoxy, the Muhammadan public will

have just cause to say that the Muhammadan Anglo-Oriental College has become the home of athiests and agnostics.

ROHILKHAND GAZETTE, 16th July 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

46. A correspondent who signs himself "ABDUL WADOOD FROM BAREILLY," contributes the second instalment of his article entitled "The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh" (vide Selections No. 28, paragraph 29) to the *Rohilkhand Gazette* (Bareilly), of the 16th July 1912 (received on the 20th July), in which he disclaims any intention of introducing a religious or sectarian element into the discussion about the secretaryship. He asserts that Maulvi Muhammad Ishaq Khan's weak-mindedness and superstitious nature unfit him for the post of the secretary of the college. He objects to limiting the sphere of selection for the secretaryship of the Aligarh College to rich men, and says that, in case a suitable man is not available among the richer classes, the secretary should be chosen from the middle classes. He asserts that rich men are generally sensitive about their prestige, and says that it is not desirable to appoint a rich man who is wanting in moral courage, either as secretary of the Aligarh College or as Vice-Chancellor of the Muslim University.

He suggests that the Nizam and the Begam of Bhopal should be asked to make a recurring grant for the support of the secretary, and remarks that the payment of a certain remuneration would enable scholars of the middle classes to work for the college.

He says that the Hon'ble Sahibzada Aftab Ahmad Khan is eminently fitted by his work in the field of education to perform the duties of the secretary of the Aligarh College.

He also suggests the name of the Hon'ble Saiyid Ali Imam, who is said to have once expressed a desire to serve the college, and remarks that if he is approached he will probably be found willing to resign the Law Membership for the secretaryship of the Aligarh College. He also mentions the name of Saiyid Karamat Husain, and with regard to his qualification refers to the article that appeared in the *Muslim Gazette* (Lucknow), of the 10th July 1912 (vide Selections No. 29, paragraph 54).

He also suggests the names of Mr. Muhammad Ali, B.A. (Oxon) and Khwaja Ghulam-us-Saqlain, and asserts that either of them would discharge the duties of the secretary of the Aligarh College far more satisfactorily than Maulvi Muhammad Ishaq Khan. He insists that the public should be given time to suggest more names, and that no hasty decision should be arrived at in such an important matter.

AL MUSHIR, 18th July 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

47. *Al Mushir* (Moradabad), of the 18th July 1912 (received on the 22nd July), publishes a contributed article in which the writer takes exception to the observations made by Mr. Abdul Wadood of Bareilly and some other critics with regard to the nomination of Maulvi Muhammad Ishaq Khan for the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh, and remarks that the writers were actuated by personal motives and that they had not the good of their community in view.

He denies the allegation that Mr. Ishaq Khan is a credulous and superstitious Muhammadan, and adds that his appointment as secretary of the college is most opportune and desirable in order to check the growing irreligiousness amongst the younger generation.

He remarks that the leader of the Muhammadans should be a man of orthodox views in religious matters and should possess a tender heart so that he may be able to comprehend the troubles of his co-religionists. He says that there is no one else in the community besides Maulvi Muhammad Ishaq Khan capable of adequately discharging the duties of the secretary of the Muhammadan Anglo-Oriental College, Aligarh.

MUSLIM GAZETTE, 17th July 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

48. Maulana Abdul Halim *Sharar* contributes an article to the *Muslim Gazette* (Lucknow), of the 17th July 1912 (received on the 20th July), in which he expresses regret at the untimely retirement of Nawab Mushtaq Husain from the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh, and

observes that the question of the selection of a new secretary for the college has placed the Muhammadans in a very difficult position.

He says that independence, self-sacrifice, and honesty of purpose have now ceased to exist, and that the present age is one of self-aggrandizement and vanity.

He goes on to say that the Muhammadan Anglo-Oriental College is no longer an educational centre but has become a resort of ambitious time-servers.

He adds that there are many who wish to become the secretary of the Aligarh College, but that there is no one willing to sacrifice his personal interests for the welfare of the community.

He takes exception to the formation of parties amongst the trustees of the college and to the determined efforts of each party to hold the affairs of the Aligarh College in its own hands.

He objects to the candidature of Maulvi Muhammad Ishaq Khan for the secretaryship of the college, and remarks that Maulvi Muhammad Ishaq's name is not associated with any of the public movements started by the Muhammadans, and that he is not known to the Muhammadan public either as a benefactor or as a reformer.

He goes on to remark that Maulvi Muhammad Ishaq Khan is not altogether free from moral defects, and that it would be a great mistake to elect him secretary of the college.

He suggests Mr. Karamat Husain as the most fitted for the post of secretary, and says that he is very honest and independent, and that he will never be influenced by official pressure.

He also says that by the election of Mr. Karamat Husain as secretary, the complaint of the *Shias* that a *Shia* has not yet been appointed as secretary of the college will be removed, and remarks that it will be a great misfortune for the Muhammadans if they do not elect Mr. Karamat Husain as secretary of the college.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

49. Nawab Mushtaq Husain contributes an article to the *Aligarh Institute Gazette* of the 17th July 1912 (received on the 22nd July), in which he refers to the suggestion made in the supplement to the *Muslim Gazette* (Lucknow), of the 10th July (vide Selections No. 29, paragraph 54), that Saiyid Karamat Husain should be elected as secretary of the Muhammadan Anglo-Oriental College, Aligarh, and expresses his regret that Saiyid Karamat Husain is not eligible for election as he is not a trustee of the college. ALIGARH INSTITUTE GAZETTE, 17th July 1912.

He refutes the allegation made by the writer in the supplement to the *Muslim Gazette* that no efforts were made by the college authorities to find a suitable candidate for the secretaryship, and asserts that the authorities did all in their power to find a qualified person, but that having failed in their efforts they at last requested Maulvi Muhammad Ishaq Khan to accept the post.

He remarks that the suggestion of names in the press for the secretaryship will prove of no avail unless the consent of the persons proposed is obtained beforehand, and they are formally elected trustees of the college.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

50. A correspondent who signs himself "SYED AL-AHMAD, HONORARY MAGISTRATE, AMROHA," contributes an article to the *Naiyar-i-Azam* (Moradabad), of the 19th July 1912, in which he contends that the trustees of the Aligarh College, who represent the community, are fully authorized to appoint a secretary, and that they are not bound to consult public opinion beforehand. He says that the discussion in the press about the secretaryship is creating discord among the Muhammadans, and that some of the newspapers are trying to make the secretaryship of the Aligarh College a *Shiah-Sunni* question. He expresses disapproval of the suggestion that a large number of names should be proposed for the secretaryship, and that after full consideration the best man should be appointed. He says that such a procedure would lead to indulgence in personalities and mutual recriminations, and he urges Muhammadans to accept unanimously the nomination of Maulvi Muhammad Ishaq Khan. NAIYAR-I-AZAM, 19th July 1912.

KAISER-I-HIND, 18th July 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

51. A correspondent who signs himself "A RADICAL FROM BHOPAL," contributes an article to the *Kaiser-i-Hind* (Fyzabad), of the 18th July 1912 (received on the 22nd July), in which he asserts that the Muhammadan Anglo-Oriental College, Aligarh, has not been in good condition since the death of Sir Saiyid, and expresses regret that its management is now going to be handed over to Maulvi Muhammad Ishaq Khan, who has never shown any interest in educational work and who has always been under the influence of Europeans.

He attributes the resignation of Nawab Mushtaq Husain to the undesirable activities of the joint secretary, who expects to make Maulvi Muhammad Ishaq Khan a tool in his hands.

He states that the joint secretary is ambitious, selfish and quarrelsome and does not want Nawab Mushtaq Husain to continue in his post, seeing that the Nawab is a strong man and the joint secretary is not able to have his own way while the Nawab is in office. He insists that the services of the present joint secretary should be dispensed with in order to save the college from ruin.

Commenting on the above the editor asserts that Maulvi Muhammad Ishaq is in every way fitted for the secretaryship of the college, and says that it is a mistake to think that all government servants are flatterers and are influenced by European society. He says that Maulvi Muhammad Ishaq Khan is the only person who has offered his services, and he urges Muhammadans to ask him unanimously to accept the secretaryship of the college.

AL BASHIR, 16th July 1912.

Muhammadan students in government schools.

52. *Al Bashir* (Etawah), of the 16th July 1912, suggests that, in view of the difficulty experienced by students in gaining admission to schools, the Muhammadan members of the Council should ask Government to allot a certain number of seats in each class of every government school to Muhammadan students. The editor says that unless some such provision is made the education of Muhammadans will suffer, and he urges Muhammadan councillors not to relax their efforts until Government grants their request.

ANAND, 18th July 1912.

The failures of the last matriculation examination.

53. The *Anand* (Lucknow), of the 18th July 1912 (received on the 22nd July), says that as the school-leaving certificate class has been substituted for the matriculation class in several schools this year with the result that a large percentage of the students who failed at the last matriculation examination are thereby precluded from continuing their studies.

The editor urges that if accommodation cannot be found for them in the existing matriculation classes, new sections should be opened to provide room for them.

ABHYUDAYA, 21st July 1912.

The last Sanskrit examination of the Punjab University.

54. A correspondent who signs himself "SHALIG RAM SHASTRI," contributes a letter to the *Abhyudaya* (Allahabad), of the 21st July 1912, criticising the last Sanskrit examination of the Punjab University. He complains that there were many misprints in the Sanskrit papers, and that as the papers were printed by a hand press they could not be deciphered at many places. He invites attention to the stiffness of the Shastri examination papers, and says that there were many words in the translation paper which could not be classed either as Urdu or Hindi. He goes on to say that there were mistakes also in the grammer paper of the Visharad examination, and that though the Prajna examination papers were printed in a printing press, carelessness was an equally distinguishing feature in the way they were printed. He points out that if the examiners now have recourse to strict marking, there will be a large percentage of failures among the unfortunate examinees. He asks the examination authorities to be more careful in future and not to bring the Sanskrit examinations into disrepute by carelessness on the part of compositors and printers.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

HINDUSTAN REVIEW, July 1912.

55. The *Hindustan Review* (Allahabad), for July 1912, contains an article contributed by Shridhar V. Ketkar, M.A., Ph.D., in which he discusses the difficulties of Indian historiography, and observes that though the past history of India is replete with instances of bitter strife between Marattas, Hindus, Muhammadans and the British, a recapitulation of which would only serve to stir up enmity where peace now dwells, the suppression of historical research is not the proper method to maintain and promote good-will among races which once fought with one another. He expresses the opinion that in order to solve this difficult problem both historians and readers should be educated and efforts should be made to bring both classes to a higher level.

The difficulties of Indian historiography.

He notes that the idea as to how readers will like a plain statement of facts is one that influences the minds of most writers, and says that, in order to prevent the historian being subjected to popular eulogy or resentment, the public should be taught to revere truth, however unpalatable. He asks Indians to be willing to admit the fact when their forefathers have done any wrong, and he insists that people of the present day should not be blamed for the actions of their forefathers. He suggests that the Muhammadans, the Marattas and the British, who have been the chief aggressors in the past, should acknowledge the wrongs done by their forefathers, and should express their desire to refrain from further aggression in future. He deplores the differences between the higher and the lower castes of the Hindus, and urges that the latter should not censure the former and that men of high caste should not presume on their social position.

With regard to the duties of a historian he observes that he should not try to seek popularity by flattering the prejudices of a section of his readers, and especially those of his own caste and tribe, and he asserts that in the present age the speaking of truth has become a political necessity. He says that there is now greater danger of a falsehood being exposed, and impresses upon historians the necessity of being stringently judicial in administering praise or blame. He remarks that while writing on the misdeeds of various people no attempt should be made to cast a slur on the present members of the community, and urges that unpleasant truth should be presented in such a way as to cause the least possible ill-feeling. He complains of the anti-Indian and pro-English tone of the writings of British historians, and remarks that now that Indians and Englishmen have become fellow-subjects it will be a serious matter if one community in the Empire inveighs against another. He states that the introduction of books of a controversial nature into a school curriculum leads the public to suspect that Government is interested in impressing one side of the question only on students. Such books cause students to believe that English historians are not to be relied on and compel Indian historians to express themselves with unnecessary vehemence.

He expresses himself gratified that the English public has become more critical and anxious to learn the truth, but expresses regret that though misstatements regarding India appear too often in the English and American press, the editors show too great an unwillingness to represent the cause of India. He deplores the absence of high class English journals in India, conducted by critical scholars of Indian history for the purpose of historical research. He expresses his intention of publishing from London a series of historical monographs upon the political history of India, and suggests that all historical works in the vernacular should be translated into English until an Indian dialect is accepted as a common language in the country.

ALIGARH INSTITUTE GAZETTE, 17th July 1912.

56. The *Aligarh Institute Gazette* of the 17th July 1912 (received on the 22nd July), expresses regret at the untimely death of Mr. Malabari, and remarks that India has lost one of her renowned journalists.

The death of Mr. Malabari.

The editor terms Mr. Malabari the stead of India, and says that the country has sustained an irrepairable loss in his death.

He observes that India stands in urgent need of men of the type of Mr. Malabari.

ABHYUDAYA, 18th July 1912.

57. The *Abhyudaya* (Allahabad), of the 18th July 1912 (received on the 20th July), characterizes as unreasonable the demand of the Bengalis for the inclusion of the Bengali-speaking districts of Behar and Assam in the Bengal Presidency. The editor contends that the fact that only a part of the population in the districts of the Sonthal Pergannahs, Purneah, Manbhum speaks Bengali, does not justify the inclusion of these districts in the Bengal Presidency. He expresses regret that Government has decided to transfer the Rajmahal and Jamtara sub-divisions of the Sonthal Pergannahs to Bengal, and remarks that this redistribution will cause resentment among the Beharis.

The inclusion of Bengali-speaking districts in the Bengal Presidency.

ADVOCATE, 25th July 1912.

58. The *Advocate* (Lucknow), of the 25th July 1912, expresses gratification at the success that has attended the temperance deputation which waited on Lord Crewe under the leadership of Sir Herbert Roberts. The editor concedes that all licensing officers do not try to increase the sales of liquor in order to secure a larger revenue, but asserts that the present policy tends to foster the growth of the drink traffic. He suggests that the Excise Department should confine its functions to preventing all illicit consumption of intoxicants and to controlling their sale, and he insists that the revenue officers should have nothing to do with the sanctioning of licences so that all revenue considerations might cease to exist. While conceding that the Advisory Committees should not be made licensing committees, he urges that their opinion should carry greater weight and the people should have a greater voice in the administration of the Excise Department. He expresses satisfaction at the fact that Lord Crewe has promised to ask the Government of India to make these committees really useful, and expresses the hope that Local Governments will agree with the views expressed by the Secretary of State. He denies that the increased consumption of liquor is due to increased prosperity, and ascribes it to the increased facilities for the sale of liquor.

Temperance deputation to Lord Crewe.

GARHWALI, June 1912.

59. The *Garhwali* (Dehra Dun), for June 1912 (received on the 22nd July), expresses regret that the Forest Settlement Officer should have been assaulted by villagers in *mauza* Bhayansu Seula, but points out that he is said to have been the aggressor in the quarrel.

Forest settlement in Garhwal.

The editor observes that the villagers do not understand that the settlement of the forest has been undertaken under government orders and for their own good, and labour under the misapprehension that they will have no rights in the reserved forest area. He assures them of the good intentions of Government, and urges that if, instead of obstructing settlement officials they help them in their operations and get their rights registered, the projected settlement will do much good to the country.

He says that hillmen have no trade or industry and that agriculture is their exclusive occupation, and he expresses the hope that Government will make ample arrangements for grazing grounds in the forest.

He refers to the speech delivered by the Lieutenant Governor on the occasion of the opening ceremony of the Berthoud Hospital in Haldwani in which His Honour stated that the profit accruing from the re-settlement of the forest would be distributed between the district boards of the Kumaun division, and he urges that as the needs of the inhabitants for grass and firewoods are more urgent than those of the district boards for sanitation and education, Government should allow the products of the reserved forest to the value of the estimated profits to be distributed free of charge among the villagers.

GARHWAL SAMACHAR, June 1912.

60. In continuation of its remarks on the subject (vide Selections No. 24, paragraph 62), the *Garhwal Samáchár* (Dogadda, Garhwal), for June 1912 (received on the 16th July), expresses gratification at the statement made by the Lieutenant Governor in his speech on the occasion of the opening of the Berthoud Hospital in Haldwani, that the proceeds accruing from the forest re-settlement would be distributed among the district boards of the Kumaun division for purposes of education and sanitation. The editor urges that the settlement should be so carried out as to cause no trouble to the villagers, and that the wanton destruction of the trees should be stopped.

Forest settlement in Garhwal.

He takes exception to His Honour's statement that the inhabitants of Kumaun have no proprietary rights in the forests, and that if they had any they have been entrusted to Government, and asserts that since the time of native rulers they have been enjoying such rights. He says that so far as he knows Government never acquired those rights unless it be that the people were deprived of their rights in the forests when Government rescued them from the oppressive rule of the Gurkhas.

He points out that the forests adjoining the villages have been reared and protected by the villagers, and that it is but mere justice to leave them in their possession.

He urges that people should be given adequate rights in the reserved forest for taking grass and wood for their daily needs, and that steps should be taken to prevent forest patrols from oppressing them, and that the enumeration of cattle should take place every ten years.

He observes that the private uninhabited land on which forests have grown up should not be acquired under the Land Acquisition Act, and that no tax should be levied on goats which carry on transport work in Garhwal and Tibet, and he suggests that if grazing facilities are provided for them, trade will develop and the people will not have to pay heavy transport rates.

He also urges that pilgrims should be allowed as hitherto to take home *padam* and *timroo* wood as a sacred relic of their visit to the Badrinath temple, that there should be no prohibition against the use of the medical herbs of the forests by the public, and that villagers who earn their livelihood by selling grass and wood at *paraos* (halting stages) should not be deprived of their right to do so.

He says that if any untoward incident should take place through the ignorance or fault of any particular village the whole division should not be made to suffer for it through the settlement regulations being more stringent and exacting. He remarks that it should be more clearly explained to the people that they should get their rights in the various forests registered by the settlement officials and that they should be secured in those rights.

He suggests that the settlement officials should deal with the villagers tactfully and should be most scrupulous in registering their rights, and says that the higher authorities should see that subordinates do not oppress the villagers in connection with the forced supply of provisions and labour. He observes that there are vague impressions obtaining among the villagers with regard to the forest policy of the Government, and he urges that steps should be taken to remove them.

He says that the boundary posts of the forests should not be set up too near the villages as this would bring forest patrols and villagers into conflict and give the former a chance of exacting illegal gratification from the latter. In conclusion he remarks that the settlement of the forests will be a boon to all parties if the right of the villagers are justly treated and are not ignored.

GARHWAL SAMACHAR, June 1912.

Assault on the Settlement Officer at Bhayansu (Garhwal).

61. The *Garhwal Samáchár* (Dogadda, Garhwal), for June 1912 (received on the 16th July), referring to the assault case at Bhayansu, blames the villagers for their unforbearing attitude, but remarks that the Settlement Officer also acted rashly in beating the *padhan*. The editor observes that settlement officials should behave very tactfully towards villagers, for the latter are already discontented with the settlement operations and it will be a great injustice to them if they are treated harshly.

V.—Legislation.

ARYA MITRA, 16th July 1912.

The protection of minor girls and the suppression of the traffic in women.

62. The *Arya Mitra* (Agra), of the 16th July 1912 (received on the 20th July), lends its support to the measures to be introduced in the Imperial Legislative Council by the Hon'ble Mr. Dadabhoy and the Hon'ble Mr. Madge for the protection of minor girls and for the suppression of traffic in women, and expresses the opinion that the passing of these measures will tend to the reform of Indian society.

VI.—Railway.

LEADER, 18th July 1912.

The Oudh and Rohilkhand Railway.

63. The *Leader* (Allahabad), of the 18th July 1912, takes exception to the special pleading of the *Pioneer* (Allahabad) in favour of the efficiency of the present administration of the Oudh and Rohilkhand Railway and against the rumoured transfer of its management. The editor, while admitting the increase in the volume of traffic and earnings, due probably to the Allahabad Exhibition and the Coronation Darbar, asserts that economy, efficiency and convenience are not the strong points of the Oudh and Rohilkhand Railway administration. He quotes figures to show that the percentage of working expenses is far higher in the Oudh and Rohilkhand Railway than in the East Indian Railway, and urges the transfer of the Oudh and Rohilkhand Railway into other and more efficient hands. He concludes with the following remarks:—

"Rightly or wrongly the belief is widely prevalent that company lines are more amenable to public demands and are better managed than State railway systems, whether in the fear that they are more strictly sat upon by Government or what we cannot exactly say."

LEADER, 20th July 1912.

The Rohilkhand and Kumaun Railway.

64. A correspondent who signs himself "A pleader," writes from Bareilly to the *Leader* (Allahabad), of the 20th July 1912, as follows:—

"The merchants of Bareilly have for long been suffering a great deal from the bad arrangement of the Rohilkhand and Kumaun Railway Company at the Bareilly City goods shed.

The merchants refuse at all to pay the loading and unloading charges on their goods at the high rate of one rupee per hundred bags. Why should the merchants pay when the railway has engaged coolies for the purpose? But as the merchants do not pay anything in this way their agents are subjected to much annoyance. At last, being unable to tolerate this any more, a deputation of merchants waited upon the Traffic Superintendent at Shahamatganj on the 9th instant. But the Traffic Superintendent, far from listening to anything and promising to take steps to safeguard the interests of the merchants, addressed them in a most contemptuous way, saying '*chale jao abhi nikal jao. Ham nahin sunne mangta, yeh sab badmashi hai, &c.*' I do not know why the Traffic Superintendent was rough in his dealings. Although the Traffic Superintendent is an officer of high rank and position, having under his subordination several railway servants, yet he should understand thoroughly that he too is a railway servant and the rule of the railway that 'the railway servants should be civil and obliging in their dealings with the public,' is applicable to every one from the highest railway official down to the lowest ticket collector."

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

MUSAFIR, 19th July 1912.

The *Arya Musáfir Vidyalaya.*

65. Pandit Bhoj Dat contributes an article to the *Musáfir* (Agra), of the 19th July 1912 (received on the 24th July), in which he deplores the lack of trained preachers among the Arya Samajists, and expresses regret that the enthusiasm for the propagation of the Arya faith roused by the martyrdom *(sic)* of Pandit Lekh Ram, *Arya Musáfir*, has gradually died out. He states that while the Muhammadans have opened various institutions for the training of religious preachers, the Aryas have no institution of that nature. He announces that on the 1st September the *Bharat Shuddhi Sabha* intends to open at Agra a theological seminary named the *Arya Musáfir Vidyalaya* in memory of the late Pandit Lekh Ram, in which instruction in Arabic, Sanskrit and in the Christian and Islamic systems of religion will be imparted, and where students will be trained to carry on religious discussions and to deliver religious lectures. He states that the course will extend over two years, and that successful students will be given the degree of "*Arya Musáfir.*" He adds that the students, who will receive free board and lodging, will be required to enter into a contract of five years' service with the *sabha*, and that a breach of contract will make a student

liable to a penalty of Rs. 250. Only students between eighteen and twenty-five years of age will be admitted and certain tests as to physical fitness and general knowledge will be prescribed for admission; only ten students will be admitted in this year. He appeals for funds for providing scholarships for the students and for helping the work of the *sabha*.

66. The *Nava Jiwan* (Benares), for May and June 1912 (received on the 17th July), refers to the handing over of a Hindu orphan by the District Magistrate of Benares to some missionary society, and urges that such a proceeding on the part of the magistrate was contrary to the provisions of the Famine Code. The editor says that the *Arya Samaj* was given no information about the orphan, and observes that the girl should have been handed over to the secretary of the *samaj* when the latter applied to the magistrate for her custody.

NAVA JIWAN, May and June 1912.

Disposal of a Hindu orphan at Benares.

67. A correspondent who signs himself "UMRAO SINGH FROM UMBALLA," contributes an article to the *Rahbar* (Moradabad), of the 14th July 1912 (received on the 22nd July), in which he states that people sell their cows in times of famine to butchers at very low prices and thus assist in the slaughter of cattle. He asserts that starving Hindus sometimes eat beef and thus break their vows. He suggests that in times of scarcity *gaushalas* should be started in the affected areas, and that arrangements should be made to transport cheap fodder there. He appeals to the *Vaishya Mahasabha* and the *Vaishya Hitkari* (Meerut) to support the proposal.

RAHBAR, 14th July 1912.

The cow-protection movement.

68. The *Bharat Dharm Neta* (Benares), of the 16th July 1912 (received on the 20th July), invites the attention of Government to the fact that the *Bhandars* of Benares ill-treat the ignorant pilgrims who come from the villages to visit the various temples of the city and that they do not exhibit the metal badges with which they were supplied sometime back by the district authorities.

BHARAT DHARM NETA, 16th July 1912.

The *Bhandars* of Benares.

69. The *Bharat Dharm Neta* (Benares), of the 16th July 1912 (received on the 20th July), invites attention to the mismanagement of the Vishwa Nath temple at Benares, and says that constant complaints are being received against the staff employed at the temple. The editor urges the *pandas* to see that no cause for complaint is given to the public, and remarks that a continuance of the present mismanagement will compel Government either to take over the management of the temple itself or to place it in the hands of a Hindu committee.

BHARAT DHARM NETA, 16th July 1912.

The Vishwa Nath temple at Benares.

He asks the *pandas* to refute the allegations made in the columns of his paper.

70. The *Saddharm Prachárak* (Kangri, Bijnor), of the 17th July 1912 (received on the 19th July), refers to the row between Hindus and Muhammadans which took place at Batala (Punjab) over a meat shop, and states on the authority of the *Panjabee* (Lahore) that the Muhammadans beat the Hindus and defiled their wells by throwing cow bones into them. The editor expresses regret that Hindus and Muhammadans should have quarrelled over such a trifle, and invites the attention of Government to the matter.

SADDHARM PRACHARAK, 17th July 1912.

A fraças between Hindus and Muhammadans at Batala (Punjab).

71. The *Abhyudaya* (Allahabad), of the 21st July 1912, says that a number of Muhammadans come to the Baluaghat every evening and disturb the Hindus in their bathing and religious ceremonies by their prayers in a loud voice. The editor says that no Muhammadan would like a Hindu to blow a conch in a mosque, and that the Muhammadans are not therefore justified in calling the *azan* (call to prayer) in the immediate neighbourhood of Hindu temples. He points out that such an act on the part of these Muhammadans is likely to lead to a breach of the peace, and he observes that the District Magistrate was once asked to interfere but nothing was done in the matter. He remarks that a policeman is only to be seen in the locality in the morning. In conclusion he invites the attention of the District Magistrate to the matter, and expresses the hope that

ABHYUDAYA, 21st July 1912.

Complaint about the conduct of certain Muhammadans at the Baluaghat.

after having an enquiry made into it he will punish the offenders and make adequate arrangements to post policemen at the place in question in order to prevent the recurrence of such incidents in future.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,

Offg. Asst. to the Dy. Inspr. Genl. of Police,
Criminal Investigation Department,
United Provinces.

Naini Tal :
The 26th July 1912.

PRINTED BY J. B. MIDDLETON AT THE GOVT. CAMP BRANCH PRESS, NAINI TAL.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
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18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
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22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
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List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Pardah Nashin	Agra	Monthly ...	Mrs. Khámosh; 35	500 copies.
40	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
41	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
†42	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
†43	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
44	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
45	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
46	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
47	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
48	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
49	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
50	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†51	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
52	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
53	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
55	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
56	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
†57	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
60	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
66	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
71	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
74	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
76	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
77	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
78	Musáfir	Agra	Do. ...	Pandít Tara Dat; Arya; 26 ...	1,800 „
79	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
80	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Nizam-ul-Mulk	Moradabad ...	Weekly ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 copies.
82	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 "
83	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 34 ...	400 "
84	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	300 "
85	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 "
86	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 "
87	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 "
88	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 "
89	Tajir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	325 "
90	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 "
91	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 "
92	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 "
93	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 "
94	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 "
95	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 "
	ARABIC-URDU.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	500 copies.
	HINDI.				
97	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†98	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 "
99	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 "
100	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 "
101	Bráhman Samáchár... ...	Meerut ...	Do. ...	Jagannath Prasad; Brahman ...	405 "
102	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 "
103	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 "
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 "
*105	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 "
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 "
107	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
108	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,500 copies.
†109	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 "
110	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 "
†111	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 "
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 "
†113	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 "
114	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 "
115	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 "
*116	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 "
*117	Maheswari	Aligarh ...	Do.	Joti Sarup, Brahman; 42	3,000 "
118	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 "
119	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 "
†120	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 "

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Pardah Nashin	Agra	Monthly ...	Mrs. Khámosh; 35	500 copies.
40	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
41	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
†42	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
†43	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
44	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
45	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
46	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
47	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
48	Zia-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
49	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
50	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†51	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
52	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
53	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
55	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
56	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
†57	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
60	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
66	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
71	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
74	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
76	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
77	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
78	Musáfir	Agra	Do. ...	Pandít Tara Dat; Arya; 26 ...	1,300 „
79	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
80	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Nizam-ul-Mulk	Moradabad ...	Weekly ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 copies.
82	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 "
83	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 34 ...	400 "
84	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 "
85	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 "
86	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 "
87	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 "
88	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 "
89	Tajir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 "
90	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 "
91	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 "
92	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 "
93	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 "
94	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 "
95	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 "
	ARABIC-URDU.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	500 copies.
	HINDI.				
97	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†98	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 "
99	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 "
100	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 "
101	Bráhman Samáchár... ...	Meerut ...	Do. ...	Jagannath Prasad; Brahman ...	405 "
102	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 "
103	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 "
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 "
*105	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 "
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 "
107	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
108	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,300 copies.
†109	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 "
110	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 "
†111	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 "
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 "
†113	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 "
114	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 "
115	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 "
*116	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 "
*117	Maheswari	Aligarh ...	Do.	Joti Sarup, Brahman; 42	3,000 "
118	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 "
119	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 "
†120	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 "

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nava Jiwan	Benares ...	Monthly ...	Keshavdeva Shastri; 37	1,000 copies.
122	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 „
*123	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
124	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
125	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
126	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
127	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*130	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
131	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
133	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*134	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
135	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
†136	Kam Dhenu	Hardwar ...	Twice a month	Baba Bhagwan Das Udasi; 46 ...	500 „
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
139	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
140	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
141	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
142	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
143	Bharat Dharm Neta	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 „
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
145	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
146	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal Jain, Banker ...	1,000 copies.
147	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†148	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
149	Saddharm Prachárak ...	Bijnor	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
151	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. A correspondent who signs himself "Khamosh from Moradabad," contributes an article to *Al Mushir* (Moradabad), of the 25th July 1912 (received on the 29th July), in which he says that if the Persians rise in arms against Russia the disturbance will spread to the British zone and will inflict great loss on British trade.

The situation in Persia.

AL MUSHIR, 25th July 1912.

He remarks that Britain can neither abandon her claims in south Persia nor effect a military occupation of that portion of the country.

He observes that Sir Edward Grey has all along followed a very short-sighted policy and has been helping Russia in all her iniquitous designs by giving her the moral support of England. He urges the British Government to earn the gratitude of its Muhammadan subjects by restraining Russia from her tyrannical actions in Persia.

2. Referring to the Italian attack on the Dardanelles, *Al Mushir* (Moradabad), of the 25th July 1912 (received on the 29th July), says that the Turks will be compelled to close the Dardanelles again. The editor expresses apprehension lest the Powers may ask Turkey to open the Straits, and remarks that if they do so it will be a clear breach of neutrality and an unjust and mean action.

The Italian-Turkish war.

AL MUSHIR, 25th July 1912.

3. The *Maryada* (Allahabad), for June 1912 (received on the 29th July), expresses its gratification at the appointment of two Indian scholars, Lala Har Dayal, M.A., and Mr. Sudhindra Bose, M.A., as professors in American universities, and remarks that this should teach the Government of India to be more generous towards Indians who are not appointed to high posts in the Indian Educational Service.

The appointment of Indians as professors in American universities.

MARAYDA, June 1912.

(b)—Home.

4. Referring to the persistent demands made by the Muhammadan press for a strong feeling of unity among Muhammadans, the editor of the *Zamana* (Cawnpore), in the combined issue for the months of May and June 1912 (received on the 29th July), remarks that this feeling of unity is not the sole monopoly of the Muhammadan races as it also exists among Hindu and Christian races. He admits, however, that the feeling of unity among Muhammadans has been brought prominently before the public eye owing to the common adversities from which the different Muslim states are suffering.

Unity among Muhammadans.

ZAMANA, May and June 1912.

5. A correspondent who signs himself "Nazir Ahmad (Alig)," contributes an article to *Al Bashir* (Etawah), of the 23rd July 1912 (received on the 29th July), in which he remarks that Muhammadans should tolerate the religion of the Hindus and co-operate with them in all movements of mutual benefit, but should at the same time cling to their own religion and protect their special interests.

The political policy of Muhammadans.

AL BASHIR, 23rd July 1912.

He urges Muhammadans to cultivate good relations with the British rulers of the country, and says that no progress is possible unless the rulers and the ruled trust each other. He expresses regret that the Muslim League is losing its influence and weight owing to the machinations of a few upstarts who want to arrogate to themselves the leadership of the Muhammadan community. He asserts that Government has during the last two or three years been finding it very difficult to ascertain the true views of the Muhammadan community, and he therefore asks the Muhammadans to elect some capable leaders and to place implicit confidence in them. He expresses the hope that Muhammadans will give up their extremism, and will cultivate friendly relations with the Hindus as well as with Englishmen, and that they will thus progress gradually towards the ultimate goal of colonial self-government.

6. A correspondent who signs himself "A liberal Musalman," contributes an article to the *Muslim Gazette* (Lucknow), of the 24th July 1912 (received on the 29th July), in which he asserts that the unanimous protest raised by the Muhammadan press against Lord Crewe's pronouncement on Indian autonomy shows that Muhammadans have

Muhammadans and politics.

MUSLIM GAZETTE, 24th July 1912.

now come to accept self-government as their ideal. He says that the Muslim League is also now realizing the value of agitation, but he expresses regret that Muhammadans do not as yet possess sufficient moral courage to voice their opinions freely. He deplores the dearth of disinterested patriots in the Muhammadan community, and states that the present leaders are for the most part inspired by selfish motives. He says that the Muhammadan press also fails to recognize its duties, and he notes what altruistic workers are generally stigmatized as anarchists. He, however, predicts that the time is fast approaching when the self-seeking leaders of the present day will be discarded and when the suggestions of those who are at present styled carping critics, will mould the policy of the community.

He says that progress will come from traders, artizans, agriculturists, educationists, theologians and from political writers and leaders, and he expresses the hope that when the right time comes, the enlightened and benign British Government will not fail to rescind Lord Crewe's decision and to grant India self-government on colonial lines.

SADDHARM PRACHARAK, 24th July 1912.

The appointment of a Royal Viceroy for India.

7. The *Saddharm Prachárak* (Kangri, Bijnor), of the 24th July 1912 (received on the 1st August), says that the suggestion of the *Edinburgh Review* that a member of the Royal family should be appointed the *Diwan* of India will commend itself to the approval of all Indians. The editor observes that since the King-Emperor chose to celebrate his coronation in India, the claim of Indians to be governed by a member of the Royal family has been all the more strengthened.

SADDHARM PRACHARAK, 24th July 1912.

Lord Carmichael.

8. The *Saddharm Prachárak* (Kangri, Bijnor), of the 24th July 1912 (received on the 1st August), expresses its gratification that Lord Carmichael is gaining popularity by his solicitude for the welfare of the inhabitants of his province. The editor says that His Excellency has rightly set about the proposed partition of the Mymensingh district in that he has invited an expression of public opinion on the question before taking any steps in the matter and he remarks that this shows that His Excellency does not subscribe to the Curzonian dictum that consulting the public in administrative affairs tends to impair the prestige of the Government. He also commends His Excellency's practice of mixing freely with Indians with a view to ascertaining their grievances.

LEADER, 27th July 1912.

The Public Service Commission.

9. The *Leader* (Allahabad), of the 27th July 1912, has the following:—

"The *Times* is at the old game again. Taking time by the forelock, it has already begun to argue against simultaneous examinations and against a reduction in the number of European officials. Well, if there should be no such reduction there could be no increased employment of Indians, and the *status quo* would remain. Why then should a Commission be appointed at all? We are glad to think that the *Times* is not the spokesman of the Government."

LEADER, 27th July 1912.

Congress party and the council elections.

10. A correspondent who signs himself "A CONGRESSMAN," contributes an article to the *Leader* (Allahabad), of the 27th July 1912, in which he invites attention to the presence in the Councils of men who are neither Congressmen nor Muslim Leaguers and possess no permanent political creed. He expresses regret that these political non-descripts sometimes receive the passive support of Congress leaders, and asserts that the result has been that only three or four genuine Congressmen were successful at the last elections. He says that Congressmen who seek election are not backed by the Congress leaders, and he states that the Council has been captured by zamindars, title-holders and the moneyed classes. He expresses apprehension lest the constitution of the next Council may be still worse, and remarks that the expanded councils have proved of little benefit to the country on account of the negligence of the Congress party. He warns Congressmen against letting things drift for themselves, and urges that something should be done to secure the greater representation of the party in the Councils.

LEADER, 28th July 1912.

Congress party and the council elections.

11. Mr. Iswar Saran contributes an article to the *Leader* (Allahabad), of the 28th July 1912, in which he suggests that in order to extend the sphere of interest in the council elections and to make them more real, the regulations should be recast and

some radical changes should be introduced in them. He expresses regret that most of the candidates for election to the councils are actuated by a desire for fame and importance and are either ignorant of politics or have endeavoured to thwart all progressive movement. He invites attention to the growth of an unreliable and dangerous class of dilettante politicians who become Congressmen and anti-Congressmen by turns according to the demands of the situation, but possess no permanent political creed. He asserts that the presence of such colourless men in the councils constitutes a public danger, and he urges that the Congress party should nominate one Congress candidate for each seat. He says that where there are more Congressmen than one competing for the same seat, the Congress leaders should make one their official nominee. He deprecates the formation of parties on private and personal grounds, and observes that all private differences should be made subservient to principle and policy. He says that in political warfare of the Western type, the recognized political weapons of the West should be used, and he expresses the hope that the nomination of candidates by the Congress leaders will be productive of immense good in the near future.

12. Rai Bahadur Lala Baij Nath contributes an article to the *Leader* (Allahabad), of the 1st August 1912, in which he suggests that the publication of the names, educational qualifications, and past services of all candidates from each constituency should be insisted upon. LEADER, 1st August 1912.

Council elections.

He urges that each candidate should be made to declare his views upon such burning questions of the day as the amendment of the Agra Tenancy Act and the reform of the Hardwar Municipality.

He says that in each place there should be meetings of electors to discuss the claims of candidates, and that only those whom the majority prefer should be put forward.

He urges the necessity for a better set of men in the local Legislative Council, and expresses the hope that the electors will rise above party feelings and self-interest and will give their votes only in the interests of the public.

13. The *Leader* (Allahabad), of the 1st August 1912, urges that in view of the increased responsibilities of members of Council the defects in the present method of canvassing should be remedied. The editor impresses upon electors the necessity for showing a more intelligent appreciation of the duty that devolves upon them by returning only the ablest men available,—men who have shown that they possess character and public spirit. He asks voters to demand from candidates an account of their past services and also their opinions on current public questions. He urges candidates to base their claims for the support of the electors only on grounds of public good. He says that the Congress committees and the Hindu *sabhas* should see that Congressmen and Hindus get an adequate number of seats in the councils. He remarks that, as Muhammadans have separate electorates, the Hindu *sabha* should see that the Hindus secure all the seats filled up by the mixed electorates. LEADER, 1st August 1912.

Council elections.

14. The *Leader* (Allahabad), of the 28th July 1912, states that the United Provinces Congress Committee will meet to recommend a fit and proper person for election as president of the next Congress, and suggests the nomination of Mr. R. N. Mudholkar. The editor says that the Beharis insist on the election of Mr. Gohkale only because of his views on the Hindu-Muslim question, and he expresses the hope that, in view of the fact that Mr. Mudholkar shares the views of Mr. Gokhale on that question, Behar will not raise any objection to his election. LEADER, 28th July 1912.

The presidentship of the next session of the Indian National Congress.

He asserts that though lacking in personality, Mr. Mudholkar's public services, knowledge, experience and moderation entitle him to be elected as president, and he strongly urges his nomination.

15. The *Leader* (Allahabad), of the 28th July 1912, has the following :— LEADER, 28th July 1912.

The Press Act.

"It is verily a sight for the gods that Lord Curzon should be found to sympathize with the protests of the press against an official declaration directed

against or calculated to interfere with the free expression of opinion. Nor does the situation lose any of its piquancy when it happens that the authority remonstrated with is a Liberal Secretary of State and that the protest on behalf of high principles emanates from Anglo-Indian journalists who were warm-hearted supporters of the Press Act. But Lord Curzon's sympathy is with the aggrieved Anglo-Indians, not with the principle of freedom of the press."

ABHYUDAYA, 28th July 1912.

Treatment of political prisoners in the Andamans.

16. The *Abhyudaya* (Allahabad), of the 28th July 1912, refers to the allegations published by the *Bengalee* (Calcutta) in connection with the harsh treatment of a political prisoner named Indu Bhushan Roy in the Andamans which led to his committing suicide, and remarks that, to say nothing of humane considerations, such treatment cannot be justified even on political grounds. The editor expresses the opinion that the deportation of political prisoners to the penal settlement is in itself objectionable, and to subject them to inhuman treatment in addition is altogether incompatible with the principles of justice. He says that as the penal settlement is under its direct control, the Government of India is responsible for all that happens there, and he expresses the hope that the Viceroy will have a searching enquiry made into the matter referred to and that he will take the necessary steps to ensure a better state of things in the Andamans in future.

ADVOCATE, 28th July 1912.

Lord Crewe on Indian autonomy.

17. The *Advocate* (Lucknow), of the 28th July 1912, expresses its gratification at the Hon'ble Mr. Gokhale's protest against Lord Crewe's interpretation of the passage about autonomy in the Government of India's despatch of August 1911, and says that Indians will work steadfastly to bring about the ultimate fulfilment of the solemn pledge contained in the despatch. The editor contrasts the narrow views about the political future of India by present-day Liberals with the liberal ideas of Bright, and asserts that Liberal and Conservative politicians hold almost identical views on the subject. He asserts that Oriental races have been self-governing people in the past, and he invites attention to the progress of the political upheavals in Japan, China Turkey and Persia, and he refuses to admit that Oriental races have no capacity for self-government. He says that fitness is attainable only by evolution from unfitness, and he remarks that the British domination of India will be a plain failure if Indians are not found to be progressing on the path of self-government.

LEADER, 31st July 1912.

Lord Crewe on Indian autonomy.

18. Referring to the recent statement made by Lord Crewe in reply to a question by Lord Inchcape about the right interpretation of the passage on autonomy in the Government of India's despatch of August 1911, the *Leader* (Allahabad), of the 31st July 1912, expresses agreement with the Secretary of State for India that the passage never meant that *swaraj* would be conferred on India. The editor remarks that Indian reformers welcomed the Government of India's declaration regarding progress on the line of more or less autonomous provincial government, because this declaration fitted in with their own scheme of things. He expresses the idea that India will at some time become a federation of free and separate states under the British ægis if Indians show increasing capacity and Englishmen are true to their own history and inherited notions. He expresses regret that Lord Crewe is trying to prophesy a distant political future that he cannot control, and he assures His Lordship that Indians are not going to be depressed by such futile prophecies. He states that in spite of Lord Curzon's pronouncement against political concessions, concessions of the most far-reaching character have been granted to Indians, and he expresses satisfaction that Lord Crewe subsequently disclaimed any desire to indulge in positive prophecies about the political future of India.

He expresses gratitude to Lord Crewe for his sympathetic speech and for publicly avowing that it is the definite policy of Government to employ as many Indians as possible in the public service, and he expresses the hope that the Public Service Commission will be guided by this policy.

ABHYUDAYA, 25th July 1912.

Indian indentured labour.

19. Referring to Mr. Montagu's recent statement regarding Indian indentured labour in reply to a question by Mr. Douglas Hall the *Abhyudaya* (Allahabad), of the 25th July 1912, says that nothing could be more deplorable or surprising than if Government accepted the recommendation of Lord Sanderson's Committee to allow

the system of indentured emigration to continue, knowing perfectly well how injurious it has proved to poor Indians and how recruiting agents secured emigrants by practising all sorts of frauds. The editor remarks that Government will not be acting fairly if it disregards the sufferings of its loyal Indian subjects in advancing the interests of the colonies.

Indians in South Africa.

20. The *Saddharm Prachárak* (Kangri, Bijnor), of the 24th July 1912 (received on the 1st August), refers to the account published in the *Indian Opinion* (Natal) of the harsh treatment to which an Indian female labourer named Jadu Vanshi was subjected in South Africa by her white master. The editor expresses his regret that a civilized Government could condone such an outrage and enquires if even this incident will not impress upon the Government of India the necessity for legislating against the emigration of Indian labour to South Africa.

SADDHARM PRACHARAK, 24th July 1912.

Indians in South Africa.

21. Mr. H. S. L. Polak from Bombay contributes an article to the *Leader* (Allahabad), of the 26th July 1912, in which he protests against the petulant tone of remonstrance adopted by Lord Emmott in reply to Lord Ampthill's strictures on the present situation in South Africa. He accuses the present ministry of having made matters worse by sanctioning the Registration Act of 1907, the Vrededorp Stands Act of 1907, the Immigration Act and the Gold Law of 1908.

LEADER, 26th July 1912.

He asserts that the only action which the Liberal Government can show to its credit is the vetoing of the anti-Indian legislation of southern Rhodesia and the ruinous licensing legislation of Natal, and he attributes this pro-Indian action not to the firmness of Lord Elgin but to the fear of an extension of the Indian passive resistance movement to those territories. He expresses regret that the Colonial office has forgotten its duties as an Imperial department of the State and has thought fit to become a mouthpiece of colonial resentment instead of trying to save the honour and safeguard the future of the voiceless Indian victims of colonial oppression. He refuses to admit that the problem of South African Indians is a question of interest rather to a Unionist than to a Liberal administration, and regrets that instead of rebuking South Africa for its deliberately adopted and long continued policy of pin-pricks, Lord Emmott, as the spokesman of the Liberal Government, should have shown the childish impertenence he exhibited when the ever-friendly and untiring Lord Ampthill rose to do a truly imperial act of service to His Majesty's most loyal Indian subjects.

The editor invites attention to the thorough exposure of the Liberal Government's record in dealing with the question of Indians in South Africa. He expresses regret that at the time of the South African settlement effected by Sir Henry Campbell Bannerman or at the time of the establishment of the Union Parliament and Government or when the Transvaal loan was negotiated, the Liberal Government did not make any stipulations for the protection of Indian interests in South Africa.

Indians in South Africa.

22. The *Abhyudaya* (Allahabad), of the 28th July 1912, in an article entitled "What is it if not slavery ?" says that although the Hon'ble Mr. Clarke tried to prove in the course of a debate raised by the Hon'ble Mr. Gokhale in the Imperial Legislative Council, that the indentured Indian labourer in the colonies was better off, and was not treated like a slave, yet it is a hard fact that his condition is just as bad as that of a slave. The editor states that the account of the repeated imprisonment of an Indian female labourer named Jadu Vanshi in South Africa for refusing to work in a particular locality because her son was burnt to death there as reported in the *Indian Opinion* (Natal) clearly demonstrates, notwithstanding the protestations of the Hon'ble Mr. Clarke, that the indenture system of labour is nothing but slavery under a different name. He contends that mere speeches in the Legislative Councils and appeals to the British Parliament and public will do no good, and he expresses the opinion that the sufferings of their countrymen in South Africa will not be put an end to unless Indians bear in mind that they too are human beings and have been created by the same God who made Europeans and Africans, that they are as capable as the white men and that they should therefore have the same freedom that the latter enjoy.

ABHYUDAYA, 28th July 1912.

He remarks that their miseries will never cease and that all their hopes for peace and happiness will ever remain unfulfilled unless they make strenuous efforts for the attainment and protection of those rights which Mr. Jefferson describes as the unalienable rights of life and liberty with which all men have been endowed by their creator.

II.—Afghanistan and Trans-Frontier.

ABHYUDAYA, 25th July 1912.

Hindus in Afghanistan.

23. The *Abhyudaya* (Allahabad), of the 25th July 1912, complains that Hindu residents in Afghanistan are nowadays much oppressed, and that the Amir does nothing to redress their grievances. The editor gives three particular cases of oppression which relate to the forcible conversion of a married Hindu woman and her remarrige with an Afghan, the imposition of a tax on Hindus for the maintenance of the family of an Afghan who had been murdered, although the crime was not committed by Hindus, and the forcible realization of Rs. 700 by an Afghan master from the father of his Hindu servant, and he points out that such incidents are matters of every-day occurrence. He says that under the strong rule of Amir Abdul Rahman no distinction was made between Hindu and Afghan subjects, but that a new order of things has been established since the present ruler came to the throne. He observes that now that Turkey has thrown the burden of *khalifate* off its shoulders Afghanistan is ready to support her and aspires to be the central power of the Islamic world, and that is why the present Amir has changed the policy which his father adopted towards the Hindus. He remarks that as there is no Hindu power that can exercise its influence to secure the better treatment of Hindus in Afghanistan, they should either take refuge in the British territory or lose their lives peaceably for the sake of their religion. He says that at the present day members of a civilized nation are never oppressed for religious differences, and he urges that the British Government, which is the sole protector of the Hindus, should take steps to prevent the ill-treatment of the Hindu residents of Afghanistan just as it has ever tried to protect Turkey in deferenes to the wishes of its Indian Muhammadan subjects.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

ADVOCATE, 1st August 1912.

The Calcutta protest meeting.

24. Referring to the protest meeting held by the citizens of Calcutta on Friday, the 26th July 1912, the *Advocate* (Lucknow), of the 1st August 1912, states that the entire population of Bengal is extremely dissatisfied with the judgment of the Privy Council in the Mymensingh case. The editor says that the ruling of the Privy Council that a magistrate can issue search warrants without even going into the formalities of recording the complaint and the evidence of the complainant, strikes a great below at the liberty of the people. He remarks that magistrates who exercise executive powers and are liable to extraneous influences, may, under the protection of this ruling, do things that will cause serious complications. He expresses apprehension that this new power may be seriously abused by honorary magistrates in the mofassil and that it may make the life of the people unbearable.

He invites attention to the demand for the separation of the executive and judicial functions, and to the admiration expressed for the impartial administration of justice by the Calcutta High Court. He asserts that the Calcutta High Court is a great bulwark against all attempts on the part of the executive to interfere with the rights and privileges of the people, and that no attempt should be made to lessen its influence.

With regard to Lord Crewe's interpretation of the passage about Indian autonomy in the Government of India's despatch of August 1911, he states that the entire Hindu and Muhammadan press has disapproved of this interpretation, and asserts that all classes of the people are unanimous about the ultimate goal of self-government for India. He admits that British officials or British troops cannot be withdrawn from India, but says that self-government is possible even with their presence in the country.

(b)—Police.

Police reform.

25. Referring to the circular recently issued by the Inspector General of Police, United Provinces, regarding enquiry into cases of alleged misconduct on the part of the police, the *Mashriq* (Gorakhpur), of the 23rd July 1912 (received on the 29th July), observes that the reform of the police depends to a great extent on the vigilance of Superintendents of Police. With regard to the best means of enlisting public co-operation, the editor suggests that it should be proclaimed by beat of drum in every town or village that no person should offer any bribe to a policeman, and that all cases of police oppression should be reported to the Superintendent of Police. He says that the District Magistrate and the Superintendent of Police should appoint secret vigilance committees in every locality to report cases of police oppression, and that the latter should employ a secret agent to keep himself informed of such cases. He suggests that legislation should be introduced with a view to making it binding on the public to report all cases of Police oppression to the Superintendent. He urges that Superintendents of police should associate themselves more with the public, and that the rules of procedure of the Police Department should be so modified as to make acts of injustice and tyranny impossible.

MASHRIQ, 23rd July 1912.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

The preparation of electoral rolls in the Fyzabad Municipality.

26. A correspondent who signs himself "A-RATE-PAYER," contributes an article to the *Leader* (Allahabad), of the 26th July 1912, in which he complains that the electoral rolls of the Fyzabad Municipality, as they now stand, contain the names of a large number of persons who are not eligible and omit the names of a large number of qualified persons. He attributes the defective preparation of the electoral rolls to the party feeling which exists between the two factions in the municipality. He asserts that objections and claims are not made before the revising authority owing to the fact that the time fixed for hearing the objections and claims is very inconvenient, the evidence required is of a very strict nature, and the fear of prosecution is very great. He states that the house list is wrongly prepared and he reproduces a portion of the review of the annual administration report of the Fyzabad Municipality by Mr. Dewar, Deputy Commissioner, in which it was asserted that the existence of party feeling in the municipality gave great trouble in the preparation of electoral rolls, and in which it was suggested that every head of a house within municipal limits should be allowed to register himself as a voter on payment of a registration fee of rupees two.

He urges Government to depute a special officer to revise the electoral rolls after a careful and impartial enquiry, and suggests that Government should enjoin that the electoral rolls should not be mutilated at the sweet will of one party or the other.

LEADER, 26th July 1912.

Official and non-official municipal chairmen.

27. The *Leader* (Allahabad), of the 26th July 1912, has the following :—

"A correspondent writes: The Allahabad Municipal Board having for its chairman a highly-paid whole-time European Civil Servant, has still been censured by the Government for its want of capacity and forethought. Imagine the sermons that your local contemporary, I mean the *Pioneer*, and other papers of the same views and political complexion would have preached on the incapacity of Indians for local self-government if we had a 'Babu' chairman—to borrow the graceful expression of one of the municipal employés—instead of the present European incumbent of that office. I am told a similar experiment tried at Cawnpore has not been the success one would have thought it would be. From these facts I draw the lesson that failure is not the monopoly of Indians."

LEADER, 26th July 1912.

Extension of Hardwar.

28. The Hon'ble Lala Sukhbir Sinha contributes an article to the *Leader* (Allahabad), of the 26th July 1912, in which he invites attention to the increasing influx of pilgrims and invalids to Hardwar and to the overcrowded and insanitary condition of the existing

LEADER, 26th July 1912.

houses, and suggests that the salubrious hills on the west side of Hardwar should be improved and proper arrangements for water supply, drainage, roads, lighting and sanitation should be made. He urges Government to appoint an expert to make all the necessary enquiries in consultation with the non-official Hindu public.

LEADER, 1st August 1912.

The Hardwar Municipality.

29. A correspondent who signs himself "SATYAM," contributes an article to the *Leader* (Allahabad), of the 1st August 1912, in which he refers to the letters published in the *Leader* complaining about the mal-administration of the Hardwar Municipality, and asserts that great improvements in the lighting and sanitation of the *ghats* have been effected during the last twenty years. After enumerating the improvements effected he says that the district administration and local affairs in general deserve appreciation instead of blame.

(e)—Education.

SADDHARM PRACHARAK, 24th July 1912.

The award of technical scholarships.

30. Referring to the advice of the *Watan* (Lahore) to the Muslim League to submit a memorial to Government because of the fact that out of ten technical scholarships not a single one was awarded to a Muhammadan, the *Saddharm Prachárak* (Kangri, Bijnor), of the 24th July 1912 (received on the 1st August), says that its contemporary has been moved with ignoble envy in making such a suggestion, and remarks that it would have been much better if, instead of giving such an advice, it had pointed out to Muhammadans some method whereby they could prove their merits to Government. The editor observes that there is great difference between justice and favour, and that Muhammadans would be better advised to demand justice rather than boons.

ROHILKHAND GAZETTE, 24th July 1912.

The raising of school fees.

31. The *Rohilkhand Gazette* (Bareilly), of the 24th July 1912 (received on the 31st July), complains about the recent order increasing school fees and requiring students who appear for a second time for the same examination to pay double fees, and remarks that fresh obstacles are being constantly placed in the path of education. The editor remarks that the new rules will entail great hardship upon poor students, and he expresses the hope that the Education Department will be induced to withdraw them.

LEADER, 31st July 1912.

Admission of students into schools.

32. The *Leader* (Allahabad), of the 31st July 1912, has the following :—

"A correspondent from Agra sends us a very lengthy communication on the difficulties created by admission being refused to students on the ground of 'no vacancy.' He details in emphatic language the hardships caused by the vigorous working of the rule about maximum number of admissions coupled with enhancement of fees. We regret we cannot make room for the long letter of the correspondent, but deem it our duty to call attention to the subject."

AL BASHIR, 23rd July 1912.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

33. A correspondent who signs himself "MUHAMMAD OBEID-ULLAH FARHATI AMROHWI FROM NAGINA," contributes an article to *Al Bashir* (Etawah), of the 23rd July 1912 (received on the 29th July), in which he disapproves of the tone of the letter contributed by Shaukat Husain Nizami to *Al Bashir* of the 4th June (vide Selections No. 24, paragraph 44), and says that it is undesirable to create disunion among Muhammadans by suggesting that the Secretary of the Aligarh College should belong to the Punjab. He asserts that Sir Saiyid Ahmad Khan, Nawab Mohsin-ul-mulk and Nawab Mushtaq Husain always kept the college above all sectarian and provincial prejudices, and he urges Muhammadans to select the best man for the secretaryship without any regard to the sect or province to which he belongs. He asserts that discord and disunion have been the bane of Islam, and he states that the Punjab Muhammadans are hopelessly divided among themselves by conflicting sects.

He suggests the names of His Highness the Aga Khan, the Raja of Mahmudabad, Maulvi Muhammad Ishaq Khan, the Hon'ble Nawab Abdul Majid Khan, the Hon'ble Justice Ameer Ali, Nawab Muzmmil-ullah Khan, the Hon'ble Mr. Ali Imam, the Hon'ble Mr. Muhammad Rafiq and Maulvi Nizam-ud-din Hassan as suitable persons for the secretaryship of the college.

34. The *Muslim Gazette* (Lucknow), of the 24th July 1912 (received on the 29th July), refers to a statement published in the *Aligarh Institute Gazette* to the effect that Saiyid Karamat Husain was not eligible for appointment as secretary of the Aligarh College as he was not a trustee, and says that the labour and time that has been wasted in the discussion over the names of non-trustees would have been saved had a list of the trustees of the college been published in the *Aligarh Institute Gazette* in the first instance. The editor asserts that the public has been given no opportunity to select the best trustee for the secretaryship of the college, and remarks that Muhammadans in general are not at all satisfied with the manner in which the appointment has been filled.

Saiyid Karamat Husain and the secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

MUSLIM GAZETTE, 24th July 1912.

35. A correspondent who signs himself "SAIYID AHMAD HUSAIN SHAUKAT FROM MEERUT," contributes an article to the *Kaiser-i-Hind* (Fyzabad), of the 25th July 1912 (received on the 29th July), in which he deplores the disunion among Muhammadans, and expresses surprise at the opposition raised in the press against the appointment of Maulvi Muhammad Ishaq Khan as secretary of the Muhammadan Anglo-Oriental College, Aligarh. He remarks that the trustees are the best persons to judge of the suitability of a candidate for the secretaryship of the college, and says that the public has no right to discuss the religious convictions of the secretary. He asserts that if the element of religious prejudice is introduced into a discussion of this question, it will be impossible to find a man to satisfy the numerous sects of the Muhammadan community. He states that religious teaching is not compulsory in the Oxford and Cambridge Universities, and observes that it would be better if separate arrangements were made for purely religious teaching in the Aligarh College. He asks Maulvi Muhammad Ishaq Khan to carry on his work heedless of all misguided criticisms.

The secretaryship of the Muhammadan Anglo-Oriental College, Aligarh.

KAISER-I-HIND, 25th July 1912.

36. The *Leader* (Allahabad), of the 20th July 1912, refers to Lord Roseberry's address at the opening of the Empire Universities Congress, and urgesthose in charge of the Universities of India to try to produce men who will lead the fortunes of their country to a higher state. The editor impresses upon the promoters of the Hindu and Muslim Universities the necessity for making these non-official Universities "the best kind of machines for producing the best kind of men." He eulogizes Sir Theodore Morrison for his vindication of the system of secular education in India.

The chief function of universities.

LEADER, 20th July 1912.

37. The editor of the *Zamana* (Cawnpore), in the combined issue for the months of May and June 1912 (received on the 29th July), states that the announcement that the power of affiliation will not be granted to the Muslim University has created profound disappointment and has given rise to counsels of despair among Muhammadans.

He expresses surprise at the indignation expressed by the Muhammadan leaders who decided at the very outset that the proposed university should be of a residential character.

He expresses doubt as to whether the high expectations raised in the minds of the public about the Muslim University will ever be realized, and asserts that the curriculum will differ very little from the courses laid down in some of the existing colleges. He expresses the opinion that the only benefit that Muhammadans can expect from the university is that it will serve as a means of devolping their capacity for administration.

The proposed Muslim University and affiliation.

ZAMANA, May and June 1912.

38. *Al Bashir* (Etawah), of the 23rd July 1912 (received on the 29th July), urges Muhammadans to submit to the decision of the Government of India regarding the affiliation of colleges outside Aligarh to the Muslim University. The editor asserts that the Islamia College, Lahore, does not and cannot come up to the standard required by the proposed constitution, and says that it is difficult to establish a considerable number of residential colleges. He contends that even if it were possible to open a number of high class residential colleges, it would not be advisable to have them affiliated to the Muslim University, seeing that it would be an untried and therefore risky experiment. He, however, insists that the proposed university should have a network of affiliated schools spread throughout the country. He remarks that unless students are given proper religious and moral training in affiliated

The proposed Muslim University and affiliation.

AL BASHIR, 23rd July 1912.

schools they cannot derive any benefit from the religious instruction imparted in the Muslim University.

He advises Muhammadans to concentrate their agitation on the question of the excessive powers of the Chancellor, and says that if they cannot get a really useful university they should use the funds collected for some other educational purpose.

ALIGARH INSTITUTE GAZETTE, 24th July 1912.

The proposed Muslim University and affiliation.

39. Nawab Mushtaq Husain contributes an article to the *Aligarh Institute Gazette* of the 24th July 1912 (received on the 29th July), in which he states that the announcement that the Government of India has finally decided that the educational scope of the proposed Hindu and Muslim Universities will be confined to the limits of Benares and Aligarh, has caused profound disappointment among Muhammadans. He asserts that Muhammadans all over India subscribed to the Muslim University funds under the impression that Muslim colleges and schools of every province would be affiliated to the University, and that Muhammadans all over the country would be benefited by it. He urges Muhammadans not to submit to this decision of Government in regard to affiliation and thus not lay themselves open to the charge of having betrayed the interest of future generations by accepting it. He asks Muhammadans to state their objections, and expresses the hope that the just and benign British Government will not refuse to listen to reasonable arguments. He says that if this decision has been arrived at by the Secretary of State, it is still more the duty of Muhammadans to state their objections at a time when the Under Secretary of State is coming out to India. He contends that when the institutions to be affiliated to the Muslim University will be of a residential character, and when their affiliation will be subject to the approval of the Chancellor, the Government of India should have no objection in granting the power of affiliation to the University. He asks the Government of India to publish detailed reasons for its decision, and says that the public will submit to the decision of Government if they find that they are in the wrong. He expresses the opinion that the disinclination of Government to grant powers of affiliation to the Muslim University is due to the apprehension that the Muslim University will not be able to exercise effective control and supervision over institutions outside Aligarh, and that the instruction imparted in such institutions would thus be inferior to that imparted in Aligarh itself. He contends that when these institutions are of a residential character, and when proper arrangements for teaching are made in them, there will be no very great difference in the quality of instruction imparted in the different institutions affiliated to the University. He admits that there may be some slight difference, but points out that the superiority of the instruction imparted in the Muir Central College does not necessitate the disaffiliation of all third rate colleges affiliated to the Allahabad University. He says that the inspection of institutions outside Aligarh can be easily carried out by inspectors and Commissions, and remarks that the country is now so well supplied with railways, telegraphs and other conveniences that the inspection of outside institutions becomes only a question of expense. He asserts that there is a large number of highly-educated patriotic Muhammadans who will help in this work. He invites attention to the case of the Islamia High School, Etawah, which is even now to some extent under the control of the Muhammadan Anglo-Oriental College, Aligarh, and he deplores the injustice involved in precluding the Muslim University from managing the affairs of this institution. He asserts that the funds collected for the University consist mainly of funds contributed by the poorer class of Muhammadans, and says that as poor Muhammadans cannot bear the expense of sending their children to Aligarh, they would like to start local institutions and to get them affiliated to the Muslim University. He says that the action of Government will divert the funds contributed by the poor to the use of the rich. He states that Government has already alienated the sympathies of the poorer classes by increasing the cost of education, and observes that the present policy of Government will create a bad impression on the public.

He enquires whether Government will not permit the Muslim University to affiliate an Islamia institution in Madras if that institution desires to follow the methods of the Muslim University. He then remarks that Government should have waited till the completion of the labours of the constitution committee before

announcing its decision, and says that the only result of the Government announcement will be that Muhammadans will stop sending in contributions, and that Government will be guilty of laying the axe at the root of a progressive work.

He urges Muhammadans not to lose heart but to continue to make respectful representations to Government in the hope that the righteous cause will win in the end. He asserts that British rule in India is founded on justice, and he expresses the hope that when the matter comes before the Legislative Council even the English officia. members will vote for a just cause. He asks the Muhammadan public to discuss the question thoroughly in all its bearings and to include their mature views in the draft regulations. He suggests that some Muhammadan member should take it upon himself to introduce the Muslim University Bill in the Council, and he recommends the Hon'ble the Raja of Mahmudabad for this task. He urges Muhammadans to use all constitutional means within their power to get their legitimate demands satisfied.

In conclusion he advises Muhammadans not to enter into any discussion as to what should be done in case the Government of India refuses to grant the power of affiliation, but urges them to prepare draft regulations and to collect subscriptions with a hopeful heart.

40. The *Aligarh Institute Gazette* of the 24th July 1912 (received on the 29th July), remarks that the announcement that the Government of India has decided that the educational scope of the proposed Muslim University will be confined to the limits of Aligarh, has created profound disappointment among Muhammadans. The editor recapitulates the history of the Muslim University movement, and goes on to discuss the objections to granting the power of affiliation to the Muslim University.

ALIGARH INSTITUTE GAZETTE, 24th July 1912.

The proposed Muslim University and affiliation.

He asserts that the colleges affiliated to the Muslim University will not only be of a residential character, but will maintain a standard of teaching as high as that of the proposed University itself. He contends that, while the proposed University will combine examining with its teaching functions, it will be free from the defects of the existing examining universities because it will not grant degrees to students who have not resided for a certain number of terms in a standard college. He states that Muhammadans possess neither the money nor the brains to establish and work a number of Muslim universities in different parts of the country, and adds that they are too poor to support more than one university. He observes that if the power of affiliation is not granted to the Muslim University, the Muhammadans of other provinces will withdraw their further financial support from the scheme. He expresses doubt as to whether the money thus diverted from the Muslim University fund will ever be utilized for establishing local institutions, with the result that the progress of higher education among Muhammadans will thus be retarded.

With regard to the objection that Sir Saiyid wanted the Muslim University to be established on the lines of the Universities of Oxford and Cambridge which do not affiliate outside colleges, he contends that the superiority of the latter universities does not lie in their refusal to affiliate outside colleges but in the excellent moral training that they give to their alumni. He goes on to say that though England is rich enough to afford the luxury of a university at every important educational centre, India cannot at present provide for more than one Muslim University which should therefore be granted powers of affiliation.

He assures Government that no fear need be entertained as to any defects in the residential system followed in the affiliated colleges, seeing that all affiliations will be sanctioned by the Chancellor, and the affiliated colleges will be supervised by Commissions.

With regard to the contention that the affiliation of colleges of other provinces with the Muslim University will interfere with the management of the State Universities, he observes that Government will be relieved to some extent of the responsibilities of imparting high education to its subjects. He says that the number of colleges affiliated to the proposed university will be very few, and he expresses the hope that Government will have no objection in permitting colleges of different provinces to be affiliated to a central institution like the Muslim University.

Referring to postgraduate and research work, he says that such work will not be carried on in the affiliated colleges but in the university itself.

He urges the necessity for affiliating schools of a residential character to the Muslim University, and asserts that it is impossible to mould the character of young men who have passed their school days in non-residential institutions.

AL MUSHIR, 25th July 1912.

The proposed Muslim University and affiliation.

41. Referring to the final decision of the Government of India that the educational scope of the proposed Muslim University will be confined to the limits of Aligarh, *Al Mushir* (Moradabad), of the 25th July 1912 (received on the 29th July), says that the Muhammadan public will have nothing to do with a university that will not have power to affiliate institutions outside Aligarh, and that will be under official control. The editor remarks that Muhammadans will not care to see the liberties, that the Muhammadan Anglo-Oriental College, Aligarh, at present enjoys, restricted and a sum of thirty-five lakhs of rupees expended in the bargain.

KAISER-I-HIND, 25th July 1912.

The proposed Muslim University and affiliation.

42. The *Kaiser-i-Hind* (Fyzabad), of the 25th July 1912 (received on the 29th July), urges Muhammadans not to submit to the decision of the Government of India that the educational scope of the proposed Muslim University is to be confined to the limits of Aligarh. The editor remarks that the unlimited powers given to the Chancellor should be curtailed, and insists that the clauses in the regulations that authorize the Chancellor to pass final orders without giving his reasons should be amended. He expresses the opinion that unless these defects are removed the Muslim University will be no use to the Muhammadan community.

NAIYAR-I-AZAM, 26th July 1912.

The proposed Muslim University and affiliation.

43. A correspondent who signs himself "AZAD," contributes an article to the *Naiyar-i-Azam* (Moradabad), of the 26th July 1912 (received on the 1st August), in which he suggests that, in case Muhammadans find it impossible to obtain a charter for a free and popular Muslim University, they should utilize the collected funds for establishing Muhammadan boarding houses in every educational centre. He says that these boarding houses should be used for imparting moral and religious instruction to students, and that Government should be requested to grant Muhammadan students a few hours leave on Fridays.

MASHRIQ, 23rd July 1912.

The proposed Hindu and Muslim Universities and affiliation.

44. The *Mashriq* (Gorakhpur), of the 23rd July 1912 (received on the 29th July), says that the news that the Government of India has finally decided that the educational scope of the Hindu and Muslim Universities will be confined to the limits of Benares and Aligarh has created profound disappointment throughout the country. The editor asserts that the poorest classes contributed to the funds of these universities under the impression that all denominational institutions would be affiliated to them. He suggests that meetings should be held all over the province and that resolutions asking for the power of affiliation should be passed. He urges Government to permit Indians to prove their capacity for self-government by opening educational institutions in every town.

He says that if Government refuse to accede to the popular demand, the funds collected should be utilized for scientific, technical and religious education.

ROHILKHAND GAZETTE, 24th July 1912.

The proposed Hindu and Muslim Universities and affiliation.

45. The *Rohilkhand Gazette* (Bareilly), of the 24th July 1912 (received on the 31st July), says that the announcement that the Government of India has decided that the educational scope of the two denominational universities will be confined to the limits of Benares and Aligarh, has caused great sorrow throughout the country. The editor remarks that Muhammadans will have nothing to do with an official university which will not have the power of affiliation.

MUSLIM GAZETTE, 24th July 1912.

The proposed Hindu and Muslim Universities and affiliation.

46. The *Muslim Gazette* (Lucknow), of the 24th July 1912 (received on the 29th July), lays stress on the need for agitation in order to protect the interests of the Muhammadan community, and urges both Hindus and Muhammadans to make united efforts to induce the Government of India to grant powers of affiliation to their universities.

The editor says that if Government do not grant the Hindus and Muhammadans full control over their universities they should give up the idea of having officials universities, and should utilize the accumulated funds for granting scholarships or for other educational purposes.

47. The *Nayyar-i-Azam* (Moradabad), of the 26th July 1912 (received on the 1st August), remarks that the announcement that the Government of India has decided that the educational scope of the two denominational universities will be confined to the limits of Aligarh and Benares, has given rise to much sorrow throughout the country. NAIYAR-I-AZAM, 26th July 1912.

The proposed Hindu and Muslim Universities and affiliation.

The editor expresses surprise at the action of Government which will deprive the proposed universities of much of their utility, and he expresses the hope that Government will rescind its decision in deference to public opinion.

48. The *Oudh Akhbar* (Lucknow), of the 26th July 1912 (received on the 29th July), expresses regret at the final decision of the Government of India that the educational scope of the proposed Hindu and Muslim Universities will be confined to the limits of Benares and Aligarh. The editor remarks that this news will cause disappointment to many and will create the impression that the utility of these denominational universities will be very much diminished. He expresses surprise at the fact that the Government of India has stated no reasons for its decision, and expresses the hope that, in deference to public opinion, Government will rescind its decision and permit the proposed universities to teach as well as examine. OUDH AKHBAR, 26th July 1912.

The proposed Hindu and Muslim Universities and affiliation.

49. The *Advocate* (Lucknow), of the 28th July 1912 (received on the 2nd August), says that though the announcement that powers of affiliation will not be granted to the proposed Aligarh and Benares Universities has cast a gloom over the land, the general tendency is to continue the work in the belief that the Government of India and the Secretary of State will not ultimately be so unreasonable as not to reconsider their decision in the light of new facts and arguments put before them. The editor states that the leaders of both movements have appealed to the people to continue their exertions in the collection of funds without allowing a feeling of despair to overcome them. ADVOCATE, 28th July 1912.

The proposed Hindu and Muslim Universities and affiliation.

50. The *Zul Qarnain* (Budaun), of the 28th July 1912 (received on the 2nd August), publishes a contributed article in which the writer says that the announcement that the Government of India has finally decided that the educational scope of the two denominational universities will be confined to the limits of Aligarh and Benares has caused much sorrow throughout the country. He invites attention to the increasing difficulty felt by students in gaining admission to schools, and suggests that in case powers of affiliation are not granted to the proposed Hindu and Muslim Universities, the accumulated funds should be utilized for establishing high schools in every district. ZUL QARNAIN, 28th July 1912.

The proposed Hindu and Muslim Universities and affiliation.

He says that this scheme will provide educational facilities for students who cannot gain admission to the existing schools for lack of room, and will also supply a sufficient number of F.A. and B.A. students for the Central Hindu College, Benares, and the Muhammadan Anglo-Oriental College, Aligarh.

51. The *Advocate* (Lucknow), of the 1st August 1912, remarks that the second *communiqué* of the Government of India stating that the decision in regard to affiliation to the proposed universities of Aligarh and Benares is the final decision of the Secretary of State, shows that Government is anxious that there should be no agitation about the question. The editor says that the *communiqué* will not damp the enthusiasm of the people, and suggests that Hindus and Muhammadans should first build up two first class universities and should then induce Lord Crewe's successor to grant powers of affiliation to their universities. ADVOCATE, 1st August 1912.

The proposed Hindu and Muslim Universities and affiliation.

52. The *Muslim Gazette* (Lucknow), of the 24th July 1912 (received on the 29th July), discusses the speech delivered by the Maharaja of Darbhanga at Lucknow, and remarks that the Hindu people in general are not showing any great enthusiasm as regards subscribing to the Hindu University fund just as the Muhammadans have not been paying in their subscriptions since they learnt that the Muslim University is to be an official body, and is not to be granted the power of affiliation. MUSLIM GAZETTE, 24th July 1912.

The Hindu University deputation at Lucknow.

Discussing the Hon'ble Mr. Málaviya's speech at Lucknow the editor remarks that the Hindu and Muhammadan leaders should make united efforts to secure the freedom of their denominational universities from official control. He asserts that the leaders of both communities have shown their mutual sympathy by subscribing so generously to the funds of the two universities, and he urges them to utilize this opportunity for cultivating goodwill and establishing a lasting friendship between the two communities.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

SWADESH BANDHAVA, July 1912.

A common language for India.

53. The *Swadesh Bandhava* (Agra), for July 1912 (received on the 31st July), publishes an appeal by Satya Deva to be read at the first anniversary of the Bharti Bhavan Library, Ferozabad, in which he recounts how Aryans in ancient times established an independent colony in India and gradually became masters of the entire country by having one language and by being united and disinterested. He states that their ideal was that their descendants should have but one language, should form one nation and should pass their time in freedom and independence. In conclusion he appeals to all who will be present at the anniversary celebrations to vow that they will have Hindi as the common language of the country and that they will revive the glorious traditions of their ancestors and thereby attain to their high ideals.

BHARAT DHARM NETA, 23rd July 1912.

Consumption of cocaine at Benares.

54. An anonymous correspondent writing in the *Bharat Dharm Neta* (Benares), of the 23rd July 1912 (received on the 29th July), calls attention to the illegal sale of cocaine in Benares, and says that obviously some wealthy persons import large quantities of cocaine from England and supply the drug to retail dealers. He refers to the evil effects of the regular consumption of cocaine, and urges that Government should do all in its power to punish those engaged in the traffic. He asks why the local police take no steps to stop the sale of the drug within the city, and suggests that if they are unable to do so, detectives should be employed for the purpose.

SADDHARM PRACHARAK, 24th July 1912.

Causes of the high rate of mortality among Indians.

55. The *Saddharm Prachárak* (Kangri, Bijnor), of the 24th July 1912 (received on the 1st August), notes that in the replies to Lala Baijnath's letter to the press regarding the causes of the high rate of mortality among Indians, early marriage and the present system of education are stated to have produced the most harmful effects on the health of educated Indians. The editor expresses agreement with this diagnosis, and observes that it is impossible to expect any improvement in the public health considering local conditions and the methods by which education is imparted in the schools and colleges of the country.

He expresses his gratification that the leaders of the country are however now awakening to a sense of their responsibility in the matter.

OUDH AKHBAR, 25th July 1912.

The English Commission of enquiry into foot-and-mouth disease among English cattle.

56. The *Oudh Akhbar* (Lucknow), of the 25th July 1912, states that the Commission of enquiry into foot-and-mouth disease among cattle in England is coming out to India as the latter country affords greater facilities for the observation of that disease. The editor suggests that a few Indian members should be appointed on the Commission at the expense of the Government of India, and that some Indian veterinary experts should be permitted to attend the sittings of the Commission and to take notes.

He says that while involving no loss to England, this procedure would be very beneficial to India.

ABHYUDAYA, 25th July 1912.

The obligations of other provinces towards the Hindi language.

57. The *Abhyudaya* (Allahabad), of the 25th July 1912, says that it is admitted on all hands that for the growth of a united nation in India it is absolutely necessary that all the various communities in the country should use one common language. The editor expresses the opinion that the Hindi language is best fitted to be the *lingua franca* of the country, but he expresses regret that the advocates of nationalism in all the

provinces pay no attention to the importance of the subject, and are afraid to discuss it in the press for fear of causing injury to their respective provincial vernaculars. He observes that far from doing any service to the Hindi language some of them take pains to damage its interests, and in support of his statement he refers to the opposition of the *Bengalis* to the introduction of Hindi as the court language in some of the sub-divisions of the Sonthal Parganas. He says that even the *Bengalee* (Calcutta), which is the strongest supporter of the principle of nationalism, has expressed opposition to the measure, and he remarks that if such views are not changed nation-building will receive a severe check. He expresses the hope that the nationalists of all the provinces, particularly the Bengalis who claim to possess high national ideas, will pay due consideration to the importance of having Hindi as the common language of the country.

58. The *Nasim-i-Agra* of the 27th July 1912 (received on the 1st August), invites attention to the scarcity of labour for mills and factories, and states that village labourers show a great disinclination to come to cities.

Emigration agents and the scarcity of labour.

NASIM-I-AGRA, 27th July 1912.

The editor asserts that the few village labourers who are willling to migrate to cities are enticed away by emigration agents who are under the protection of Government. He expresses regret that while other countries are enjoying the benefits of Indian labour, Indian industries are suffering from scarcity of labour, and he expresses surprise that Government is taking no steps to stop the emigration of Indian labourers.

V.—Legislation.

Nil.

VI.—Railway.

59. The *Abhyudaya* (Allahabad), of the 28th July 1912, refers to the persistent demand of European traders for increased expenditure on railway construction, and says that even the existing expenditure is excessive for an impoverished country like India, and that any further expenditure will necessitate the raising of a loan in foreign countries. The editor remarks that there is no need for railway extension and that any further extension will do more harm than good to the country.

Increased expenditure on railway construction.

ABHYUDAYA, 28th July 1912.

He expresses surprise that no demand is made for more money for irrigation as the opening up of more water courses would increase the food-supply of the country.

60. A correspondent who signs himself "Kaniram Mohanram from Khurja," contributes an article to the *Leader* (Allahabad), of the 31st July 1912, in which he complains that consignments are not loaded in order of delivery at railway stations and that preferential booking privileges are granted to certain firms. He urges the Government of India to appoint a Commission consisting of two European and two Indian merchants with the Commerce Member and the Secretary, Railway Board, as chairman and secretary respectively to make an open enquiry into the matter and to suggest remedies.

Railways and merchants.

LEADER, 31st July 1912.

61. The *Oudh Akhbar* (Lucknow), of the 31st July 1912, invites attention to the insufficiency of rolling stock on Indian railways, and says that this shortage causes great loss and inconvenience to merchants and passengers. The editor suggests that the Government of India should create a fund to which all the railway companies of India should contribute and should keep a reserve stock of engines and carriages at all important railway centres for use in cases of emergency.

Shortage of rolling stock on Indian railways.

OUDH AKHBAR, 31st July 1912.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

62. A correspondent in the *Bharat Dharm Neta* (Benares), of the 23rd July 1912 (received on the 29th July), expresses regret that the Hindu public has taken no action on the complaints published in its columns about the objectionable conduct of the *panda*

A complaint about the *panda* of the Vishwa Nath temple at Benares.

BHARAT DHARM NETA, 23rd July 1912.

of the Vishwa Nath temple towards visitors. He says that the Hindus should have asked the Local Government to transfer the management of the temple to the hands of a committee, and remarks that if they continue indifferent to the matter Government will sooner or later assume the management. He says that the complaints made against the *panda* are not new but are of long standing, and he urges that the *Bharat Dharam Mahamandal* should justify its existence by taking steps to remove them.

ROHILKHAND GAZETTE, 24th July 1912.

The importation of the *Islamic Fraternity* (Tokyo) into India.

63. The *Rohilkhand Gazette* (Bareilly), of the 24th July 1912 (received on the 31st July), expresses regret that the Government of India has forbidden the importation into India of the *Islamic Fraternity* (Tokyo). The editor expresses the hope that Government will show consideration for the feelings of its Muhammadan subjects by withdrawing the restriction against the importation of this religious paper.

IX.—MISCELLANEOUS.

Nil.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath Vaishya; 36 ...	200 „
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
21	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
25	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
27	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 „
28	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
29	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 „
30	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 „
33	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
34	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
35	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
*36	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 „
37	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „
38	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Pardah Nashin	Agra	Monthly ...	Mrs. Khámosh; 35	500 copies.
40	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
41	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
†42	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
†43	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
44	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
45	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
46	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
47	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
48	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
49	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
50	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†51	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
52	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
53	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
55	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
56	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
†57	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
60	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
66	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
69	Hitaishi...	Pilibhít ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
71	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
74	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
76	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
77	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
78	Musáfir	Agra	Do. ...	Pandít Tara Dat; Arya; 26 ...	1,800 „
79	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
80	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Nizam-ul-Mulk	Moradabad ...	Weekly ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 copies.
82	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 „
83	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
84	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
85	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
86	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
87	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
88	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
89	Tajir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	328 „
90	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
91	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
92	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
93	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
94	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
95	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	Arabic-Urdu.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
97	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†98	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
99	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
100	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 „
101	Bráhman Samáchár... ...	Meerut ...	Do. ...	Jagannath Prasad; Brahman ...	405 „
102	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
103	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*105	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
107	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
108	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,300 copies.
†109	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
110	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†111	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
†113	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
114	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
115	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*116	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*117	Maheswari	Aligarh ...	Do.	Joti Sarup, Brahman; 42	3,000 „
118	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
119	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „
†120	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nava Jiwan	Benares ...	Monthly ...	Keshavdeva Shastri; 37	1,000 copies.
122	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 „
†123	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
124	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
125	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
126	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
127	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*130	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
131	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
133	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*134	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
135	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
†136	Kam Dhenu	Hardwar ...	Twice a month	Baba Bhagwan Das Udasi; 46 ...	500 „
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
139	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
140	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
141	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
142	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
143	Bharat Dharm Neta... ...	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 „
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
145	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
146	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal Jain, Banker ...	1,000 copies.
147	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†148	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
151	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Stri Darpan* (Allahabad) for the month of July 1912 (received on the 5th August) publishes a lecture delivered at the Mahila Samiti by Shrimati Savitri Devi in which she urged Indian women to take their part in the regeneration of their country. She said that the absence of all feeling of unity, nationality and patriotism had been the bane of India, and she deplored the fact that the country that was once the pride and glory of Aryans was now in every way dependent upon others [*(lit.)* fettered by the chains of subjection]. She appealed to Indian women to spread the spirit of nationalism among their children, and she invited attention to the part played by women in the national regeneration of Japan.

STRI DARPAN, July 1912.

The spirit of nationalism among Indian women.

She expressed admiration for the heroism displayed by English suffragists, and urged Indian women to fight for their rights with equal vigour.

2. The editor of the *Zia-ul-Islam* (Moradabad) in the issue of the 30th July 1912 (received on the 2nd August), characterizes Western civilization as irreligious and unnatural, and dwells at length on its evil effects on India. He states that the advent of British rule in India compelled Indians to study the English language and also led them to imitate blindly the manners of their conquerors. He says that the adoption of European dress by Indians has increased their expenses very largely and has made their women lazy and extravagant. He asserts that the women of the present day, while ignorant of their necessary household duties, have become imbued with improper ideas about liberty and equality. He expresses the opinion that the Western system of education makes Indian women lazy, unskilled, weak, ease-loving and extravagant, and he expresses the hope that, in view of the fact that Western civilization will only make future generations still more lazy and selfish, Indian leaders will devise means to save Indian youths and girls from its baneful effects.

ZIA-UL-ISLAM, 30th July 1912.

Western civilization.

3. The *Saddharm Prachárak* (Kangri, Bijnor) of the 31st July 1912 (received on the 5th August) refers to the attempts of the colonists in South Africa to exclude Indians from their country, and remarks that such action on their part is an insult to Indians and also to the Government of India. The editor urges that Government should realize its responsibility in the matter and take effective measures to ensure better treatment for Indians in South Africa.

SADDHARM PRACHARAK, 31st July 1912.

Indians in South Africa.

4. The *Abhyudaya* (Allahabad) of the 1st August 1912 compares the agitation raised in England against the sentence of Miss Maleca in Russia which ultimately lead to her release with the indifference with which Indians have received the report of the maltreatment of one of their countrywomen named Jadu Vanshi in South Africa, and remarks that this difference in the attitude of two peoples can be accounted for by the fact that while the English are a living nation there is no feeling of nationality at all among the Indians. The editor expresses regret at this deplorable state of affairs, and says that as long as Indians do not consider the disgrace of even the humblest among them as their own they do not deserve to be called a nation, and will continue to be maltreated and insulted by other nations. He urges that a combined effort should be made in every village and town in India to remove the sufferings of Indian residents in South Africa, and that Indians should carry on an active agitation and allow no peace to Government until all the grievances of their countrymen in the colonies are redressed.

ABHYUDAYA, 1st August 1912.

Indians in South Africa.

5. The *Leader* (Allahabad) of the 2nd August 1912 expresses regret at the death of Mr. Hume, and eulogizes his work in connection with the Indian National Congress. The editor notes that Mr. Hume kept up his interest in Congress work even after he left India and even when he ceased to be its general secretary. He expresses appreciation of Mr. Hume's work as a Collector and as Secretary to the Government of

LEADER, 2nd August 1912.

The death of Mr. Hume.

India in the Agricultural Department, and remarks that had hebeen a little less independent and straightforward he would have risen to the position of a lieutenant-governor.

ADVOCATE, 4th August 1912.

The death of Mr. Hume.

6. The *Advocate* (Lucknow) of the 4th August 1912 expresses deep regret at the death of Mr. Hume, and eulogizes his qualities and his work in connection with India. The editor describes Mr. Hume's official career and remarks that had it not been for his great interest in the political advancement of India, he would certainly have received a lieutenant-governorship. After recapitulating Mr. Hume's services to the sciences of ornithology and botany he expresses appreciation of his labours in founding and developing the Indian National Congress, and he urges Indians to perpetuate his memory by emulating his unswerving faith in the cause of progress.

ABHYUDAYA, 4th August 1912.

The death of Mr. Hume.

7. The *Abhyudaya* (Allahabad) of the 4th August 1912 expresses profound regret at the death of Mr. Hume, and recapitulates with appreciation all the work done by him in connection with the Indian National Congress. The editor remarks that it is but natural that Indians should be overwhelmed with grief at the death of one who, though an Englishman and a civil servant, did all in his power to show them the way to better their condition, and he notes that it was Mr. Hume who in 1885 laid the foundation of the new awakening, the signs of which are now apparent on all sides.

ABHYUDAYA, 4th August 1912.

Relations between Hindus and Muhammadans in the Punjab.

8. The *Abhyudaya* (Allahabad) of the 4th August 1912 expresses regret that, notwithstanding the fact that Hindus, Muhammadans and Europeans all agree that there can be no progress in the country unless there is a better understanding between Hindus and Muhammadans, there is a section of Muhammadans ever ready to foster feelings of animosity between the two communities. The editor says that the efforts of some of the vernacular papers of the Punjab, especially the *Zamindar* (Lahore), to attribute the murder of Inspector Habib Ali of Lahore by a Hindu constable named Tulsa Singh to a Hindu conspiracy is the latest instance in this connection.

He urges the Government of India to take severe notice of such conduct which his opinion is likely to excite racial feelings between the two communities.

LEADER, 8th August 1912.

Loyalty among Hindus and Muhammadans.

9. The *Leader* (Allahabad) of the 8th August 1912 has the following:—

"A militant organ of the Muslim community thus philosophises over the government *communiqué* on the affiliation of outside colleges by the Muslim University: 'Loyalty in these days is very much like virtue, for it certainly seems to be its own reward. The Muhammadans of India have been made to feel this often enough during more than a year past, and the latest illustration of this was the innocent-looking press *communiqué* issued by the Education Department,' &c. These are the persons who put a certain price upon their loyalty and let off their 'dynamic force' at every step, who have had the coolness to cast doubts upon Hindu loyalty. They must have only acted upon the theory that audacity was an indispensable element of success in politics. The Hindus do not make a bombast of their loyalty. They make no profession of it, they do not place it on the market. They are loyal because the British Government has done good to their country and will do more good if they deserve it, and in order that the people may prosper and be happy and contented under it they unhesitatingly ask for the rectification of administrative abuses and the introduction of constitutional reforms in conformity with the spirit of the times and the temper of the people. Many more than one *communiqué* of the kind referred to by the Muslim paper which we have quoted will not make the Hindus lament indecently that loyalty like virtue is its own reward. In connection with the university schemes themselves they are more grateful for the Government permission for their establishment and the Government recognition of them than discontented with the *communiqué* which is being made so much of by the Muslim press."

LEADER, 2nd August 1912.

The Public Service Commission.

10. The *Leader* (Allahabad) of the 2nd August 1912 expresses disappointment at the composition of the Public Service Commission, and expresses regret that, while six out of fifteen members who constituted the Commission of 1886 were Indians, only three

out of the twelve members of the present Commission are Indians. The editor considers that Mr. Justice Abdur Rahim has been appointed to the Commission to represent the Muslim League, and he expresses the hope that he will fully justify his nomination. He says that Mr. Gokhale will represent the Congress view but he expresses his inability to understand the appointment of a colourless politician like the Hon'ble Mr. Chaubal. He complains of the inadequate representation of the Indian community of all the provinces.

With regard to the European members of the Commission, he admits Lord Islington's qualifications for the office of president, but remarks that the appointment of a pronounced Liberal with a judicial training would have been better. He takes exception to the appointment of Lord Ronaldshay and Sir Valentine Chirol, and expresses pained surprise that a Liberal government should show so much weakness for enemies of Liberalism. He welcomes the appointment of Mr. Ramsay Macdonald, and expresses the opinion that Sir Theodore Morrison and the Hon'ble Mr. Madge have been appointed to represent the non-official Europeans and Eurasians. He expresses the hope that Sir Murray Hammick and Mr. F. G. Sly will protect the interests of the Civil Service, but expresses his inability to understand the appointment of Mr. Laurius Fisher.

He concludes his note with the remark that he entertains a certain amount of misgiving as to the result of the Commission.

11. The *Abhyudaya* (Allahabad) of the 4th August 1912 expresses dissatisfaction at the composition of the Public Service Commission. The editor remarks that a single non-official like the Hon'ble Mr. Gokhale cannot do much on a Commission consisting of reactionaries like Sir Valentine Chirol.

ABHYUDAYA, 4th August 1912.

The Public Service Commission.

12. The *Advocate* (Lucknow) of the 4th August 1912 expresses gratification at the appointment of the Public Service Commission but disapproves of its *personnel*. The editor expresses regret that while there is only one non-official Indian on the Commission, there are two such avowed opponents of educated Indians as Lord Ronaldshay and Sir Valentine Chirol. He protests against the absence of a member from Upper India, and urges that the United Provinces should be represented. He concludes by expressing his approval of the appointment of Mr. Ramsay Macdonald and of Mr. Justice Abdur Rahim.

ADVOCATE, 4th August 1912.

The Public Service Commission.

13. A correspondent who signs himself "A CONGRESSMAN" contributes an article to the *Leader* (Allahabad) of the 6th August 1912, in which he complains that while the Civil Service and other European services are fully represented on the Public Service Commission by civilians like Sir Murray Hammick and Mr. Sly and by non-official Europeans like Sir Valentine Chirol and the Earl of Ronaldshay, the representation of the Indian community in general and of the Hindus in particular is not only poor in numbers but extremely unsatisfactory in its nature.

LEADER, 6th August 1912.

The Public Service Commission.

He expresses surprise at the demand of the Anglo-Indian press for a larger representation of the Civil Service, and he deplores the attempt made to discredit a true friend of India like Mr. Ramsay Macdonald. He assures Indians that they should expect nothing from a reactionary like Sir Valentine Chirol and he tells Muhammadans that though the Earl of Ronaldshay has sought to protect their interests in the House of Commons, they need not expect much from him when the point at issue is one between Indians and Anglo-Indians.

He characterizes the Earl of Ronaldshay as a most pronounced opponent to Indian progress and considers him a greater reactionary than even Sir John Rees. He expresses the opinion that Muslim interests will be safe-guarded by Sir Theodore Morrison and Mr. Justice Abdur Rahim whilst Mr. Madge will see that the interests of Anglo-Indians are not overlooked.

He says that though the chairman and Mr. Laurius Fisher possess open minds they have no knowledge of Indian conditions. Mr. Chaubal he terms a political nonentity.

He protests against the non-inclusion in the Commission of representatives from Bengal, Behar, United Provinces and the Punjab, and he urges Indians to proclaim their want of confidence in the Commission and to agitate for the inclusion of more Indian members.

Commenting on the above, the editor says that the appointment of Lord Ronaldshay and Sir Valentine Chirol is an insult to educated Indians, and he expresses regret that the Tory and the Anglo-Indian press should have asked for the withdrawal of an able and a just and high-minded Englishman like Mr. Ramsay Macdonald from the Commission.

He urges the appointment of three more Indians so that as in the case of the Public Service Commission of 1886, there may be six Indians on the Commission.

He recommends the appointment of two Congress leaders and he urges that Raja Sir Harnam Singh should be selected as the representative of the Indian Christian community.

In conclusion he invites attention to the deep disappointment produced throughout India by the constitution of the Commission as evidenced by the protest resolution of the United Provinces Congress committee.

ABHYUDAYA, 4th August 1912.

Indians in the public services.

14. The *Abhyudaya* (Allahabad) of the 4th August 1912 states, on the authority of the *India* (London), that only eighteen out of the three hundred and ninety-seven higher appointments under the Government of India are filled by Indians. The editor expresses regret that though there are many highly-educated Indians at the present day, Government does not give a larger number of the higher appointments to Indians who are qualified to fill them.

LEADER, 8th August 1912.

Indians in the public services.

15. The *Leader* (Allahabad) of the 8th August 1912 complains that out of one hundred and twelve officers in the Government of India Secretariat, only eleven are Indians, and that one hundred and one appointments which carry high salaries are filled by Europeans. The editor expresses surprise at the statement made by the Tory and Anglo-Indian press that the irreducible minimum only of Europeans is now employed under the Government of India, and he protests against the opposition of this section of the press to the appointment of Mr. Ramsay Macdonald to the Public Service Commission.

LEADER, 6th August 1912.

Mr. Montagu's visit to India.

16. Referring to the impending visit of Mr. Montagu to India the *Leader* (Allahabad) of the 6th August 1912 remarks that Indians regard him as the best and ablest Parliamentary Under Secretary India has ever had.

The editor expresses regret that an Indian journal should have suggested that the expenses of his voyage should not be met from Indian revenues.

He asserts that in view of Mr. Montagu's proved friendliness to Indian aspirations his visit will in all probability be of great service to the country, and he remarks that it argues a small mind to raise a question on such a paltry matter in connection with a visit which has such immense possibilities for good to India. In conclusion he expresses the hope that all sections of the people will demonstrate their good will and respect for him.

LEADER, 2nd August 1912.

Sir John Hewett's speech.

17. Referring to Sir John Hewett's reply to the eulogistic speech delivered by the Hon'ble Dr. Sundar Lal at the conclusion of the Council meeting on the 1st August, the *Leader* (Allahabad) of the 2nd August 1912 asserts that the critics of Sir John Hewett's administration have been impelled only by a sense of public duty.

With regard to His Honour's remarks about the work of the members of the Council, the editor observes that though nobody wants members to put superfluous questions and make verbose speeches, yet the public demands that there should be certain moral and mental qualities in the members.

He thanks His Honour for his emphatic words on the provincial financial settlement question, and expresses regret that the Government of India did not take any action in the matter.

LEADER, 3rd August 1912.

Sir John Hewett's speech.

18. Referring to the reply of Sir John Hewett to the Hon'ble Dr. Sundar Lal's eulogy of his administration at Thursday's Council meeting, the *Leader* (Allahabad) of the 3rd August 1912 remarks that His Honour's opposition to a council form of government, and the character of the regulations gover ning council elections framed by him do not further the cause of the political advancement of the educated classes. The editor expresses agreement with Sir John Hewett's remarks about the unjust

decision of the Government of India in the matter of provincial financial settlement, and says that His Honour deserves the thanks of the province for his repeated efforts to get justice done to its claims. He urges the people to keep up a vigorous agitation for the revision of the financial settlement, and expresses the hope that Sir James Meston and the Hon'ble Mr. Gillan will support the popular demand.

He congratulates Sir John Hewett on the United Provinces Village Sanitation Bill and on the Adulteration of Food and Drugs Bill.

He expresses disapproval of the large number of superfluous questions put by members at Thursday's Council meeting, and advises them to devote more time and energy to the study of public questions. In referring to the answers to certain questions he expresses dissatisfaction at the reply to the Hon'ble Rai Ganga Prasad Varma's question regarding the King George Medical College. As regards the registration of the names of persons visiting Naini Tal, he urges that Government should see that respectable Indian gentlemen are not insulted by being called on to give their names to the registration officer.

ADVOCATE, 4th August 1912.

The last council meeting.

19. The *Advocate* (Lucknow) of the 4th August 1912 expresses its gratification at the passing of the Village Sanitation Bill, and urges Government to seek the co-operation of the village population when framing the rules of the Bill. The editor congratulates Government on the passing of the Foods and Drugs Adulteration Bill, and urges municipalities to provide their health officers with laboratories. He invites attention to the adulteration of various articles with *ghee*, and says that the people have every reason to be grateful for what has been done by Government to promote their health and to respect their sentiment.

He expresses disapproval of the questions regarding the number of Muhammadan recipients of coronation certificates in Aligarh and of the number of Muhammadan honorary magistrates in Dataganj tahsil, and says that such questions are likely to create bad feelings.

Referring to the question about the Kurmi girl said to have been detained by missionaries in the Rae Bareli district, he expresses the hope that the father of the girl will prove his identity and that she will be restored to her parents.

He expresses dissatisfaction at the reply about the breaking up of the anniversary meeting of the *Arya Samaj* at Pilibhit, and urges Government to institute a thorough enquiry into the matter.

He expresses regret that the regulations about the registration of bad characters at Naini Tal have been flagrantly disobeyed, and says that an inspection of the register kept by the head constable at the Rais Hotel would reveal the names of a large number of respectable persons.

With regard to the inability of the Hon'ble Mr. Goument to influence railway administration, he insists that the Local Government should at least be in a position to be able to make enquiries about the truth of the allegations made and refer the result of their enquiry to the Railway Board.

He concludes by thanking Sir John Hewett for his strong appeal for the revision of the financial settlement of the United Provinces Government.

ABHYUDAYA, 4th August 1912.

The coming council elections.

20. The *Abhyudaya* (Allahabad) of the 4th August 1912 urges that in view of the increased responsibilities of members of Council the defects in the present method of canvassing should be remedied. The editor expresses regret that most of the candidates for election to the Council are actuated by a desire for fame and have not sufficient moral courage to oppose the official members. He impresses upon electors the necessity for showing a more intelligent appreciation of the duty that devolves upon them by returning only the best men available, men who have shown that they possess character and public spirit. He urges candidates to base their claims for the support of the electors only on grounds of public good, and says that the Congress committees and Hindu Sabhas should help the voters to elect the best representatives.

ABHYUDAYA, 1st August 1912.

Representation of Indian merchants on the Legislative Council of Bengal.

21. The *Abhyudaya* (Allahabad) of the 1st August 1912 refers to the statement that appeared in the *Capital* (Calcutta) that the European merchants of Calcutta will be allowed to have four representatives on the Provincial Legislative Council, and

expresses the hope that, in case this report is true, Lord Carmichael, who has several times assured Indians that they will receive the same treatment as Europeans, will earn the gratitude of the Indian merchants of Calcutta by allowing them adequate representation in his Council.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

ADVOCATE, 4th August 1912.

Legal training of civilian Judges.

22. Referring to a suggestion made in the *Pioneer* (Allahabad) to the effect that civilian Judges should be employed solely on judicial work and should be given a better legal training, the *Advocate* (Lucknow) of the 4th August 1912 urges the separation of the judicial and executive functions and the adoption of an improved method of recruitment of Judges. The editor complains of the inadequate legal training of civilian Judges, and insists that Government should see that members of the Indian Civil Service, who select the judicial line, get better legal training.

LEADER, 4th August 1912.

Extension of Sir Cecil Brett's term as Judge of the Calcutta High Court.

23. Referring to the application made for an extension of service by Sir Cecil Brett, a civilian Judge of the Calcutta High Court, who has attained sixty years of age, the *Leader* (Allahabad) of the 4th August 1912 advises the Secretary of State not to encourage such applications. The editor remarks that the independence of the High Court cannot be maintained if Judges are to look to the executive for favours. He says that the granting of Sir Cecil Brett's application would be a great blunder and would diminish the confidence of Indians in High Court Judges in cases in which there is a point at issue between the judiciary and the executive.

LEADER, 8th August 1912.

The Hoti Mardan case.

24. The *Leader* (Allahabad) of the 8th August 1912 has the following:—

"Mr. Montagu's replies to Mr. MacCallum Scott about the case of the Khan of Hoti Mardan will be received with surprise in India. The facts put together in the pamphlet published by the Khan and the severe remarks of Sir Dinsha Davar from the bench of the Bombay High Court when he tried the case, justify the public in concluding that serious injustice was done to, and unmerited indignities were inflicted upon the Khan, and no evidence to the contrary has been produced to remove the painful impression created in the public mind. In the absence of such rebutting evidence the public will persist in believing in the Khan's innocence and they will think that the Government of India and the Secretary of State have failed to do justice in the case."

(b)—Police.

Nil.

(c)—Finance and Taxation.

LEADER, 2nd August 1912.

The Finance Committee.

25. The *Leader* (Allahabad) of the 2nd August 1912 expresses surprise that the Secretary of the Legislative Council permitted the disclosure of the voting papers at the time of the election of the members of the Finance Committee and did not draw the attention of the chairman to this irregularity. The editor states that two members considered their presence on the Finance Committee so necessary that each gave all his votes to himself.

LEADER, 2nd August 1912.

The Indian budget debate.

26. Referring to the debate on the Indian budget in the House of Commons the *Leader* (Allahabad) of the 2nd August 1912 lends its support to Mr. Ramsay Macdonald's suggestion for the appointment of an independent auditor and accountant general. The editor expresses agreement with Mr. Montagu's view that things with regard to

the opium trade with China should be allowed to remain where they are under the present treaty and he notes his approval of Mr. Charles Roberts's suggestion that the people should be given greater power in determining the number and location of liquor shops.

27. The *Leader* (Allahabad) of the 2nd August 1912 expresses satisfaction at the sympathetic tone of Mr. Montagu's speech on the Indian budget, and at his belief in the growing spirit of nationality in India. The editor expresses the hope that with increased capacity on the part of Indians and better will on the part of England, India will ultimately attain to self-government on colonial lines. He expresses regret that Mr. Montagu did not share Mr. Gokhale's view of the necessity for free and compulsory education in India, and he asks Indians to take hope from Mr. Montagu's sympathy for educational expansion. He urges Indians to carry on the work of popularizing primary education, and he expresses the hope that primary education will become free and compulsory in the near future. He expresses disapproval of Mr. Mallet's appointment, and concludes by expressing appreciation of Mr. Montagu's enthusiasm for progress.

Mr. Montagu's budget speech.

LEADER, 2nd August 1912.

28. The *Advocate* (Lucknow) of the 4th August 1912 expresses gratification at the spirit of genuine Liberalism that pervaded the whole of Mr. Montagu's speech in presenting the Indian budget in the House of Commons. The editor expresses gratitude to Mr. Montagu for his belief in the "growing spirit of nationality in India," and for his aversion to "out of date advice" and "repression." He expresses admiration of Mr. Montagu's fine peroration regarding the harmonious co-mingling of the East and the West, and concludes by thanking him for his sympathetic remarks about primary and technical education.

Mr. Montagu's budget speech.

ADVOCATE, 4th August 1912.

(d)—Municipal and Cantonment Affairs.

29. A correspondent who signs himself "S. P. SANYAL" contributes an article to the *Leader* (Allahabad) of the 2nd August 1912 in which he supports the suggestion of the Hon'ble Lala Sukhbir Sinha that appeared in the *Leader* of the 26th July (vide Selections No. 31, paragraph 28) about the appointment of a small mixed committee to consider the question of building houses on the hills west of the Brahmakund in Hardwar.

The Extension of Hardwar.

LEADER, 2nd August 1912.

30. The *Sahifa* (Bijnor) of the 5th August 1912 complains of the action of the Chandpur Municipal Board in the Bijnor district in acquiring arbitrarily land for a market at Chandpur at a low price.

The editor also complains that the municipal board has demolished certain mausoleums of Muhammadan saints which stood on the site purchased for the market.

He takes exception to the fact that the butchers were ordered to open their shops in the locality inhabited by *Chamars*, and publishes a copy of the petition and the memorial submitted by them to the Collector of the district and to the Lieutenant Governor respectively.

The Chandpur Municipality.

SAHIFA, 5th August 1912.

(e)—Education.

31. The *Trishul* (Benares) of the 31st July 1912 (received on the 7th August) deplores the introduction of Western education into India, and remarks that since its advent to this country people are becoming irreligious and are gradually abandoning their old customs and manners. The editor observes that this laxity of the people is the root cause of the present social disturbances in India. He warns the people to beware of the evil effects of Western education which he considers has deprived them of peace and happiness, and he urges them to follow in the footsteps of their ancestors and be up and doing in improving the condition of society and religion.

Western education and its effect.

TRISHUL, 31st July 1912.

32. The *Saddharm Prachárak* (Kangri, Bijnor) of the 31st July 1912 (received on the 5th August) refers to the letter published by an Indian student in England in the *Times of India* (Bombay) in which he alleges that there was much racial feeling against

Indian students in England.

SADDHARM PRACHARAK, 31st July 1912.

Indian students in British Universities, and in which he advises Indian students who intend to pursue their studies in foreign countries to proceed to America, Germany or France. The editor says that similar advice was given by the Hon'ble Mr. Bhupendra Nath Basu on his return from England, and remarks that, apart from the question of racial feelings, the sojourn of Indian students in England does not prove beneficial to them, that as it leads to their despising their own countrymen and their mother-tongue.

He says that it has been observed that Indian students who have been educated in America take more interest in the elevation of their countrymen and in the advancement of their mother-tongue, and he therefore argues that America is the most suitable foreign country for Indian students.

EDUCATIONAL MAGAZINE, July 1912.

The raising of school fees.

33. The editor of the *Educational Magazine* (Ghazipur) in the issue for July 1912 (received on the 8th August), refers to the general complaint against the increase of fees in government schools, and remarks that young men can bring about the regeneration of India not by working as clerks but by following industrial pursuits.

He urges the establishment of commercial and industrial schools throughout the country and appeals to public-spirited Indians to establish cheap private schools of the standard of government high schools.

MASHRIQ, 30th July 1912.

The raising of school fees.

34. A correspondent who signs himself "SAIYID AIJAZ HUSAIN (STUDENT) OF BUDAUN" contributes an article to the *Mashriq* (Gorakhpur) of the 30th July 1912 (received on the 3rd August), in which he points out that the raising of school fees will check the growth of higher education amongst the poorer middle classes. He expresses regret at the large percentage of failures at the last matriculation examination, and notes that unsuccessful candidates are for the most part being refused admission to government schools. He invites the attention of Government to the matter, and suggests that more matriculation classes should be opened in the provinces and that school fees should be reduced.

He also expresses regret at the lack of system in vernacular schools, and complains of the harsh treatment of the pupils at the hands of the head masters of these schools.

He suggests that graduates should be appointed head masters of the central vernacular schools.

AL KHALIL, 1st August 1912.

The raising of school fees.

35. *Al Khalil* (Bijnor) of the 1st August 1912 (received on the 3rd August) takes exception to the raising of school fees in government schools and to the limiting of the number of pupils in each class.

The editor says that the rule regarding the number of students in each class has given head masters an opportunity of accepting illegal gratification and he complains that they admit only brilliant students to their schools in order to show a good percentage of passes, and that they refuse admission to mediocre and weak students.

He says that the test of good work done by a head master should not be judged by the percentage of successful candidates from his school, but that it should be carefully ascertained whether the school classes under his charge contained the maximum number of students fixed by the educational authorities. He invites the attention of Government to the matter, and observes that if the rule regarding the number of students to each class is allowed to remain in force the growth of education will greatly suffer in the provinces.

ARYA MITRA, 1st August 1912.

The Darbar educational grant and the teachers of primary schools.

36. The *Arya Mitra* (Agra) of the 1st August 1912 (received on the 7th August) urges that the greater portion of the coronation grant of fifty lakhs of rupees for the extension of primary education should not be spent, as proposed by the Education Member, on providing buildings for primary schools, but that it should go towards improving the pay and prospects of the teachers of such schools.

AL MUSHIR, 4th August 1912.

The Agra Medical School and Muhammadans.

37. *Al Mushir* (Moradabad) of the 4th August 1912 protests against the order of the Principal of the Agra Medical School forbidding students to subscribe to Muhammadan newspapers. The editor attributes this order to the influence of the Hindu professors, and urges that some of them should be transferred to other institutions. He states

that professor Modi remarked in the course of one of his lectures that cases of rape were more frequent among Muhammadans than among other races and the lecturer attributed this to the stimulating effects of meat. He asks the Principal to take serious notice of the anti-Muhammadan feelings of his subordinates.

ADVOCATE, 8th August 1912.

Muhammadan education and progress.

38. Referring to Mr. Justice Abdur Rahim's speech as president of the Muhammadan Educational Conference of South India, the *Advocate* (Lucknow) of the 8th August 1912 expresses gratification at the increasing interest shown by Muhammadans in the growth of education in their community. The editor expresses the hope that within a very short time Muhammadans will be on the same level with the Hindus in the matter of education. He remarks that Mr. Justice Abdur Rahim stated that Muhammadans of different races played a considerable part in the history of civilization, and asserted that the motive power of all Islamic civilization was religion, and that Islam did not recognize any peculiarities of race, colour, climate or local history. He states that Mr. Justice Abdur Rahim attributed the decadence of Muhammadans to the assumption by rulers of Muhammadan states of absolute and despotic powers "in direct violation of the constitutional principle of Islam," to their gradual surrender to luxury and vices and to the disappearance of ideals among them. He says that Mr. Justice Rahim made a strong appeal for female education and that he favoured the combination of theological with scientific training in order to combat the drifting from the real spirit of Islam into "barren ritualism and virtual monasticism." He expresses his gratification that Mr. Justice Rahim urged his co-religionists to apply the eternal principles of Islam to their lives in the light of existing circumstances. He concludes by observing that Justice Rahim's utterance was characterized by a remarkable breadth of vision and clearness of insight and might be read with profit by Hindus.

EDUCATIONAL MAGAZINE, July 1912.

The proposed Hindu and Muslim Universities and affiliation.

39. The editor of the *Educational Magazine* (Ghazipur) in the issue for July 1912 (received on the 8th August) says that if powers of affiliation are not granted the two denominational universities will be of no use to the country. He insists that no more subscriptions should be collected until the question of affiliation is finally decided. He suggests that in case Government refuses to accede to the popular demand the money already collected should be devoted to sending Indian students to foreign countries for technical education.

He urges the establishment of a technological institute and industrial workshop at some industrial centre.

ALIGARH INSTITUTE GAZETTE, 31st July 1912.

The proposed Hindu and Muslim Universities and affiliation.

40. Nawab Mushtaq Husain contributes an article to the *Aligarh Institute Gazette* of the 31st July 1912 (received on the 5th August), in which he refers to the second press *communiqué* issued by the Government of India with regard to the powers of affiliation of the Hindu and Muslim Universities, and congratulates both the Hindus and Muhammadans on the fact that the final decision to limit the scope of the universities at Aligarh and Benares to its locality was arrived at by the Secretary of State for India and not by the Viceroy.

He says that the task of satisfying the Government of India as to the necessity for granting powers of affiliation to the Hindu and Muslim Universities has now become much easier, and that there appears to be no reason why the Government should refuse the universities the power of affiliation.

He takes exception to the limiting of the scope of the Dacca University, and remarks that the limitation imposed on the university will be interpreted to mean that Government does not want Muhammadans outside Dacca to receive a university education.

In conclusion he expresses regret that contributions towards the universities have practically ceased since the issue of the press *communiqué*.

STRI DARPAN, August 1912.

The proposed Hindu and Muslim Universities and affiliation.

41. The *Stri Darpan* (Allahabad) for August 1912 (received on the 7th August), states that the announcement that the Government of India has finally decided that the educational scope of the proposed denominational universities will be confined to the limits of Aligarh and Benares has created profound disappointment throughout the country. The editor says that the only result of the Government announcement

will be that Hindus and Muhammadans will close contributing towards the universities and he expresses surprise that while a sum of rupees ten lakhs was considered sufficient for the establishment of the Dacca University, the proposed Muslim and Hindu Universities were required to provide a minimum sum of rupees thirty-five and fifty lakhs respectively before any legislation could be undertaken on their behalf.

KAISER-I-HIND, 1st August 1912.

The proposed Hindu and Muslim Universities and affiliation.

42. The *Kaiser-i-Hind* (Fyzabad) of the 1st August 1912 (received on the 7th August) says that the announcement of the Government of India in regard to the proposed Hindu and Muslim Universities has caused deep sorrow to Indians generally and to Muhammadans in particular. The editor says that a Muslim University, without the power of affiliation, will be a useless institution, and observes that it will be very unwise of the Muhammadans to accept a university with limited powers.

He fails to understand the reasons on which Government has based its decision in regard to the power of affiliation, and remarks that the attitude of Government indicates an unjust suspicion of the loyalty of the Muhammadans.

He urges the organizers of the Muslim University scheme to make efforts to get the decision of Government in the matter rescinded, and he asks them not to accept a university in the management of which they would have no voice.

ARYA MITRA, 1st August 1912.

The proposed Hindu and Muslim Universities and affiliation.

43. The *Arya Mitra* (Agra) of the 1st August 1912 (received on the 7th August), says that it was anticipated that the establishment of the proposed Hindu and Muslim Universities would diminish the difficulties experienced by students in getting admission into schools owing to the rule limiting the number of each class to thirty-three boys. The editor expresses regret that this anticipation will not be realized owing to the decision of the Government that the educational scope of the proposed universities will be confined to the localities in which they are founded.

OUDH AKHBAR, 1st August 1912.

The proposed Hindu and Muslim Universities and affiliation.

44. The *Oudh Akhbar* (Lucknow) of the 1st August 1912 (received on the 3rd August), expresses regret at the recent press *communiqué* issued by the Government of India with regard to the power of affiliation to the Hindu and Muslim Universities, and remarks that it will have a depressing effect on the organizers of the university scheme, and that it will also hinder the further realization of funds.

The editor advises the organizers of both the Hindu and Muslim University schemes not to lose heart, but to continue their efforts and he asks Government to reconsider its decision in the matter.

OUDH AKHBAR, 2nd August 1912.

The proposed Hindu and Muslim Universities and affiliation.

45. The *Oudh Akhbar* (Lucknow) of the 2nd August 1912 remarks that the announcement that the Government of India has finally decided that the educational scope of the two denominational universities will be confined to the limits of Aligarh and Benares, has created profound disappointment throughout the country.

The editor asserts that a certain section of the Muhammadans was opposed to the Aligarh College and subscribed to the Muslim University fund under the impression that the educational scope of the proposed university would not be confined to the limits of Aligarh itself. He says that the public will now think that the real intention of the Muhammadan leaders was to collect funds for the Aligarh College, and that the term Muslim University was used simply to arouse public enthusiasm. He invites the attention of Government to the false position in which both Hindu and Muhammadan leaders are at present placed, and urges it not to disregard the united protests of the Hindu and Muhammadan communities by adhering to its decision.

AL BASHIR, 6th August 1912.

The proposed Hindu and Muslim Universities and affiliation.

46. *Al Bashir* (Etawah) of the 6th August 1912 takes exception to the suggestion made by some newspapers that the Hindus and Muhammadans should make united efforts to induce Government to rescind its decision about the grant of the power of affiliation to the Hindu and Muslim Universities.

The editor refers to the editorial note of the *Hindustani* (Lucknow) of the 30th July and the 1st August in which the Hindus were advised to accept the Hindu University even if the power of affiliation were not granted to it, and says that the Muhammadans should not follow the Hindus in the matter.

He asks his co-religionists to carefully consider whether the university that Government is prepared to grant to them on present conditions will be for the good of the community or not.

ALIGARH INSTITUTE GAZETTE, 31st July 1912.

47. Nawab Mushtaq Husain contributes an article to the *Aligarh Institute Gazette* of the 31st July 1912 (received on the 5th August), in which he disagrees with the proposal that the organizers of the Hindu and Muslim University schemes should raise their protests from a common platform against the recent press *communiqué* issued by the Government of India with regard to the power of affiliation. He objects to any joint protest being made on the ground that the Muhammadans being in the minority would gain no advantage by joining hands with the Hindu majority.

The proposed Hindu and Muslim Universities and affiliation.

He advises his co-religionists to ever remain conscious of their nationality, and observes that the Muhammadans would commit a grave error if they made a common cause with the Hindus in the matter seeing that besides the university question there are other far more important matters on which the views of the two communities are likely to come into conflict.

Discussing the subject of nationality he remarks that if India ever obtains self-government, the Muhammadans can only benefit by it if they remain an independent nation.

He strongly urges the necessity for maintaining a separate Muhammadan political institution in order to support the British rule in India on the continuance of which the prosperity of the Muhammadans depends.

AL BASHIR, 30th July 1912.

48. *Al Bashir* (Etawah) of the 30th July 1912 (received on the 5th August), observes that the announcement of the Government of India in regard to the educational scope of the proposed denominational universities has created much sorrow throughout the country. The editor expresses doubt as to whether the Government will reconsider its decision in the matter and says that the Muhammadan public should decide whether a charter should be accepted for the university on the conditions on which Government is prepared to grant one.

The proposed Muslim University and affiliation.

He states that there are no Muhammadan residential colleges outside Aligarh, and remarks that it is useless to press for the affiliation of colleges outside Aligarh. He urges that Islamia schools should be established in all educational centres and should be affiliated to the Muslim University. He expresses regret that the scope of the Muslim University has been curtailed, and says that as the courses adopted in the Muslim University will be different from the curriculum of government institutions, students of government schools will derive no benefit from the university, with the result that it will be necessary to open Islamia schools. He expresses the opinion that unless the question of affiliation is definitely decided it is useless to apply for a charter for the Muslim University. He suggests that in case Government does not rescind its decision, the funds that have been collected should be utilized for establishing Islamia high schools throughout the country and for extending the Aligarh College. In conclusion he suggests that Government should establish a residential university of its own at Aligarh and that the Muhammadan Anglo-Oriental College should be affiliated to it.

AL MUSHIR, 4th August 1912.

49. *Al Mushir* (Moradabad) of the 4th August 1912 says that the announcement that the Government of India has finally decided to limit the educational scope of the two denominational universities has created profound disappointment throughout the country. The editor urges Muhammadans to keep up a vigorous agitation against this decision, and to refuse to accept a university that has not powers of affiliation. He expresses his disapproval of the suggestion that a local university might be accepted for the time being, and that the question of an All-India university might be raised afterwards. He insists that the funds collected should be kept in deposit as a trust fund until Government consents to grant an All-India university. He urges Muhammadans not to neglect the important question of affiliation seeing that it will vitally affect the future interests of the university.

The proposed Muslim University and affiliation.

He expresses the hope that if Muhammadans show firmness and determination in their agitation Government will reconsider its decision.

will be that Hindus and Muhammadans will close contributing towards the universities and he expresses surprise that while a sum of rupees ten lakhs was considered sufficient for the establishment of the Dacca University, the proposed Muslim and Hindu Universities were required to provide a minimum sum of rupees thirty-five and fifty lakhs respectively before any legislation could be undertaken on their behalf.

KAISER-I-HIND, 1st August 1912.

The proposed Hindu and Muslim Universities and affiliation.

42. The *Kaiser-i-Hind* (Fyzabad) of the 1st August 1912 (received on the 7th August) says that the announcement of the Government of India in regard to the proposed Hindu and Muslim Universities has caused deep sorrow to Indians generally and to Muhammadans in particular. The editor says that a Muslim University, without the power of affiliation, will be a useless institution, and observes that it will be very unwise of the Muhammadans to accept a university with limited powers.

He fails to understand the reasons on which Government has based its decision in regard to the power of affiliation, and remarks that the attitude of Government indicates an unjust suspicion of the loyalty of the Muhammadans.

He urges the organizers of the Muslim University scheme to make efforts to get the decision of Government in the matter rescinded, and he asks them not to accept a university in the management of which they would have no voice.

ARYA MITRA, 1st August 1912.

The proposed Hindu and Muslim Universities and affiliation.

43. The *Arya Mitra* (Agra) of the 1st August 1912 (received on the 7th August), says that it was anticipated that the establishment of the proposed Hindu and Muslim Universities would diminish the difficulties experienced by students in getting admission into schools owing to the rule limiting the number of each class to thirty-three boys. The editor expresses regret that this anticipation will not be realized owing to the decision of the Government that the educational scope of the proposed universities will be confined to the localities in which they are founded.

OUDH AKHBAR, 1st August 1912.

The proposed Hindu and Muslim Universities and affiliation.

44. The *Oudh Akhbar* (Lucknow) of the 1st August 1912 (received on the 3rd August), expresses regret at the recent press *communiqué* issued by the Government of India with regard to the power of affiliation to the Hindu and Muslim Universities, and remarks that it will have a depressing effect on the organizers of the university scheme, and that it will also hinder the further realization of funds.

The editor advises the organizers of both the Hindu and Muslim University schemes not to lose heart, but to continue their efforts and he asks Government to reconsider its decision in the matter.

OUDH AKHBAR, 2nd August 1912.

The proposed Hindu and Muslim Universities and affiliation.

45. The *Oudh Akhbar* (Lucknow) of the 2nd August 1912 remarks that the announcement that the Government of India has finally decided that the educational scope of the two denominational universities will be confined to the limits of Aligarh and Benares, has created profound disappointment throughout the country.

The editor asserts that a certain section of the Muhammadans was opposed to the Aligarh College and subscribed to the Muslim University fund under the impression that the educational scope of the proposed university would not be confined to the limits of Aligarh itself. He says that the public will now think that the real intention of the Muhammadan leaders was to collect funds for the Aligarh College, and that the term Muslim University was used simply to arouse public enthusiasm. He invites the attention of Government to the false position in which both Hindu and Muhammadan leaders are at present placed, and urges it not to disregard the united protests of the Hindu and Muhammadan communities by adhering to its decision.

AL BASHIR, 6th August 1912.

The proposed Hindu and Muslim Universities and affiliation.

46. *Al Bashir* (Etawah) of the 6th August 1912 takes exception to the suggestion made by some newspapers that the Hindus and Muhammadans should make united efforts to induce Government to rescind its decision about the grant of the power of affiliation to the Hindu and Muslim Universities.

The editor refers to the editorial note of the *Hindustani* (Lucknow) of the 30th July and the 1st August in which the Hindus were advised to accept the Hindu University even if the power of affiliation were not granted to it, and says that the Muhammadans should not follow the Hindus in the matter.

He asks his co-religionists to carefully consider whether the university that Government is prepared to grant to them on present conditions will be for the good of the community or not.

47. Nawab Mushtaq Husain contributes an article to the *Aligarh Institute Gazette* of the 31st July 1912 (received on the 5th August), in which he disagrees with the proposal that the organizers of the Hindu and Muslim University schemes should raise their protests from a common platform against the recent press *communiqué* issued by the Government of India with regard to the power of affiliation. He objects to any joint protest being made on the ground that the Muhammadans being in the minority would gain no advantage by joining hands with the Hindu majority.

ALIGARH INSTITUTE GAZETTE, 31st July 1912.

The proposed Hindu and Muslim Universities and affiliation.

He advises his co-religionists to ever remain conscious of their nationality, and observes that the Muhammadans would commit a grave error if they made a common cause with the Hindus in the matter seeing that besides the university question there are other far more important matters on which the views of the two communities are likely to come into conflict.

Discussing the subject of nationality he remarks that if India ever obtains self-government, the Muhammadans can only benefit by it if they remain an independent nation.

He strongly urges the necessity for maintaining a separate Muhammadan political institution in order to support the British rule in India on the continuance of which the prosperity of the Muhammadans depends.

48. *Al Bashir* (Etawah) of the 30th July 1912 (received on the 5th August), observes that the announcement of the Government of India in regard to the educational scope of the proposed denominational universities has created much sorrow throughout the country. The editor expresses doubt as to whether the Government will reconsider its decision in the matter and says that the Muhammadan public should decide whether a charter should be accepted for the university on the conditions on which Government is prepared to grant one.

AL BASHIR, 30th July 1912.

The proposed Muslim University and affiliation.

He states that there are no Muhammadan residential colleges outside Aligarh, and remarks that it is useless to press for the affiliation of colleges outside Aligarh. He urges that Islamia schools should be established in all educational centres and should be affiliated to the Muslim University. He expresses regret that the scope of the Muslim University has been curtailed, and says that as the courses adopted in the Muslim University will be different from the curriculum of government institutions, students of government schools will derive no benefit from the university, with the result that it will be necessary to open Islamia schools. He expresses the opinion that unless the question of affiliation is definitely decided it is useless to apply for a charter for the Muslim University. He suggests that in case Government does not rescind its decision, the funds that have been collected should be utilized for establishing Islamia high schools throughout the country and for extending the Aligarh College. In conclusion he suggests that Government should establish a residential university of its own at Aligarh and that the Muhammadan Anglo-Oriental College should be affiliated to it.

49. *Al Mushir* (Moradabad) of the 4th August 1912 says that the announcement that the Government of India has finally decided to limit the educational scope of the two denominational universities has created profound disappointment throughout the country. The editor urges Muhammadans to keep up a vigorous agitation against this decision, and to refuse to accept a university that has not powers of affiliation. He expresses his disapproval of the suggestion that a local university might be accepted for the time being, and that the question of an All-India university might be raised afterwards. He insists that the funds collected should be kept in deposit as a trust fund until Government consents to grant an All-India university. He urges Muhammadans not to neglect the important question of affiliation seeing that it will vitally affect the future interests of the university.

AL MUSHIR, 4th August 1912.

The proposed Muslim University and affiliation.

He expresses the hope that if Muhammadans show firmness and determination in their agitation Government will reconsider its decision.

NAIYAR-I-AZAM, 5th August 1912.

The proposed Muslim University and affiliation.

50. The *Naiyar-i-Azam* (Moradabad) of the 5th August 1912 insists that the proposed Muslim University should be entirely free from official control, and should be allowed to establish schools in every district. The editor contends that the Muslim University would not be able to mould the characters and minds of students who have not been trained in its schools. He says that the question of affiliation of colleges outside Aligarh is not so important, but remarks that it would be useless to have a university that had not the power of affiliating schools outside Aligarh.

AL BASHIR, 6th August 1912.

The proposed Muslim University and affiliation.

51. *Al Bashir* (Etawah) of the 6th August 1912 expresses its regret at the opposition of the Muhammadans to the decision of the Government of India in regard to the educational scope of the Aligarh University. The editor urges his co-religionists not to quarrel with Government on its decision and asks them to consider the question of affiliation of high schools to the university.

He expresses the opinion that if Government is not prepared to grant the university the power of affiliation of high schools, the idea of establishing a university should be deferred for the present.

He says that if it is decided to postpone the establishment of the Muslim University the funds that have been collected should be utilized in sending students to European countries to complete their education.

With regard to the suggestion of the *Observer* (Lahore) that an Islamia college should be established in every province by means of the funds collected for the university he expresses the opinion that the proposal is preposterous as the funds are utterly inadequate for the establishment of more than one or two first grade schools.

He suggests that another college should be opened at Aligarh which should be conducted on the lines of the Dayanand Anglo-Vedic College, Lahore.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

SADDHARM PRACHARAK, 31st July 1912.

Reformation of prisoners.

52. The *Saddharm Prachárak* (Kangri, Bijnor) of the 31st July 1912 (received on the 5th August) expresses its gratification at the proposal of the Punjab Government to reform prisoners with the aid of the Salvation Army. The editor urges that other religious societies should also assist in the good work of reforming prisoners on equal terms with the Salvation Army.

ABHYUDAYA, 1st August 1912.

Relations between Hindus and Muhammadans at Multan.

53. The *Abhyudaya* (Allahabad) of the 1st August 1912 invites the attention of Government to the strained relations between the Hindus and Muhammadans at Multan owing to a number of Muhammadans outraging the religious feelings of the Hindus by leading a mock Hindu procession through the streets of the city and by indulging in other insulting practices. The editor states, on the authority of the *Panjabee* (Lahore) that the district magistrate and the police were asked to interfere but they took no action. He expresses the hope that Government will call upon them to explain their conduct.

ABHYUDAYA, 1st August 1912.

Poverty in India and how to remove it.

54. One Pandit Brajnandan Prasad Misra contributes an article to the *Abhyudaya* (Allahabad) of the 1st August 1912, in which he says that India has become a very poor country and he takes the European writers to task who have attempted to prove that India is growing more prosperous day by day. He quotes Mr. Grierson and Mr. Digby and other European writers to show that the majority of cultivators are living miserable lives of poverty, and says that it is because of their indigence that famine and plague make such strides among the people. He asks Government to improve the material condition of the country, and says that as India is an agricultural country the improvement of cultivation and of the condition of the cultivators will conduce to the prosperity of the people as a whole.

He attributes the depressed condition of the cultivators partly to the exportation of corn to foreign countries but chiefly to the increase in rent with every new settlement, and, in order to improve the condition of the people, he urges that the

provisions of the Tenancy Act for the increase of rent should be abolished, that permanent settlement should be introduced in all parts of the country and that Government should abolish the landowner class and realize itself the rents from the tenants.

55. The *Arya Mitra* (Agra) of the 1st August 1912 (received on the 7th August) complains that, notwithstanding the notification of the local Government regarding the use of Hindi in courts, entries in summons and other court papers are not written in Nagri. ARYA MITRA, 1st August 1912.

The Nagri character in the courts.

56. A correspondent who signs himself "PRO-INDIAN" contributes an article to the *Leader* (Allahabad) of the 7th August 1912, in which he urges that the recruitment of the Indian Women's Medical Service should be by means of competitive examination and not by nomination. He condemns admission by selection as laying open the door to jobbery, and insists that only Indian women, or at any rate only women educated in Indian medical colleges, should be eligible for appointment. He suggests that if a British degree is considered essential, women educated in India should go to England to qualify themselves. He observes that if recruitment is permitted both in India and in England, Indian women will obviously never secure any of the higher appointments of the service. He expresses the opinion that if Indians refrain from subscribing until they are fairly treated in the matter of recruitment the scheme cannot be worked to the detriment of Indian women *(sic)*. LEADER, 7th August 1912.

Recruitment of the Indian Women's Medical Service.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

57. The *Stri Darpan* (Allahabad) for August 1912 (received on the 7th August) invites the attention of Government to the numerous outrages committed on Indian women on railways. The editor asserts that in certain cases female passengers have been falsely accused of having fled from their homes and have been detained at railway stations. An appeal is made to Government to protect ignorant and defenceless women from such outrages. STRI DARPAN, August 1912.

Outrages on Indian women on railways.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

58. The *Theosophy in India* (Benares) for July and August 1912 contains a letter signed by Miss Francesca Arundale and seventeen other councillors of the Indian section of the Theosophical Society in which they protest against the views expressed by the general secretary of the Indian section in the March-April number of *Theosophy in India* (vide Selections No. 15, paragraph 58), and express their approval of the policy and action of the President, Mrs. Annie Besant. THEOSOPHY IN INDIA, July and August 1912.

Theosophy and the Order of the Star in the East.

The letter is followed by a note by the editor, Babu Bhagwan Das, in which he recapitulates his views regarding the connection between the Order of the Star in the East and the Theosophical Society (vide Selections No. 24, paragraph 83), and says that as eighteen out of the twenty-seven councillors repudiate these views, early arrangements should be made to relieve him of his duties as general secretary of the Indian section.

59. The *Theosophy in India* (Benares) for July and August 1912 contains a short letter from Mrs. Annie Besant in which, while reiterating her belief in the birth of a new *Jagat Guru* in an Indian body she expresses entire agreement with the general secretary as to the supreme importance of *Atma Vidya*, and remarks that as she regarded the Order of the Star in the East as the embryo of a new religion she did not charter it as even a league of the Theosophical Society, but kept it as an entirely independent body outside the society. With regard to her remarks about the periodical "shaking out" of the feeble and half-hearted from the Theosophical Society, she disclaims any intention of having meant any reference to any present personal cult. THEOSOPHY IN INDIA, July and August 1912.

Theosophy and the Order of the Star in the East.

The letter is followed by a note by the editor, Babu Bhagwan Das, in which he thanks Mrs. Annie Besant for having declared that the Order of the Star in the East was the embryo of a new religion, like the *Arya Samaj* or the *Brahmo Samaj*, which might and did contribute members to the Theosophical Society, but which could not be regarded as a subsidiary activity, much less as an essential or integral part of the society. He expresses his anxiety as to the attitude the eighteen protestant councillors (vide para. *supra)* will adopt now that their leader has declared that the Theosophical Society and the Order of the Star in the East are two entirely distinct and separate bodies.

ANAND, 1st August 1912.

The life of Christ.

60. The *Anand* (Lucknow) of the 1st August 1912 reproduces an article entitled "Hollowness of Christianity" from the *Bharat Mitra* (Calcutta) in which it is alleged that Christ was born of ordinary parents, that he came to India to learn wisdom from the Buddhists and Hindus, and that on his return to Judea he preached a new religion which was afterwards called Christianity. It is stated that this sketch of the life of Christ is the result of the researches of a Russian named Notowitch in Central Asia.

ABHYUDAYA, 1st August 1912.

Infliction of injuries on a bull by certain Muhammadans of Rasulpur (Allahabad).

61. The *Abhyudaya* (Allahabad) of the 1st August 1912 says that it has received a letter from a local correspondent who complains that a number of Muhammadans of Rasulpur severely beat and wounded a (sacred) bull in the Daryabad ward, and then tried to take the animal away on a hand cart but the Hindu residents remonstrated with them and sent for the police. No arrests however were made. The editor remarks that several instances of Muhammadans trying to injure the religious feelings of Hindus have lately come to light, and he points out that occurrences of this nature are likely to create ill-feeling between the two communities and to lead to a breach of the peace. He expresses the hope that the district magistrate will make a searching enquiry into the matter and punish the offenders.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. Genl. of Police,
Criminal Investigation Department,
United Provinces.

NAINI TAL:
The 9th August 1912.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35,	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath Vaishya; 36 ...	200 „
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
21	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
25	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
27	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 „
28	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
29	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 „
30	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 „
33	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
34	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
35	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
*36	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 „
37	Kul Bhásakar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „
38	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 „

* Irregular.
† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Pardah Nashin	Agra	Monthly ...	Mrs. Khámosh; 35	500 copies.
40	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
41	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
†42	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
†43	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
44	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
45	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
46	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
47	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
48	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
49	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
50	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†51	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
52	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
53	Jain Pracháral	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
55	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
56	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
†57	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
60	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
66	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
71	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
*72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
74	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48...	925 „
76	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
77	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
78	Musáfir	Agra	Do. ...	Pandít Tara Dat; Arya; 26 ...	1,800 „
79	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
80	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.

* Irregular.
† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Nizam-ul-Mulk	Moradabad ...	Weekly ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 copies.
82	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Hussain; Muhammadan; 56.	225 „
83	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31. ...	400 „
84	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
85	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
86	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
87	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
88	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
89	Tajir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 „
90	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
91	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
92	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
93	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
94	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
95	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	ARABIC-URDU.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
97	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†98	Ánand Kádambini... ...	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
99	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
100	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 „
101	Bráhman Samáchár... ...	Meerut ...	Do. ...	Jagannath Prasad; Brahman ...	495 „
102	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
103	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60.	500 „
*105	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
107	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
108	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,300 copies.
†109	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
110	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†111	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
†113	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
114	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
115	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*116	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*117	Maheswari	Aligarh ...	Do.	Joti Sarup, Brahman; 42	3,000 „
118	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
119	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „
†120	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nava Jiwan	Benares ...	Monthly ...	Keshavdeva Shastri; 37	1,000 copies.
122	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 „
†123	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
124	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
125	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
126	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
127	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*130	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
131	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
133	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*134	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
135	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
†136	Kam Dhenu	Hardwar ...	Twice a month	Baba Bhagwan Das Udasi; 46 ...	500 „
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
139	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
140	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
141	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
142	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
143	Bharat Dharm Neta	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 „
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
145	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
146	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal Jain, Banker ...	1,000 copies.
†147	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†148	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
149	Saddharm Prachárak ...	Bijnor	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
151	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Anand* (Lucknow) of the 25th July and 1st and 8th August 1912 (received on the 14th August), publishes a short drama entitled "*Children of India*," the object of which seems to be to show the overbearing and imperious attitude of Anglo-Indian officials towards Indians, and the absence of unity on the part of the latter.

ANAND, 25th July and 1st and 8th August 1912.

The regeneration of India.

India is first represented as in a swoon and one of her well-wishers appeals to educated Indians to restore her to her senses. A number of educated Indians assemble and decide that a deputation consisting of an editor, a poet and a Bengali with a president, should wait upon the local officials and then draft a petition to the Emperor detailing the grievances of India and asking for their redress. The grievances are said to be the non-recognition of Hindi as the court language in the United Provinces, oppression by the police and railway employés, excessive taxation, shooting accidents, cow-killing, the non-employment of the educated classes and general ill-treatment at the hands of Europeans.

The deputation waits upon an Anglo-Indian official with the petition, and he warns the members against such combined action in future, and intimates that if they disregard his warning they will be punished for disloyalty.

As they appear to doubt his words, he abuses them and tells them to go away. The Bengali protests against such treatment, and the official again abuses him and threatens to shoot him. Other members of the deputation then intervene and they all depart.

They then go to where India is lying, and while telling her well-wisher the result of the interview they quarrel among themselves.

The well-wisher deplores the general disunion among Indians, and says that they cannot obtain redress of their grievances while they are divided among themselves. He advises them to represent their grievances to the Queen-Empress, assuring them that they will receive better treatment at her hands. They, however, refuse to do so. The well-wisher then commits suicide, praying to God to bring Indians to their right senses.

2. The editor of the *Urdu-i-Mualla* (Aligarh) in the combined issue for July and August 1912 (received on the 12th August), takes exception to the prohibition by the Government of India of the importation of the *Islamic Fraternity* (Tokyo) into India, and remarks that the prohibition is the worst instance of the severity of the Press Act. He says that the action of the Government of India will not prevent the editor of the paper from carrying on his missionary work in Japan, nor will it injure the paper financially, but that it will clearly demonstrate to Indians generally and to Muhammadans in particular, the value of the vaunted toleration of English civilization.

URDU-I-MUALLA, July and August 1912.

The importation of the *Islamic Fraternity* (Tokyo) into India.

3. Haji Muhammad Musa Khan, Joint Secretary, All-India Muslim League, contributes an article to the *Muslim Gazette* (Lucknow) of the 7th August 1912 (received on the 10th August), in which he asserts that though there have always been different political parties among the Muhammadans, the majority of them have followed the lead of men like Sir Saiyid, Nawab Mohsin-ul-mulk and Nawab Viqar-ul-mulk. He states that under the guidance of Nawab Viqar-ul-mulk the Muslim League became a really central and representative political organization of Indian Muhammadans, and he expresses regret that, since the Nawab severed his connection with the league, it has been losing its influence.

MUSLIM GAZETTE, 7th August 1912.

The Muslim League and the future political policy of Muhammadans.

He deplores the growth of conflicting political parties among Muhammadans which, instead of doing any useful constructive national work, waste their energies in opposing each other. He warns his co-religionists against establishing any new political organization and against permitting the Muslim League to become extinct, and urges them to reform it. He suggests that the Muslim League should be purged of all its defects and should be entirely freed from personal influences, and he recommends that Nawab Viqar-ul-mulk should be requested to convene

a conference of the different Muhammadan political parties to decide the future policy of the community, and that the Muslim League should be reorganized on a democratic and popular basis.

Commenting on the above, the editor invites attention to the statement that, after the severance of Nawab Viqar-ul-mulk's connection with the Muslim League, it was ruined by the machinations of certain inexperienced and self-willed persons, and expresses agreement with Haji Musa Khan's assertion that the Muslim League has gradually lost its hold in the country. He reminds his readers that when he warned the Muslim public that the League was being controlled by a certain high-placed individual, and that it had lost its democratic character, his criticisms and suggestions were ridiculed by his contemporaries.

He suggests that the Muslim press throughout India should be given at least two or three months' time to discuss the reorganization of the League in all its details, and that the proposed conference should show due consideration for the opinions expressed in the press. He insists that the conference should not consist of self-seeking title-holders and magnates, but that it should be thoroughly democratic in its composition. In conclusion he lends his support to the suggestion that Nawab Viqar-ul-mulk should convene the proposed conference, and should try to make the Muslim League a truly representative and democratic institution.

ABHYUDAYA, 8th August 1912.

Council elections.

4. A correspondent who signs himself "A VOTER" contributes a long letter to the *Abhyudaya* (Allahabad) of the 8th August 1912, in which he says that the reformed councils have not done much good to the public, and remarks that although defective council regulations and racial considerations are to some extent responsible for this the electors of the non-official members are chiefly to blame for it, seeing that they did not exercise their discrimination in electing the men best qualified by character, education and training to represent their interests in the council.

He urges that in future electors should not return members who merely seek election as an advertisement and do no useful work in the council. He says that the merits and public services of the candidates are the only qualifications that should carry weight with voters, and that no importance should be attached to other considerations. He also suggests that electors should exact an undertaking from all candidates that after their election they will always consult them on all questions of importance, and will never neglect their interests.

ABHYUDAYA, 8th August 1912.

The presidentship of the next session of the Indian National Congress.

5. The *Abhyudaya* (Allahabad) of the 8th August 1912 expresses its surprise at the recommendation of the Bombay Congress Committee that His Highness Sir Agha Khan should be nominated as president of the next session of the Congress. The editor concedes that Sir Agha Khan has worked zealously for the Muhammadans, but contends that he has done nothing to deserve such an honour at the hands of an All-India institution like the Indian National Congress.

He remarks that, besides this, Sir Agha Khan's ideals are quite different from those of the Congress, and he urges that all old Congressmen, who have spent the whole of their lives in the service of the country, should have precedence before him in the matter of being elected as president of the Congress.

ADVOCATE, 11th August 1912.

Indians in British colonies.

6. The *Advocate* (Lucknow) of the 11th August 1912 refers to the proceedings of a public meeting held in Bombay to protest against the treatment accorded to British Indians resident in the colonies. The editor remarks that the position of His Majesty's Indian subjects in the colonies has been a cause of great discontent, and it is the duty of other important cities to follow the example set by Bombay and thereby show that they have realized the gravity of the situation. He discusses the disabilities under which British Indian residents labour in South Africa and other British colonies, and refers to the fact that it is the presence of a considerable number of Indian inhabitants that has principally contributed to the development of certain colonies. He goes on to say that the weakness shown by the Home Government and its inability to vindicate the claims of British Indians to elementary civil rights, have encouraged Foreign States to adopt in their own territories a racial policy in regard to Indian colonists similar to that in force in British colonies, and in conclusion he deplores the fact that the Home Government, in

spite of all remonstrances, should have failed to safeguard the interests of Indians in the colonies.

LEADER, 13th August 1912.

Relations between Hindus and Muhammadans.

7. The *Leader* (Allahabad) of the 13th August 1912 refers to the comment of the *Times of India* (Bombay) on the annual meeting of the Muslim League and its desire for more cordial relations with the Hindus, and remarks that the Hindus have no desire to chill the enthusiasm of their Muslim fellow-countrymen in regard to creating a better state of feeling, and that they are not responsible for the bad feeling that exists in certain parts of the country. The editor says that a frank recognition of the differences between the two communities and an honest endeavour on both sides to minimize them and intensify the points of agreement will bring about unity. He accordingly suggests that a conference of moderate and reasonable representatives of both communities under the chairmanship of one who is neither a Hindu nor a Muhammadan but who at the same time commands respect and confidence, should be convened to discuss in a spirit of compromise the outstanding questions that have created disunion and tend to perpetuate it. He expresses the opinion thatit is less the questions upon which there has been disagreement than the spirit and temper in which agitation has been conducted that is responsible for the unhappy estrangement.

LEADER, 15th August 1912.

The Governor of Bombay.

8. The *Leader* (Allahabad) of the 15th August 1912 says that although Sir George Clarke's term of office will expire in a couple of months, his successor as Governor of Bombay has not yet been appointed, and mentions a similar delay in the appointment of Sir Arthur Lawley's successor in Madras. The editor enquires if there is a scarcity of qualified politicians or administrators in the Liberal ranks, and says that this can hardly be the case when regard is had to the abundance of talent in the progressive party.

ZAMANA, July 1912.

Lord Crewe on Indian autonomy.

9. The editor of the *Zamana* (Cawnpore) in the issue for July 1912 (received on the 13th August), expresses satisfaction at the protests made throughout India against the statement made by Lord Crewe on Indian autonomy.

He expresses agreement with the opinion expressed by the *Statesman* and the *Empire* (Calcutta) that in course of time Indians will be able to take the administration of their country into their own hands, and that to hold a contrary belief is an insult to Indians and to the British Government.

He notes with pleasure that most Muhammadan papers hold the same opinion as their Hindu contemporaries on the question of Indian autonomy, and he reminds his readers of the Hon'ble Mr. Gokhale's statement that Indians should give no thought to the interpretations put by Government officials on their aspirations, but that they should boldly and perseveringly adhere to their just demand for self-government within the British Empire.

He goes on to say that in establishing the reformed councils the Government of India has advanced Indians in the direction of self-government, and that, in spite of Lord Crewe's statement, they have fixed self-government as their ultimate goal. He states that Indians cannot now look backward, and that when they are fully qualified to administer the affairs of their country, no Government, much less the benign British Government, can refuse them their just demands.

SADDHARM PRACHARAK, 7th August 1912.

Lord Crewe on Indian autonomy.

10. The *Saddharm Prachárak* (Kangri, Bijnor) of the 7th August 1912 (received on the 14th August), says that for some years past it has been fashionable for statesmen in England to stifle the political hopes and aspirations of Indians. The editor remarks that even Lord Morley adopted this policy and that it was the desire to become a fashionable statesman that led Lord Crewe to make his recent pronouncement regarding the future government of India in which he asserted that Indians could never obtain self-government.

OUDH AKHBAR, 9th August 1912.

Lord Crewe on Indian autonomy.

11. The *Oudh Akhbar* (Lucknow) of the 9th August 1912 (received on the 12th August), expresses regret at the statement made by Lord Crewe on Indian autonomy, and enquires if His Lordship wished to create further agitation in India by his statement. The editor remarks that it was not wise of him to shatter all hopes for self-government

in India, seeing that the goal of all educated Indians is to acquire that self-government or *swaraj* for their country which was held out to them by Royal promises in the past.

He says that educated and liberal Indians have now realized that in demanding their just rights from Government they should no longer pursue a policy of flattery and sycophancy, and he expresses his gratification at the fact that since the annulment of the partition of Bengal the Muhammadans too have changed their policy. He states that most of the educated Muhammadans now concur in the views of the Congress, and he asks the members of both communities to work together for the political evolution of their country.

ABHYUDAYA, 8th August 1912.

The Public Service Commission.

12. The *Abhyudaya* (Allahabad) of the 8th August 1912 refers to the criticism of the *Times* and of its correspondent "AN IMPERIALIST" on the appointment of Mr. Ramsay Macdonald to the Indian Public Service Commission, and says that the composition of the Commission is unsatisfactory, and that the enquiry will be a farce if men of independent views like Mr. Ramsay Macdonald are removed from it. The editor expresses the opinion that the Commission will be a satisfactory one and will be acceptable to Indians if impartial Europeans and non-official representatives of the different provinces are chosen to sit upon it. He observes that some people are discussing the advisability of the non-represented provinces declining to give evidence before the Commission, and he expresses the hope that all provinces will act unanimously in the matter.

ADVOCATE, 11th August 1912.

The Public Service Commission.

13. The *Advocate* (Lucknow) of the 11th August 1912 lends its support to the representation made by the United Provinces Congress Committee to the Secretary of State for India in regard to the Public Service Commission, and expresses the hope that it will receive the attention it deserves. The editor remarks that the committee is perfectly right in stating that the last Public Service Commission did not do full justice to the claims of Indians, seeing that the position of the latter in the public service was not improved by it. He takes exception to the *personnel* of the Commission which, he says, has caused deep dissatisfaction to the Indian public, and observes that if its recommendations fail to give satisfaction to the people, it will be owing to its faulty constitution. He states that the Indian element in the public life of these provinces has not deteriorated to such an extent that Government could not find a single member for the Commission. He also complains that while Muhammadan interests will be represented by Mr. Justice Abdul Rahim, Lord Ronaldshay and Sir Theodore Morrison, there is not one member on the Commission who will look at things from the purely Hindu point of view. He discusses the desirability of having on the Commission a representative of the type of the Hon'ble Lala Shadi Lal in view of the fact that the Government of India has itself introduced racial considerations in the matter of the employment of Indians. He urges that the Commission is the result of the labours of the Congress, and remarks that if in 1886 it was conceded that the Commission should have at least four members of Congress views, and if in the Royal Commission on public expenditure it was thought necessary to take four members belonging to the Congress school of thought, there is no reason why there should be only one Congressman on the present Commission. He also refers to the non-representation of the Indian Christian community.

ABHYUDAYA, 11th August 1912.

The Public Service Commission.

14. The *Abhyudaya* (Allahabad) of the 11th August 1912 points out the need for employing a much larger number of Indians in the higher grades of the public service so as to keep a large portion of the money disbursed in the payment of high officers in the country, to give ample opportunities to Indians to learn the art of government and above all to impress upon them their equality with Europeans. The editor says that when the announcement about the appointment of the Public Service Commission was made, it was expected that as it would consider the grievances of Indians with regard to their more general employment in the public service, they would be adequately represented on it. He expresses regret that this expectation has met with keen disappointment, seeing that out of the twelve members of the Commission only three are Indians.

He observes that six Indians were members of the Commission of 1886, and he urges that as education has considerably advanced during this interval, more than fifty per cent. of the Commission of 1912 should be Indians. He urges Indians to protest against the personnel of the Commission, and to start a vigorous agitation to secure further representation.

He remarks that the grievances of the people will not be redressed unless they prove to Government that they have no confidence in the Commission and refuse it their co-operation.

He suggests that protest meetings should be held in all parts of the country and that these meetings should not merely pass resolutions but should decide upon the attitude that the people should adopt towards the Commission.

The Public Service Commission.

15. The *Leader* (Allahabad) of the 13th August 1912 referring to the criticism of the Anglo-Indian press of the composition of the Public Service Commission, and to the observation of the *Pioneer* (Allahabad) to the effect that the public in India would have some confidence in the Commission's ability to do justice to the great task that has been entrusted to it had the Home Government secured for the Commission the services of men such as the present Lieutenant-Governor of these provinces, remarks that the Indian public will have complete confidence in the Commission only if more leaders of Indian thought and opinion are included in it. The editor expresses doubt as to whether Lord Islington, the Hon'ble Mr. Madge and the Hon'ble Mr. Chaubal will bring themselves to do anything that may not be relished by the Civil Service, and remarks that it is Indians as against Europeans and Hindus as against Muhammadans who are grossly under-represented.

LEADER, 13th August 1912.

Indians in the higher branches of the public services.

16. Referring to the opposition of the *Morning Post* (London) to the introduction of more Indians into the Civil Service, the *Leader* (Allahabad) of the 9th August 1912 expresses surprise at the fact that, even when there are so few Indians in that service, some Tories and Anglo-Indians see nothing but "the gradual weakening of the British hold on India," and the eventual destruction of the British Indian Empire in every concession to just Indian claims. The editor contends that persistence in unjust and little-minded policies will not increase the stability of the British Government, and says that every fresh act of justice and magnanimity done by British statesmanship will further strengthen the already solid and durable foundations of British rule in India. He ridicules the contention that the British "are at present working on a minimum strength, holding only such key positions as are absolutely essential to the integrity of British administration," and that "if these are abandoned, British rule will be weakened." He invites attention to the fact that out of the two hundred and sixty-nine secretariat officers employed in the Imperial and Provincial secretariats of India, only twenty-four are Indians, and that they fill posts carrying small emoluments. He enquires if all the remaining posts are "key positions" which the British can abandon only at their peril or if the introduction of more Indian officers into the secretariats would bring British rule to an end. He urges Indians to carry on their agitation for a greater share of public emoluments undeterred by any misapprehension that the maximum of concessions has been reached, and assures them that victory will in the long run be on their side.

LEADER, 9th August 1912.

Indians in the higher branches of the public services.

17. The *Abhyudaya* (Allahabad) of the 11th August 1912 complains that although only eleven officers out of a total of one hundred and twelve officers in the Government of India Secretariat are Indians, the Anglo-Indian papers maintain without justification that the irreducible minimum of European officers has been reached, and that any reduction in their number will constitute a political danger. The editor observes that if Indians were appointed as district judges in place of Europeans the foundation of British rule in India could in no way be weakened. He says that Indians could similarly be appointed in other departments without any prejudicial effect on Government.

ABHYUDAYA, 11th August 1912.

Indians in the higher branches of the public services.

18. The *Leader* (Allahabad) of the 13th August 1912 draws the attention of the members of the Public Service Commission to the disadvantage of employing Europeans in high appointments in India as, after completing their service, they go away to their own

LEADER, 13th August 1912.

country, with the result that the vast and varied experience in administrative affairs that they have gained at the expense of India is entirely lost. The editor remarks that if a greater number of Indians were employed in the higher administrative posts carrying responsibility and real power, the evil would be considerably minimized and India would be richer by the presence of men in the country whose services after retirement would be of immense value in the task of moulding the future destinies of the people. He concludes by saying that it would ultimately be to the good, both of India and England, that the present method of recruitment for the public service should undergo a radical change, and that the higher, wiser and juster principles of associating Indians in larger numbers with the work of administration in the higher spheres should be recognized.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

LEADER, 13th August 1912.

The Maharaja Gwalior's donation to the Edinburgh University.

19. Referring to the Maharaja Gwalior's donation of £ 4,000 to the Edinburgh University on behalf of a chair on military subjects, the *Leader* (Allahabad) of the 13th August 1912 enquires if the Maharaja Scindhia ever ascertained, before he made the donation, whether Indian students could receive the benefit of lectures on military subjects, seeing that there is no suitable military career open to Indians in their own country. The editor remarks that the attendance at the lectures will be limited to Europeans, including the white colonials who treat Indians so magnificiently in their own lands, and says that by a judicious exercise of his gift of imagination the Maharaja Scindhia would have ascertained without difficulty that some little use could be found for his superfluous sixty thousand rupees in his own country and among his own people.

IV.—Administration.

(a)—Judicial and Revenue.

ABHYUDAYA, 11th August 1912.

The Hoti Mardan case.

20. The *Abhyudaya* (Allahabad) of the 11th August 1912 expresses regret that Mr. Montagu's reply to Mr. MacCallum Scott about the Hoti Mardan case was far from satisfactory. The editor says that the acquittal of the Khan of Hoti Mardan by the Bombay High Court and the severe remarks passed by Sir Dinsha Davar in disposing of the case as also the pamphlet published by the Khan show that serious injustice has been done to him, and that, unless convincing evidence to the contrary is produced, the general impression that he has been unjustly treated cannot be removed from the public mind. He applauds Mr. MacCallum Scott for his efforts to ascertian the truth, and says that the punishment of suspension inflicted on him should not disconcert him as he suffers in a noble cause.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ALMORA AKHBAR, July 1912.

The proposed municipal house tax at Almora.

21. The *Almora Akhbar* for July 1912 (received on the 16th August), takes exception to the proposed imposition of a house tax in lieu of octroi duty at Almora, on the ground that it will prove more burdensome to the citizens.

The editor expresses doubt as to whether the house tax will meet the needs of the municipality, seeing that government buildings which form the chief property in Almora have been exempted from it.

He observes that when the people prefer octroi duty to a house tax Government should not press for the imposition of the latter, and he urges the people of Almora to submit a respectful representation to Government pointing out that the levying of a house tax will be a real hardship to them.

22. The *Abhyudaya* (Allahabad) of the 11th August 1912 referring to the outbreak of cholera in Allahabad, urges the municipal board to take effective steps to ensure cleanliness in the city and to get the houses where cholera cases have occurred thoroughly disinfected in order to check the spread of the epidemic to other quarters of the city.

ABHYUDAYA, 11th August 1912.

The Allahabad Municipality.

The editor also suggests that in view of the fact that epidemics like cholera and plague break out in Allahabad almost every year, measures should be adopted for the permanent improvement of the sanitation of the city.

23. The *Advocate* (Lucknow) of the 11th August 1912 expresses its gratification that His Excellency the Governor of Bengal did not encourage the Islamia association of Chittagong in its unreasonable demand for the extension of communal representation on the district and local boards and in the municipalities, and expresses the hope that the gentle hint given by His Excellency will give a quietus to the question so far at least as Bengal is concerned.

ADVOCATE, 11th August 1912.

Lord Carmichael on communal representation.

(e)—Education.

24. The *Almora Akhbar* for July 1912 (received on the 16th August), invites attention to the difficulty experienced by students in getting admission to schools at Almora owing to the rule regarding the maximum strength of each class, and urges that duplicate classes should be started.

ALMORA AKHBAR, July 1912.

The admissions of student to schools at Almora.

25. A correspondent who signs himself "TIRATH RAM OF FEROZPORE" contributes an article to the *Zamana* (Cawnpore) for July 1912 (received on the 13th August), in which he expresses disagreement with the opinion that "higher education has made considerable progress in India," and in support of his contention he quotes statistics to show the percentage of educated Indians.

ZAMANA, July 1912.

The growth of higher education in India.

With regard to the current opinion that the Government of India spends a large sum of money in providing facilities for education for Indians, he compares the expenditure of the various Governments of Europe on education with the amount spent by the Indian Government and shows that less is spent in India than in any other country.

Referring to the fact that most of the graduates adopt the legal profession, he says that this is due to there being no arrangements for imparting technical and industrial education in the country.

He says that those who hold that the growth of higher education is the cause of unrest in India are unable to realize the importance of education, and he remarks that it would be very unwise to check the further growth of higher education in India.

In conclusion he asks Government to better the condition of Indians by providing further facilities for higher education.

26. The *Saddharm Prachárak* (Kangri, Bijnor) of the 7th August 1912 (received on the 14th August), quotes statistics to show the extent of industrial and technical education in Germany and other foreign countries, and urges that the material condition of India cannot be improved unless adequate provision is made for the extended diffusion of industrial and technical education in the country.

SADDHARM PRACHARAK, 7th August 1912.

Inudstrial and technical education in India.

27. The *Muslim Gazette* (Lucknow) of the 7th August 1912 (received on the 10th August), expresses its regret that some Muhammadan students of the Agra Medical School have been rusticated on a charge of having informed the press that they have been forbidden to subscribe to certain Muhammadan newspapers. The editor says that these students should not be punished unless their guilt is clearly proved. He urges that the unfair prohibition against Muhammadan newspapers should be withdrawn.

MUSLIM GAZETTE, 7th August 1912.

The Agra Medical School and Muhammadans.

28. Haji Musa Khan contributes an article to the *Aligarh Institute Gazette* of the 7th August 1912 (received on the 12th August), in which he says that the press *communiqué* issued by the Government of India limiting the educational scope of the Aligarh university has created profound disappointment amongst the Muhammadan public, and in which he states that the affiliation of outside colleges can produce no

ALIGARH INSTITUTE GAZETTE, 7th August 1912.

The proposed Muslim University and affiliation.

detrimental effect when proper arrangements are made for supervision and instruction in them.

He says that Indian conditions are quite different from European, and that if the scope of European universities is limited to the localities in which they are situated, there is no reason why Indian universities should be similarly treated.

He goes on to say that European countries are wealthy and can therefore support numerous universities, whereas this is impossible in a poor country like India.

He adds that the limiting of the educational scope of the university at Aligarh means the checking of the growth of higher education amongst Muhammadans, as they cannot establish more residential colleges at Aligarh.

He lays special stress on the affiliation of Islamia schools in different provinces to the Muslim University, and says that, in view of the religious needs of Muhammadans, all their schools should be affiliated to the university.

He expresses the hope that the Government of India will show due consideration for public feeling on the question of affiliation, and that it will rescind its decision on the subject.

SADDHARM PRACHARAK, 7th August 1912.

The proposed Hindu University and affiliation.

29. The *Saddharm Prachárak* (Kangri, Bijnor) of the 7th August 1912 (received on the 14th August), referring to the decision of the Secretary of State regarding the scope of the proposed Hindu University, says that the Hindus would not have been disappointed if they had depended upon their own exertions as regards the establishment of their university instead of relying on others. The editor observes that the decision of Government in the matter has made the Punjab and Bengal withhold their sympathy from the movement, and he adds that a university such as the Government of India contemplates will be no improvement on any of the existing universities.

He says that there are no favourable omens for the establishment of the university, and he expresses the hope that the promoters of the scheme will utilize the money that has been collected for useful educational purposes.

LEADER, 14th August 1912.

The proposed Hindu and Muslim Universities and affiliation.

30. The *Leader* (Allahabad) of the 14th August 1912 publishes the Hon'ble Sir Harcourt Butler's letters addressed to the Raja of Mahmudabad and the Maharaja of Darbhanga regarding the proposed Hindu and Muslim Universities, and with regard to the attitude of the Muslim community, as revealed in the resolutions passed at Lucknow on Sunday, the editor says that it is one of manifest disinclination to accept the Secretary of State's decision as final. He enquires whether the Muslim leaders, in case the decision is not reconsidered, will proceed with their scheme in the altered circumstances or abandon it, and says that appearances point to the latter course as the more probable.

As regards the Hindu University scheme, he states that nothing is known so far as to what its promoters will do, but he would advise them not to sacrifice a noble, beneficient and grand educational scheme for the sake of its designation being changed to the University of Benares, seeing that it will be established wholly and exclusively by dint of the exertions of the Hindu leaders and by the generous pecuniary support of the Hindu community only.

With regard to the appointment of His Excellency the Viceroy as the Chancellor of the proposed university, he remarks that it would have lent fresh dignity to the university if His Excellency had been able to see his way to being its Chancellor, but that if this is not to be there appears nothing wrong or inconvenient in the election of an eminent Hindu scholar as Chancellor when there is no dearth of such men among Hindu leaders, who, by virtue of their learning, capacity, character, antecedents and status, are eminently worthy of filling the Chancellor's chair with dignity and distinction. He considers this to be a valuable concession on the part of the Secretary of State to allow the university as an independent non-official body to have its own elected Chancellor. He goes on to say that it makes hardly any difference in practice whether the powers reserved to Government are vested nominally in the Viceroy or expressly in the Governor General in Council, seeing that in either case it would be the Department of Education of the Government of India which would exercise the powers. He expresses satisfaction

that the Secretary of State has withdrawn the condition that the appointment of professors would be subject to the approval of the Viceroy, and as a corollary to this he suggests that the Hindu University Society may reasonably ask for the withdrawal of the condition about an adequate proportion of European professors being appointed. He expresses the hope that if the Hindu University Society accepts the other conditions Lord Crewe will not insist upon the retention of the condition about the appointment of European professors. He expresses gratitude for the offer of a liberal government grant, and remarks that it should certainly be accepted, provided there are no conditions attached to the grant which will be felt as an undue encroachment upon the independent exercise of powers by the university authorities.

Referring to the affiliation of outside institutions the editor does not regard the refusal of the power as a calamity, and says that it is immensely more important that the university should be a residential institution, and in this connection he remarks that a group of colleges imparting efficient education in languages and literature, in science and technology, in politics and history, in medicine, with all the teachers and students in residence, moulding character and evolving a higher type of man to take part in the national regeneration of this ancient land, is a picture that appeals to the heart and mind much more than a university with affiliated institutions scattered over a wide and large area, loosely related to one another and inefficiently controlled from the centre.

In conclusion he observes that the reasons given for the Secretary of State's decision are not so wanting in force that they can be summarily disposed of or attributed to motives that cannot stand examination, and he asks the Hindu leaders not to be discouraged by the contents of Sir Harcourt Butler's letters, but to continue unabated their endeavours to materialize the project.

The proposed Muslim University and affiliation.

31. Referring to the letter of the Education Member to the Raja of Muhamadabad, the *Advocate* (Lucknow) of the 13th August 1912 says that it goes without saying that the communication has intensified the feeling of disappointment which the two previous *communiqués* created, and that, from the resolutions passed by the constitution committee, it is manifest that the leaders are determined not to have a university on the lines settled by the Secretary of State. The editor remarks that the question has now assumed an aspect which is full of difficulties and all the resources of statesmanship will have to be brought together to solve it in a manner so as not to lead to undue friction or excitement in the country. He goes on to say that the promoters of the movement should have been told of the particulars mentioned in Sir Harcourt Butler's letter at an earlier stage, and he fails to understand how a mere change in the name can make the university non-denominational or territorial, seeing that money has been collected from all parts of the country on the distinct understanding of its being an All-India movement. He expresses sympathy with the Muhammadans in the difficult situation in which they have been placed, and he hopes that the Government of India will find some means of extracting them from it.

ADVOCATE, 13th August 1912.

With regard to the power of affiliation, he states that the promoters of both universities are anxious to have the power to affiliate colleges and recognize schools.

Dealing with the affiliation of colleges he observes that the reasons why the Government of India withheld this power, as stated by Sir Harcourt Butler, appear to be weighty, and that for the present only a teaching and residential university should be established. He expresses the opinion that after some experience of the working of the universities the Government of India will grant the universities the power of affiliating colleges, and the decision of the Secretary of State in this matter should not therefore be considered final. He discusses the futility of insisting on affiliation which for the time being can be of no practical use, seeing that there is not a single Muhammadan college besides the Aligarh College which is run on the residential system.

With regard to the affiliation of schools, he points out that the case is quite different, and that if Government insists that only students educated at Benares or Aligarh will be admitted to the universities, the restriction will be absurd, as Indian parents will not send their boys to be educated at a distance from their own homes. He says that the universities should be allowed to recognize or affiliate schools all

over the country, and to hold their own matriculation examination to which students from all provinces should be admitted.

In conclusion he asks the Hindus to devote all their energy to the collection of funds without which they cannot even approach Government with any proposal and he expresses the view that when Government is convinced that both Hindus and Muhammadans are united on certain questions there is every probability of its meeting them half way.

In a separate note in the same issue he advises the Government of India to invite the leaders of the movement to discuss the main points of difference in order to prevent delay in the granting of the charter.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

MUSLIM GAZETTE, 7th August 1912.

Juvenile prisoners in the Punjab and the Salvation Army.

32. The *Muslim Gazette* (Lucknow) of the 7th August 1912 (received on the 10th August), says that the decision of the Punjab Government to hand over juvenile prisoners to the Salvation Army will create both among Hindus and Muhammadans the suspicion that Government is deviating from its declared policy of religious neutrality, and that it is trying to further the cause of Christianity in an indirect manner. The editor suggests that the Salvation Army should be given strict instructions not to impart any religious training to prisoners under its charge, and that some prominent Hindu and Muhammadan gentlemen of Lahore should be appointed as visitors to the Salvation Army colony, and should be allowed to submit reports about the prisoners to the Commissioner and the Local Government.

He urges Hindu and Muslim associations to take up this question and to save their communities from this new religious danger.

SADDHARM PRACHARAK, 7th August 1912.

The need for an *Arya Samaj* newspaper association.

33. The *Saddharm Prachárak* (Kangri, Bijnor) of the 7th August 1912 (received on the 14th August), suggests the desirability of an *Arya Samaj* newspaper association being formed with the object of promoting unity among Arya Samaj editors, and of adopting a common policy which should direct their writings on all important questions.

LEADER, 10th August 1912.

Purchase of government stores.

34. The *Leader* (Allahabad) of the 10th August 1912 refers to the complaint of the Indian Engineering Association that full effect does not appear to have been given to the orders issued by the Government of India in 1909 about the purchase of government stores, and remarks that all that has been done by Government in this direction is apparently the production of a catalogue of manufactures, though a list of rates is under preparation. The editor observes that the value of the small orders that are placed in India contrasts unfavourably with the prices of the huge contracts that are given to English firms. He adds that the system of checking the indents going to England with a view to eliminating those that can be placed in India by the staff of the Commerce and Industry department without their possessing any practical knowledge of the business is not of the slightest value, and says that Indian engineering firms have largely increased and extended their producing capacity, but the orders placed with them are no more now than they were in the year 1904-5 when the Stores Committee reported that orders were sent to England for articles that could probably have been obtained of local manufacturers.

In conclusion he refers to the severe criticism of the methods of the purchase of government stores made by Sir R. N. Mukerjee in his presidential address at the Allahabad Industrial Conference in December 1910.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

LEADER, 13th August 1912.

Supply of coal for the Indian State railways.

35. The *Leader* (Allahabad) of the 13th August 1912 strongly protests against the action of the Government of India in entering into contracts for the supply of South African coal for the Indian State railways, and remarks that the only true policy for the

Government of India as the guardian of India's honour and India's interests is one of retaliation against South Africa at every possible point, seeing that the South African colonies have been unrelenting in their harsh and unjust treatment of Indians in spite of all protests and negotiations. The editor expresses surprise that in the face of determined efforts on the part of the South African colonies to inflict hardships and humiliations on Indian residents, the Government of India should do anything calculated to enrich the colonies. He expresses the hope that Lord Hardinge's Government will reconsider the matter as it is likely to produce deep dissatisfaction in the public mind.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

36. Maulana Azad Subhani, Principal of the *Madrasa-i-Illahiat*, Cawnpore, contributes an article to the *Muslim Gazette* (Lucknow) of the 7th August 1912 (received on the 10th August), in which he says that the Muhammadans of India made a great mistake in ignoring the importance of the *mashaikh* community which can exert great influence over the masses, and which could have considerably helped the propagation of Islam in India. He asserts that only the *mashaikhs* can be the real protectors and propagators of Islam, and he urges his co-religionists to respect them and to help them as far as possible in the matter of propagating their religion. He mentions the name of Haji Shah Waris Hassan Sahib of the United Provinces, and says that he has checked the growing irreligiousness amongst the younger generation of his co-religionists, and he expresses the hope that, if spared, the Haji will in future be still more successful in his efforts.

MUSLIM GAZETTE, 7th August 1912.

The propagation of Islam.

37. The *Musáfir* (Agra) of the 9th August 1912 (received on the 14th August), expresses satisfaction at the decision of the High Court in the appeal filed by the Pilibhit *Arya Samaj* against the order of Mirza Irfan Ali Beg, Deputy Collector (vide Selections No. 28, paragraph 53). The editor invites the attention of His Honour the Lieutenant Governor to the case, and asks that arrangements should be made to employ only Hindus and Christians to report on *Arya Samaj* meetings.

He expresses the hope that the Government of Sir John Hewett will take due notice of the irregular proceedings of Mirza Irfan Ali Beg, Deputy Collector, Pilibhit, and of the police officers concerned.

MUSAFIR, 9th August 1912.

The Pilibhit *Arya Samaj*.

38. A correspondent in the *Leader* (Allahabad) of the 15th August 1912, who signs himself "Bishwa Nath Mukerji of Calcutta," invites attention to the evils of the present marriage system prevailing in Bengal, and characterizes it as simply apalling. He says that it is not only adding to the number of the poor in the country, but that it is at the same time decreasing the population of the province. In support of this contention he refers to the case of one Chandi Charan Ghosh of Ahirpukar, Calcutta, who was reported to have committed suicide owing to his being unable to get his two daughters married. He condemns the exorbitant demands of the fathers of bridegrooms, and remarks that a country cannot be politically great while social evils continue to flourish.

LEADER, 15th August 1912.

The marriage system in Bengal.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,

Offg. Asst. to the Dy. Inspr. Genl. of Police,
Criminal Investigation Department,
United Provinces.

Naini Tal:
The 16th August 1912.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 "
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 "
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-Law; Kayasth; 39.	1,500 "
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-Law.	1,000 "
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 "
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 "
8	Prabadha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 "
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 "
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 "
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 "
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 "
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 "
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 "
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath Vaishya; 36 ...	200 "
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 "
21	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 "
22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 "
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 "
†24	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 "
25	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 "
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 "
27	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.	400 "
28	An Najm	Lucknow ...	Do. ...	Zafar-ul-Mulk Ulvi ... ... Maulvi Abdus Shakur; 34	900 "
29	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 "
30	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 "
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 "
32	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 "
33	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 "
34	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 "
35	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 "
*36	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 "
37	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 "
38	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 "

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Pardah Nashin	Agra	Monthly ...	Mrs. Khámosh; 35	500 copies.
40	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 ,,
41	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
†42	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 ,,
†43	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 ,,
44	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
45	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A., Muhammadan; 34.	500 copies.
46	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 ,,
47	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
48	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 ,,
49	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 ,,
50	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 ,,
†51	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
52	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 ,,
53	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 ,,
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
55	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 ,,
56	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 ,,
†57	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 ,,
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 ,,
60	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	300 ,,
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 ,,
66	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 ,,
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 ,,
*71	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
74	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 ,,
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 ,,
76	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
77	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
78	Musáfir	Agra	Do. ...	Pandit Tara Dat; Arya; 26 ...	1,800 ,,
79	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
80	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Nizam-ul-Mulk	Moradabad ...	Weekly ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 copies.
82	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 „
83	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
84	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
85	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
86	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
87	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
88	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
89	Tajir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	333 „
90	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
91	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
92	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
93	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
94	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
95	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	Arabic-Urdu.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
97	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†98	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
99	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	350 „
100	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 „
101	Bráhman Samáchár... ...	Meerut ...	Do. ...	Jagannath Prasad; Brahman ...	405 „
102	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
103	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*105	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
107	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
108	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 „
†109	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
110	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†111	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
†113	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
114	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
115	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*116	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*117	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 „
118	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
119	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „
†120	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nava Jiwan	Benares ...	Monthly ...	Keshavdeva Shastri; 37	1,000 copies.
122	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 „
†123	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
124	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
125	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
126	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
127	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*130	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
131	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
133	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*134	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
135	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
†136	Kam Dhenu	Hardwar ...	Twice a month	Baba Bhagwan Das Udasi; 46 ...	500 „
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
139	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
140	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
141	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
142	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
143	Bharat Dharm Neta... ...	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 „
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
145	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
146	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal Jain, Banker ...	1,000 copies.
†147	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†148	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
151	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Saddharm Prachárak* (Kangri, Bijnor) of the 14th August 1912 (received on the 19th August), says that the recent comments of the *Times* (London) on the situation in Tibet have renewed the suspicions raised by the Tibet Mission of Lord Curzon that the English are seeking to establish their influence in that country. The editor expresses the opinion that the best course for Tibet to pursue is to become independent under its Lama, and that if this is impossible, to remain under the protection of China, with which most of its interests are identical.

SADDHARM PRACHARAK, 14th August 1912.

The future of Tibet.

2. The *Muslim Gazette* (Lucknow) of the 21st August 1912 expresses gratification at the proposal of the Secretary of State for India to build a hospital at Jeddah for the comfort of Indian Muhammadan pilgrims to Mecca, but suggests that it would be more appropriate if the Turkish Government built and maintained this hospital. The editor says that any attempt of the British Government to open a hospital at Jeddah might be misconstrued by the Arabs as a prelude to its occupation of the country later on, and might lead to undesirable consequences, and he proposes that the subscriptions collected for the purpose in India should be handed over to the Turkish Government.

MUSLIM GAZETTE, 21st August 1912.

The proposed hospital at Jeddah.

(b)—Home.

3. The *Saddharm Prachárak* (Kangri, Bijnor) of the 14th August 1912 (received on the 19th August), discussing the question of the appointment of a Royal Viceroy for India raised by the *Edinburgh Review*, remarks that Indians who are traditional lovers of a Royal personality will heartily approve of the suggestion. The editor however contends that as the number of highly educated members of the Royal family is very limited, it will be difficult to find a suitable Viceroy for India among them, and says that a Royal Viceroy of ordinary talents will therefore have to depend entirely upon the Anglo-Indian bureaucracy for the administration of the country. He expresses the opinion that in view of this difficulty Indians must content themselves for the present with the existing state of affairs.

SADDHARM PRACHARAK, 14th August 1912.

The appointment of a Royal Viceroy for India.

4. The *Saddharm Prachárak* (Kangri, Bijnor) of the 14th August 1912 (received on the 21st August), deplores the absence of public spirit in the United Provinces, and says that this is due to the fact that there is a wide gulf between the leaders and the people, and that the latter have no control over the former. The editor observes that another cause of this state of affairs is the paucity of influential newspapers which play such a great part in forming public opinion. He asks his contemporaries to give this matter their attention, and to teach the people to take an increased interest in public affairs.

SADDHARM PRACHARAK, 14th August 1912.

Public spirit in the United Provinces.

5. A correspondent who signs himself "Justice" contributes an article to the *Leader* (Allahabad) of the 22nd August 1912 in which he says that it is necessary for a councillor to possess a sound knowledge of law and to be able to discuss matters of general public interest and to move resolutions relating to them. He observes that persons who have studied law and have had occasion to administer it are better suited for the zamindari seat than a zamindar who is totally ignorant of law.

He remarks that a person who has been in the public service and has thus been in touch with the masses is better able to understand public questions than a rich zamindar who is cut off from his fellow-beings.

He states that Kunwar Bharat Singh, who is a candidate for election to the Imperial Council, has been taking part in all public movements and has proved himself a very capable landlord. He disavows any intention of pushing forward the claims of Kunwar Bharat Singh or of any other candidate, but says that a person who possesses a clear voice is preferable as a councillor to a novice who has never appeared on a public platform.

LEADER, 22nd August 1912.

Council elections.

He concludes by urging that the ablest and not the richest man should be elected to the Imperial Council.

Commenting on the above, the editor inquires whether the writer implies that Kunwar Bharat Singh is a public speaker, and he expresses regret that the writer has not stated what work the Hon'ble Kunwar Bharat Singh has done in the Council during his present term.

PREM, 15th August 1912.

Lord Crewe on Indian autonomy.

6. The *Prem* (Brindaban, Muttra) of the 15th August 1912 (received on the 20th August), takes exception to the views of Lord Crewe on Indian autonomy, and says that they have caused deep resentment among the Indians. The editor remarks that it was such mistakes on the part of British statesmen that led to the American War of Independence and to the Mutiny in India. He observes that Lord Curzon caused considerable unrest in the country, and that this unrest was only allayed when the administrative errors committed by him were rectified, and he inquires if Lord Crewe wants to create further unrest in the country by his indiscreet speeches. He expresses the opinion that India has been entrusted by Providence into the hands of the English, who are to govern it till Indians learn the art of self-government and qualify themselves to manage their own affairs.

LEADER, 21st August 1912.

Lord Crewe on Indian autonomy.

7. Referring to Lord Crewe's pronouncement as to the political future of India the *Leader* (Allahabad) of the 21st August 1912 remarks that the Secretary of State did not enhance his reputation as a Liberal Minister by taking advantage of the rules of the House of Lords to deliver an entirely uncalled for speech in reply to Lord Inchcape's simple question. In this connection the editor complains of the rule that prevails in the Indian Legislative Councils by which only the member who put the original question can put a supplementary question, and he urges that this rule should be rescinded.

He then characterizes Lord Crewe's speech as an unnecessary and irrelevant one seeing that the Government of India never contemplated colonial self-government for India in the famous third paragraph of their despatch of August 25, and remarks that His Lordship got a well-deserved snub from Lord Courtney.

He takes exception to Lord Crewe's remarks about an Indian Prime Minister and an Indian Commander-in-Chief, and says that the most injurious and most galling evil of political subjection is that there are no openings for the most capable members of the community, while third-rate and fourth-rate men from the ruling country play an important part in the administration of the subject country. He then points out that if Indians are fit to be members of the Executive Council there is no reason why an Indian should not one day be the Governor General.

In conclusion he asserts that Indians are determined to have self-government, but says that they are wise enough to see that they must first prove themselves worthy of it.

MUSLIM GAZETTE, 14th August 1912.

The Public Service Commission.

8. The *Muslim Gazette* (Lucknow) of the 14th August 1912 (received on the 21st August), considers that Indians have been inadequately represented on the Public Service Commission, and claims that Hindus and Muhammadans are entitled to more generous treatment in the matter of representation. The editor complains that the Hindus have a non-official representative in the person of Mr. Gokhale, whereas the Muhammadans have none, and he expresses the hope that Government will remove this anomaly by appointing a non-official Muhammadan to the Commission.

ABHYUDAYA, 15th August 1912.

The Public Service Commission.

9. The *Abhyudaya* (Allahabad) of the 15th August 1912 (received on the 19th August), protests against the appointment of a reactionary like Sir Valentine Chirol on the Public Service Commission, and remarks that in view of the fact that most of the members hold views similar to those of Sir Valentine, it is idle to expect that Indians will derive any benefit from the Commission. The editor urges Indians to agitate vigorously for the reform of the constitution of the Commission.

ABHYUDAYA, 15th August 1912.

Relations between Hindus and Muhammadans.

10. The *Abhyudaya* (Allahabad) of the 15th August 1912 (received on the 19th August), refers to the comments of the *Panjabee* (Lahore) on the annual meeting of the Muslim League and its desire for more cordial relations with the Hindus. The editor says

that mere talk will not help matters, and he urges the leaders of both communities to investigate the root causes of the present strained relations and to make an honest endeavour to minimize the existing differences.

Relations between Hindus and Muhammadans.

11. Referring to the suggestion of the All India Muslim League for a Hindu-Muslim *rapprochement* the *Cosmopolitan* (Dehra Dun) of the 18th August 1912 (received on the 23rd August), remarks that the solicitude of Muhammadans for the return of inter-communal cordiality arises from a feeling which is more pan-Islamic than pan-Indian, and asserts that the object is not so much to form a united Indian nation as to serve the special pan-Islamic purpose which the League has in view. The editor remarks that the League, while ignoring the internal forces which are making for unity in India, has given great prominence to the external influence supposed to be exerted on Indian "nationalities" by the course of events in Tripoli and Persia. COSMOPOLITAN, 18th August 1912.

He points out that the League in fact says that the three hundred millions of India will be driven into unity and solidarity by the contemplation of the everlasting injustice and oppression practised in Tripoli and Persia. He says that the intention of the League to add a Brown Peril to the Yellow Peril already looming large on the horizon is an objectionable one and cannot be approved of.

He expresses the opinion that all the causes of discord between Hindus and Muhammadans are of recent growth, and have been introduced by Muhammadans themselves. He asserts that the universal adoption of Urdu, the revival of cow-killing and the introduction of separate electorates have been brought about by Muhammadans, and have contributed most to widen the gulf between the two communities. He expresses the conviction that there can be no unity on the lines suggested by the League, but he expresses the hope that the new school of Muslim thinkers will restore the old brotherly relations between educated Muhammadans and Hindus.

Relations between Hindus and Muhammadans.

12. A correspondent who signs himself "NATIONALIST" contributes an article to the *Leader* (Allahabad) of the 21st August 1912 in which he discusses the causes of estrangement between Hindus and Muhammadans. LEADER, 21st August 1912.

With regard to the Hindi-Urdu controversy, he says that now that Persian has been replaced by English as a court language, the Hindus are not obliged to study Urdu. He asserts that Hindus however study Urdu or Persian to a greater extent than Muhammadans study Hindi or Sanskrit, and he instances the results of the vernacular middle examination in support of his contention. He dwells at length on the services rendered to Urdu literature by Hindus, and says that the Hindus are not to blame if they now adopt the indigenous Nagri script which is easier to learn and more scientific for phonetic purposes. He urges Muhammadans to give up their unreasoning opposition to the efforts of the Hindus to extend the use of the Nagri script.

He remarks that as a result of continuous foreign domination, the Hindus have become more tolerant and were the first to grasp the idea of a common nationality. He asserts that, on the other hand, Muhammadans possess an uncompromising selfishness and refuse to join hands with the Hindus in the task of nation-building. He says that when the reform scheme was introduced, the Muhammadans demanded special and separate rights and privileges in utter disregard of what fairness or justice to other communities required, and he remarks that the Hindu leaders were compelled to descend to the lower platform of sectarianism in sheer self-defence. He goes on to say that this sectarian feeling found vent in the two proposed denominational universities, and he expresses gratification at the fact that Government has been wise enough to limit the baneful sphere of influence of these sectarian institutions.

He admits that the question of cow-killing divides the masses of the two communities, but asserts that its importance is inordinately exaggerated by a certain class of unwise educated Hindus. He says that Muhammadans should consume cheaper beef, but he urges them to respect the sentiments of Hindus as far as practicable.

He expresses the hope that Muhammadans will give up their territorial religious prejudices and develop a national patriotism. In conclusion he expresses the opinion that a union cannot be effected between the two communities by committees and hollow assurances of good faith, but by a spontaneous consciousness of unity of purpose, of purity of motives and of community of interest on both sides.

II.—Afghanistan and Trans-Frontier.

ABHYUDAYA, 18th August 1912.

Expulsion of Brahman and Hindu *fakirs* from Afghanistan.

13. The *Abhyudaya* (Allahabad) of the 18th August 1912 expresses surprise at the alleged expulsion of Brahman and Hindu *fakirs* from Afghanistan on a charge of being the spies of the Government of India. The editor asks why the Amir did not expel all undesirable Muhammadans also, and he urges the Government of India to refute the insinuation that British spies are to be found in Kabul.

III.—Native States.

Nil.

IV.—Administration.

(a)—*Judicial and Revenue.*

OUDH AKHBAR, 17th August 1912.

Arbitration courts.

14. The *Oudh Akhbar* (Lucknow) of the 17th August 1912 expresses its regret at the increase of litigation in India, and remarks that the country will never make any progress until the people learn to settle their differences outside the courts.

The editor deplores the aggression practised by Europeans in Persia, Morocco and Tripoli, and urges the Asiatic Powers to organize an international arbitration court which should consist of delegates from each country and should settle all disputes between the different Governments.

ADVOCATE, 18th August 1912.

The Indian High Courts.

15. Referring to the adverse comments of the *Times* (London) on the Indian High Courts in general, and to its attack on the Calcutta High Court in particular, the *Advocate* (Lucknow) of the 18th August 1912 remarks that the interpretation of the law by the Calcutta High Court, which is condemned by the *Times*, was an interpretation which was long supported by all the High Courts in India, and says that the comments of the Indian press and also the resolutions of the public meeting held at Calcutta demonstrated the sense of public alarm at the state of the law in respect of the powers of a magistrate as interpreted by the recent ruling of the Privy Council in the Mymensingh case. The editor observes that by doing away with the distinction between the executive and judicial powers of magistrates, and by extending to the executive acts of magistrates the protection to which their judicial acts alone are entitled, the new interpretation of the law serves as a veiled menace to the liberty of the subject. He goes on to say that because the Indian High Courts and especially the Calcutta High Court have protected the people from the arbitrary and irresponsible acts of executive officers, and because they have not been swayed by executive influence in arriving at their decisions in certain cases, the *Times* has started an ignoble campaign against the strongest bulwark of British rule in India.

LEADER, 22nd August 1912.

Mr. Justice Fletcher and the Anglo-Indian press.

16. The *Leader* (Allahabad) of the 22nd August 1912 takes exception to the highly improper manner in which a section of the Anglo-Indian press has been writing of Mr. Justice Fletcher since the delivery of Mr. Justice Woodroffe's judgment in the Midnapur damage suit. The editor expresses the opinion that the references of at least some of the Anglo-Indian papers to Mr. Justice Fletcher should bring them within the purview of the Press Act. He says that if action were taken against these papers they would revive their agitation against the Press Act, and either the Act would be repealed or the Anglo-Indian papers would have to stop their violent writings against Indians and pro-Indian officials. He asserts that every European official who shows any sympathy for Indians is ridiculed, and he expresses regret that the repressive laws of India do not touch offending Anglo-Indian journals. He says that the mere fact that Mr. Justice Fletcher's judgment was reversed

does not justify the attacks made upon him, and he expresses regret that, instead of standing up for the just rights of all and becoming a force making for good government and righteous dealings, the Anglo-Indian press has become an inveterate enemy of just-minded and sympathetic Englishmen.

(b)—Police.

Nil.

(c)—Finance and Taxation.

17. The *Leader* (Allahabad) of the 22nd August 1912 expresses gratification at the sympathetic tone of Mr. Montagu's budget speech, and remarks that the Indian public has great respect for his attitude towards their aspirations. The editor expresses the hope that Mr. Montagu will some day become Governor General or Secretary of State for India.

LEADER, 22nd August 1912.

Mr. Montagu's budget speech.

He expresses agreement with Mr. Montagu's remarks about the splendid achievements of British rule in the direction of Indian irrigation, but urges that more money should be applied to irrigation works.

He takes exception to Mr. Montagu's proposal to finance the building of Delhi partly by loan and partly from revenue surpluses, and contends that by diverting any portion of the revenue to the financing of the new capital, the funds that would otherwise be available for administrative objects would be curtailed. He invites attention to the pressing educational, sanitary and medical needs of India, and urges Government to go back to its original plan of meeting the cost of new Delhi by a loan only.

With regard to Mr. Montagu's argument that the financing of new Delhi by loan would curtail the capital expenditure on railways and irrigation, he says that the amount applied to irrigation is comparatively so small that no change in that programme is required. He asserts that a vast amount has already been spent on railways, and observes that a temporary curtailment of expenditure under this head would not injure any one except the wealthy European merchant.

He also urges that railway managements should be asked to curtail working expenses and to handle their available rolling stock to better advantage.

He expresses apprehension that the Legislative Council and Parliament will exercise little control over the Government of India, and that the expenditure on Delhi, so far as it is met from surpluses, will lessen the amount available for other important objects which are paid for from revenue generally.

Referring to Mr. Montagu's observations regarding the possibilities of the council reforms, he urges a modification of the executive regulations framed under the reform scheme.

(d)—Municipal and Cantonment Affairs.

Nil.

(e)—Education.

18. The *Agra Akhbar* (Agra) of the 13th August 1912 (received on the 17th August), complains that two Muhammadan students named Khwaja Amir Ahmad Ansari, B.A., and Fyaz-ud-din Khan have been expelled from the Agra Medical School on a charge of having contributed articles regarding school affairs to the *Zamindar* (Lahore) and the *Agra Akhbar*.

AGRA AKHBAR, 13th August 1912.

The Agra Medical School and Muhammadans.

The editor asserts that the charge is entirely unfounded, and attributes the expulsion to the machinations of Dr. Mody and Dr. Dey.

He says that these students have nearly completed their courses, and that it is a great hardship to them to be expelled at such a time. He remarks that the injustice with which Muhammadans are being treated in the Agra Medical School is a disgrace to British rule, and he urges Government to take immediate steps to redress the grievances of the Muhammadan medical students.

ANAND, 15th August 1912.

High education in the vernaculars.

19. The *Anand* (Lucknow) of the 15th August 1912 (received on the 19th August), expresses agreement with the Lieutenant Governor's views as expressed on the occasion of the opening ceremony of the Allahabad University buildings on the necessity for adequate arrangements being made for the study of the vernaculars in schools and colleges in the United Provinces. The editor says that the Hindi text-books in use in schools at present are very badly written, and he urges that Government should pay attention to the better teaching of Hindi even in the lower classes. He suggests that the works of standard Hindi authors should be prescribed for the examination in Hindi in the M.A. degree.

AL MUSHIR, 11th August 1912.

The proposed Muslim University and affiliation.

20. *Al Mushir* (Moradabad) of the 11th August 1912 (received on the 17th August), says that the decision of the Secretary of State for India to limit the educational scope of the Muslim University to the locality of Aligarh is due to weakness on the part of Muhammadans.

The editor expresses regret that Government showed no consideration for the services rendered by the Muhammadans, and remarks that it will be a mistake to accept a university that has not the power of affiliation.

AL BASHIR, 13th August 1912.

The proposed Muslim University and affiliation.

21. *Al Bashir* (Etawah) of the 13th August 1912 (received on the 17th August), takes exception to the decision of the Secretary of State for India in regard to the affiliation of colleges to the Muslim University, and asks his co-religionists to persist in their demand for affiliation.

The editor suggests that an Islamic high school should be established in every province, and that these schools should be conducted under the guidance of a central authority at Aligarh. He suggests that the Muslim University should be empowered to hold matriculation examinations for the schools under its supervision, and says that in course of time these schools should be converted into first grade colleges which should ultimately be raised to the status of separate universities in every province.

AL BASHIR, 13th August 1912.

The proposed Muslim University and affiliation.

22. *Al Bashir* (Etawah) of the 13th August 1912 (received on the 17th August), takes exception to the scheme prepared by Dr. Zia-ud-din Ahmad according to which Government should allow only the affiliation of the religious sections of other colleges, to the Muslim University, and remarks that no useful purpose can be served by this, as such theological diplomas will carry no value, and no college will subordinate itself to the Muslim University in one subject alone.

He also takes exception to the proposal of Dr. Zia-ud-din that the Muslim University should only make arrangements for the teaching of B.A. and M.A. students, that a three-years' course of study should be fixed for the degree of Bachelor of Arts, and that the teaching of the Intermediate classes should be entrusted to the secondary schools.

The editor proposes that after a student passes his school-leaving or matriculation examination, he should be required to attend only three terms of six months each for his intermediate examination and five terms of six months each for his B.A. examination.

MUSLIM GAZETTE, 14th August 1912.

The proposed Muslim University and affiliation.

23. The *Muslim Gazette* (Lucknow) of the 14th August 1912 (received on the 21st August), publishes an article by "A LIBERAL LEADER," in which the writer complains of the systematic way in which the members of the Muslim university constitution committee have flouted public opinion. He states that the proceedings of the committee have always been kept secret from the public, and that the rules of the proposed university have been framed in such a manner that the institution will be entirely under official control. He accuses the leaders of having betrayed the public by quietly submitting to the decision of Government on the question of affiliation, and he says that they have no right to agree to a charter that is not acceptable to the public. He expresses regret that the members of the constitution committee have not as yet specified how the money that has been collected is to be

spent if the Muhammadan community refuses to accept a circumscribed and officialized university, and he holds that they only took the public into their confidence as long as funds were required. In conclusion he warns them that if they betray the public, they will be replaced by others who can be relied on to keep faith with the community.

KAISER-I-HIND, 15th August 1912.

24. The *Kaiser-i-Hind* (Fyzabad) of the 15th August 1912 (received on the 21st August), referring to the decision of the Secretary of State for India with regard to the Muslim University states that it has strengthened the suspicion amongst Indians that Government is not anxious to encourage the general education of the Indian people.

The proposed Muslim University and affiliation.

The editor takes exception to the announcement that the proposed Muslim University should be called the University of Aligarh, and he enquires if the word "Muslim" is synonymous with disloyalty or conveys any idea of discontent.

He expresses regret that the Secretary of State gave no reasons for his decision, and remarks that it was quite unconstitutional for him to do so.

He asks the Secretary of State to rescind his decision, and says that the Muhammadan community will never accept the charter for their university as outlined by Government.

ADVOCATE, 18th August 1912.

25. The *Advocate* (Lucknow) of the 18th August 1912 expresses approval of the line of action taken by the constitution committee with regard to the Education Member's letter to its president. The editor expresses the hope that the foundation committee will discuss the whole question completely and approach the Government of India with the desire to meet the wishes of the Secretary of State to the extent it is possible to accept them without sacrificing the principles on which the university is to be formed. He says that the opinions of some of the supporters of the Muslim University are of course divided, but it would be unwise to wreck the scheme on the score of the non-official universities being only teaching and not examining bodies as well, though the supporters of the movement in Bengal and the Punjab will feel disappointed if the university is made a residential and teaching university only, instead of what the Muhammadans generally desire it to be. He observes that it is not an easy matter to have "feeders" to the Aligarh and Benares Universities, and that for the present the promoters should content themselves with a teaching and residential university. He advises them to guard against taking up an irreconcilable attitude which will not appeal to university education experts in India and abroad.

The proposed Muslim University and affiliation.

He goes on to say that the Government of India should allow the universities to be perfectly at liberty to recognize schools in all parts of India, as otherwise a large number of people will be placed in a compromising position.

In conclusion he advises the Government of India to invite a dozen people from both communities to discuss the matter so as to come to some satisfactory conclusion which will put a stop to all further agitation.

AL BASHIR, 20th August 1912.

26. *Al Bashir* (Etawah), of the 20th August 1912, expresses its appreciation of the honesty of purpose and determination displayed by the members of the Muslim University constitution committee in replying to the Hon'ble Sir Harcourt Butler's letter.

The proposed Muslim University and affiliation.

The editor takes exception to the decision of the Secretary of State for India that the proposed Muslim University should be named the University of Aligarh, and he remarks that the change in designation is calculated to wound the feelings of the Muhammadans and that it is a direct insult to the community. He goes on to say that the Muhammadans never expected that in view of their recognized loyalty Government could ever do other than acquiesce in their university scheme.

LEADER, 21st August 1912.

27. The *Leader* (Allahabad) of the 21st August 1912, publishes a contributed article in which the writer expresses his inability to understand the objections raised by the Aligarh university constitution committee to Sir Harcourt Butler's letter. He contends that the change in the name of the university from "Muslim" to "Aligarh" will not make any material difference, and that the election of a non-official Chancellor will add to the dignity of the university. He observes that the

The proposed Muslim University and affiliation.

condition that the powers of Chancellor should devolve upon the Governor General in Council is proper and constitutional and need not be regretted.

With regard to the question of affiliation, he points out that Government has already issued two *communiqués* on the subject, and he contends that it was wrong to assert that Sir Harcourt Butler's letter has caused disappointment.

He concludes by remarking that the reply of the constitution committee is on the whole weak and unconvincing.

MUSLIM GAZETTE, 21st August 1912.

The proposed Muslim University and affiliation.

28. The *Muslim Gazette* (Lucknow) of the 21st August 1912 expresses its appreciation of the moral courage displayed by the members of the Muslim university constitution committee in replying to the Hon'ble Sir Harcourt Butler's letter with regard to the Muslim University.

The editor expresses his gratification at the rejection of the proposal to record a vote of thanks to Government by the majority of the members of the committee at their last meeting, and remarks that the courage displayed by them was unique in the history of the Aligarh College.

He says that a vote of thanks should be offered to Government only when there is some occasion for it, as otherwise Government attach little or no value to it.

With regard to the power of affiliation, he says that the Muhammadan public is expressly in favour of affiliation and that the power should accordingly be granted to the proposed university.

He expresses appreciation of the speeches made by the Hon'ble Mr. Mazhar-ul Haq, the Raja of Mahmudabad and Mr. Muhammad Ali, the editor of the *Comrade* (Calcutta), at the meeting, and says that the decision of the Secretary of State with regard to the power of affiliation will create in Muhammadans a new spirit of determination and perseverance. He goes on to say that the Muhammadans throughout India will carry on a constitutional agitation against the decision, and that they will never cease to agitate till the so-called "final decision" is rescinded.

ANAND, 15th August 1912.

The proposed Hindu University and affiliation.

29. The *Anand* (Lucknow) of the 15th August 1912 (received on the 19th August), refers to the letter of the Member for Education to the address of the Maharaja of Darbhanga on the subject of the proposed Hindu University, and remarks that the reasons given for refusing the power of affiliation to the university cannot bear close and searching examination. The editor asks the Government to reconsider its decision, and to allow the Hindu and Muhammadan universities to affiliate outside schools and colleges so that they may do real good to their respective communities.

LEADER, 17th August 1912.

The proposed Hindu and Muslim Universities and affiliation.

30. The *Leader* (Allahabad) of the 17th August 1912 suggests that Government should do away with the condition regarding an adequate proportion of European professors in the proposed denominational universities, and urges that if outside colleges are not to be affiliated, the proposed universities should have the right to hold their own matriculation examinations. The editor says that the matriculation examinations can never be satisfactorily conducted on a large scale without the establishment of schools affiliated to the universities, and he assures Government that in view of the fact that the number of such schools will be very small at first, a high standard of efficiency can be easily maintained in them. He urges Government to treat the question of the affiliation of schools and colleges separately.

He takes exception to the Education Member's suggestion that whatever powers the Muslim university constitution committee proposed to entrust to the Viceroy should be in the hands of the Governor General in Council, and urges that the powers of Chancellor should not be vested in the Governor General unless he actually is Chancellor of the university.

ABHYUDAYA, 18th August 1912.

The proposed Hindu and Muslim Universities and affiliation.

31. Referring to Sir Harcourt Butler's letters to the presidents of the Hindu and Muslim University committees, the *Abhyudaya* (Allahabad) of the 18th August 1912 says that the announcement of the Government of India in regard to the proposed universities has created profound disappointment to both Hindus and Muhammadans. The editor expresses the hope that the united exertions of the two communities will induce Government to rescind its decision in the matter. He contends that

when the universities are to be denominational, there is no reason why each should not receive the popular designation of Hindu or Muslim University as the case may be.

He expresses his inability to understand why the Viceroy should not be the Chancellor of the proposed universities in view of the fact that he has been the Chancellor of the Calcutta University for the last fifty years, and he urges Government to show its kindly regard towards Hindus and Muhammadans by permitting the Viceroy to be Chancellor of their universities.

He then points out that unless the Viceroy is actually Chancellor he should have no voice in the affairs of the universities, as otherwise the position of the university authorities would be anomalous.

He approves of the decision of the Secretary of State to give the universities full freedom in the choice of their professors.

As regards State endowments, he would prefer to see the Hindu University supported by the Hindu community alone, but in the event of the Muhammadan University being endowed, he considers that the Hindu University authorities should not refuse any government grants offered them.

If the power of affiliation is denied, he considers that the Hindu University should be allowed to grant degrees in Sanskrit, Hindu theology and Hindu medicine to students of colleges outside Benares.

He then states that in the event of the power of affiliation being withheld from the university, arrangements for the boarding of ten thousand students should be made at Benares. In conclusion he points out that the Hindu institutions of old were of a residential nature and were never examining bodies, and he notes that a properly organized Hindu University will obviate the necessity for foreign study.

32. The *Oudh Akhbar* (Lucknow) of the 18th August 1912, in discussing, the decision of the Secretary of State for India with regard to the Hindu and Muslim Universities, is apprehensive lest it may have the disturbing effect that the partition of Bengal had in the country.

OUDH AKHBAR, 18th August 1912.

The proposed Hindu and Muslim Universities and affiliation.

The editor asks his countrymen to protest in a constitutional manner against the Secretary of State's decision, and says that if they fail to gain their object they should carefully consider how the money collected for the establishment of the denominational universities should be spent.

He suggests that in case the university project is abandoned, the money that has been collected for the purpose should be expended in establishing a number of industrial and commercial factories in the country on the model of the Tata Institute in Bombay, and that the profit thus obtained should be devoted to establishing scholarships for Indian students in foreign countries.

33. A correspondent who signs himself "BAIDYANATH NARAYAN SINHA, M.A., B.L., F.C.U., PLEADER, FROM MUZAFFARPUR," contributes an article to the *Leader* (Allahabad) of the 18th August 1912, in which he expresses approval of the decision of the Secretary of State regarding the residential and teaching character of the proposed denominational universities, and asserts that the promoters of the Hindu university scheme at any rate cannot claim to be disappointed as they never entertained the idea of establishing a federal or examining university. He says that there is already a sufficient number of examining universities in the country, and that some more such universities with clearly defined territorial jurisdictions are likely to be established at Patna, Rangoon and Nagpur. He expresses his disapproval of the establishment of non-official examining universities whose jurisdictions would conflict with those of the State universities, and ridicules the idea that the Benares and Aligarh universities can administer to the needs of the whole of India. He contends that it is impossible to combine the functions of a true residential and teaching university with those of a federal and examining university, and says that if it were proposed to start colleges in the various provinces, a sum of fifty lakhs or even a crore would be quite inadequate for the purpose. He urges Hindus and Muhammadans to accept the decision of Government, and he expresses the opinion that provincial universities of the type approved of by Government should be established when sufficient funds are available.

LEADER, 18th August 1912.

The proposed Hindu and Muslim Universities and affiliation.

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He dwells at length on the advantages of residential and teaching universities in moulding the characters and minds of students, and says that the establishment of first class universities at Aligarh and Benares would obviate the necessity for Indian students going to foreign countries. He contends that the proposed universities could not really benefit the vast population of India by prescribing courses of study, holding examinations, or making perfunctory inspections of institutions far removed from them. In conclusion he urges Indians not to be discouraged by the dispelling of false and impossible hopes, and he appeals to them to contribute liberally to the establishment of the two universities on approved lines.

(f)—Agriculture and questions affecting the land.

BHARAT DHARM NETA, 13th August 1912.

The condition of Indian cultivators.

34. The *Bharat Dharm Neta* (Benares) of the 13th August 1912 (received on the 21st August), invites the attention of educated Indians to the condition of Indian cultivators, who are described as leading miserable lives owing to poverty and disease. The editor says that Government is doing much to relieve their distress, but he points out that the efforts of Government cannot be successful unless supported by public help.

He observes that the misery of the cultivators is due to the fact that, owing to the lack of manure and owing to antiquated methods of cultivation, the productive capacity of land has diminished. He also argues that owing to the indiscriminate slaughter of cattle, the number of bullocks in the country is not now sufficient for ploughing purposes and hence cultivation has suffered.

He urges that in order to improve the condition of cultivators educated Indians should press landholders to allow no cows to be sold to butchers and to preserve and improve the breed by providing grazing grounds in their respective villages. He remarks that Government will not fail to help Indians in this direction when it sees that they are taking practical steps to better the lot of the agricultural classes.

ARYA MITRA, 16th August 1912.

High prices of agricultural cattle.

35. The *Arya Mitra* (Agra) of the 16th August 1912 (received on the 22nd August), invites the attention of Government to the high prices that cultivators have to pay for bullocks of superior quality, and asks it to put a stop to the indiscriminate slaughter of cows and take other measures to ensure a cheaper supply of good bullocks for agricultural purposes.

LEADER, 20th August 1912.

The relative importance of agriculture and manufactures in national growth.

36. The *Leader* (Allahabad) of the 20th August 1912 dwells at length on the injurious effects of agriculture on the people in an industrially backward country. The editor asserts that, in a country like India, agriculture makes men unenterprising, idle, servile, superstitious, ignorant, conservative and destitute of refinement. He says that the uncertain fruits of agricultural labour make people resigned to fate and superstitions, and that the agriculturist living in sparsely inhabited areas has little opportunities of developing his mind by social intercourse and is thus less open to the influence of new and liberal ideas. He expresses the opinion that unscientific agriculture affords little opportunity for the play of ambition and enterprise, and remarks that as India is mainly an agricultural country her people are suffering from the debasing effects of agricultural pursuits.

He observes, on the other hand, that the growth of manufactures in a country makes its inhabitants energetic, prompt, enterprising, original, inventive, self-reliant, responsible and punctual.

He then goes on to discuss the effects of the growth of manufactures upon the agriculture of a country and on the economic condition of its people, and he expresses the opinion that the growth of manufactures relieves the pressure upon land and more land thus becomes available for each agriculturist as the surplus population turns its attention towards industries.

He concludes by saying that the growth of manufactures in India, and the consequent decrease of the pressure upon land, will relieve poverty, raise the standard of living, promote scientific knowledge and bring about a more efficient, sturdy, intelligent and resourceful type of manhood and womanhood in the country.

(g)—General.

37. The editor of the *Bhaskar* (Meerut) in the issue for the month of June 1912 (received on the 20th August), urges Government to provide greater facilities for the use of Hindi as a court language, and he suggests that complaints made regarding the refusal on the part of an official to receive petitions in Hindi should be properly attended to.

BHASKAR, June 1912.

The propagation of Hindi.

38. The *Bharat Dharm Neta* (Benares) of the 13th August 1912 (received on the 21st August), says that the decision of the Punjab Government to hand over juvenile prisoners to the Salvation Army means their conversion to Christianity. The editor urges the Government of India not to sanction this method of proselytizing and so allay the anxiety of the public.

BHARAT DHARM NETA, 13th August 1912.

Juvenile prisoners in the Punjab and the Salvation Army.

He also suggests that all Indian communities should make satisfactory arrangements for the reformation of prisoners belonging to their respective religions.

The *Brahman Sarvasva* (Etawah) for June 1912 (received on the 19th August), expresses similar views on the subject.

BRAHMAN SARVASVA, June 1912.

39. The *Cosmopolitan* (Dehra Dun) of the 18th August 1912 (received on the 23rd August), expresses its gratification at the fact that as a result of the efforts of the *Patrika* (Calcutta) certain passages imputing seditious motives to certain public bodies and associations have been expunged from the *Bhagalpur Gazetteer*.

COSMOPOLITAN, 18th August 1912.

Alleged objectionable passages in the *Bhagalpur Gazetteer*.

The editor remarks that the action of Government in the matter shows that it has now greater regard for public opinion than for its own prestige.

V.—Legislation.

Nil.

VI.—Railways.

40. The *Zul Qarnain* (Budaun) of the 14th August 1912 (received on the 19th August), refers to the interpellation at the last meeting of the local Legislative Council about the management of the Rohilkhand and Kumaun Railway, and expresses its regret at the inability of Government to order an inquiry into the affairs of the company.

ZUL QARNAIN, 14th August 1912.

The Rohilkhand and Kumaun Railway.

The editor is unable to understand why Government should not remove the causes of complaint against a railway company when the existence of the company is asserted to be for the good of India. He expresses agreement with the opinion of Mr. Wacha that the extension of railways in India is calculated to cause more harm than good to the people.

VII.—Post Office.

41. A correspondent who signs himself "A Resident of Basti" contributes an article to the *Abhyudaya* (Allahabad) of the 15th August 1912 (received on the 19th August), in which he suggests that, in the interests of the trading public, the Basti city telegraph office should receive telegrams after office hours on weekdays at an extra charge. He invites the attention of the Post master General to the inconvenience caused to the inhabitants of Basti by the head post office being at a distance of three miles from the city, and urges that express telegrams should be received at the city office on Sundays.

ABHYUDAYA, 15th August 1912.

The Basti city post and telegraph office.

VIII.—Native societies and religious and social matters.

42. A correspondent who signs himself "Prayag Prasad Tripathi of Cawnpore," writing in the *Brahman Sarvasva* (Etawah) for June 1912 (received on the 19th August), invites the attention of Hindus to the considerable increase in the number of Indian Christians as disclosed by the census returns for 1911, and says that the bulk of this increase represents converts from Hinduism. He deplores the fact that such a large number of Hindus, who were formerly worshippers of Ram and Krishna and protectors of cows, should have become beef-eaters and enemies of the Hindu

BRAHMAN SARVASVA, June 1912.

Increase in the number of Indian Christians.

gods and institutes. He exhorts Hindus to wake up in time and to take steps to prevent the conversion of their co-religionists to Christianity as otherwise Hinduism will soon become extinct in the country.

AL MUSHIR, 11th August 1912.

The *Jama Masjid*, Delhi, and European visitors.

43. The editor of *Al Mushir* (Moradabad) in the issue of the 11th August 1912 (received on the 17th August), complains that some Europeans do not conform to the rules for visitors to the *Jama Masjid* at Delhi and enter the mosque with their boots on.

He says that this wounds the religious susceptibilities of the Muhammadans and he invites the attention of Government to the matter, and expresses the hope that His Honour the Lieutenant Governor will strictly prohibit Europeans from entering the mosque with their boots on.

AL MUSHIR, 11th August 1912.

The propagation of Islam.

44. *Al Mushir* (Moradabad) of the 11th August 1912 (received on the 17th August), expresses regret that the Muhammadans have no organized arrangement for the propagation of their religion.

The editor compares the activities and enthusiasm of the Christian missionaries to the indifference and apathy of the Muhammadans in the matter of religious enterprise, and remarks that if his co-religionists do not take steps to organize a Muhammadan mission, their religion stands in danger of becoming extinct.

He expresses satisfaction at the formation of the *Jami-a-tul-Ansar* (the society of helpers) at Deoband for the purpose of the propagation of Islam, and urges his co-religionists to render pecuniary help to this society to enable it to engage a sufficient number of Muhammadan missionaries to preach the gospel of *Islam* throughout the country.

TAFRIH, 14th August 1912.

The alleged abduction of a Hindu girl by Christian missionaries.

45. The *Tafrih* (Lucknow) of the 14th August 1912 (received on the 19th August), refers to the interpellation made by the Hon'ble Rai Bahadur Babu Ganga Prasad Varma in the local Legislative Council about the alleged abduction of a Hindu girl by Christian missionaries and to the reply of the Hon'ble Mr. Douglas Straight, and inquires whether the missionaries had any right to keep a Hindu girl in their custody and to demand proof of rightful guardianship. The editor says that even if the claimant failed to prove his rightful guardianship, the missionaries had no right to keep the girl as there are Hindu orphanages in the provinces.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,

Offg. Asst. to the Dy. Inspr. Genl. of Police,
Criminal Investigation Department,
United Provinces.

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The 23rd August 1912.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 "
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 "
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-Law; Kayasth; 39.	1,500 "
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-Law.	1,000 "
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 "
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 "
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 "
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 "
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 "
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 "
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 "
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 "
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 "
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath, Vaishya; 36 ...	200 "
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 "
21	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 "
22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 "
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 "
†24	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 "
25	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 "
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 "
27	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 "
28	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 "
29	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 "
30	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 "
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 "
32	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 "
33	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 "
34	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 "
35	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 "
*36	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 "
37	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 "
38	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 "

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Pardah Nashin	Agra	Monthly ...	Mrs. Khámosh; 35	500 copies.
40	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
41	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
†42	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
†43	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
44	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
45	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
46	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
47	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
48	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
49	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
50	Al Nasir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†51	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
52	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
53	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
55	Muragga-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
56	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
†57	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
60	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalil-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
66	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
*71	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
74	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
76	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
77	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
78	Musáfir	Agra	Do. ...	Pandit Tara Dat; Arya; 26 ...	1,800 „
79	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
80	Naiyar-i-Azam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Nizam-ul-Mulk	Moradabad ...	Weekly ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 copies.
82	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 „
83	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
84	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	300 „
85	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
86	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
87	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
88	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
89	Tajir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 „
90	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Hussain; Shaikh; 33	400 „
91	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
92	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
93	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
94	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
95	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	ARABIC-URDU.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	600 copies.
	HINDI.				
97	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†98	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
99	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
100	Bhásakár	Meerut ...	Do. ...	Raghubir Saran	130 „
101	Bráhman Samáchár... ...	Meerut ...	Do. ...	Jagannath Prasad; Brahman ...	405 „
102	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
103	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*105	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
107	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
108	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 copies.
†109	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
110	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†111	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
†113	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
114	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
115	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*116	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*117	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 „
118	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
119	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „
†120	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nava Jiwan	Benares ...	Monthly ...	Keshavdeva Shastri; 37	1,000 copies.
122	Nigamágam Chandriká ...	Benares ...	Do. ...	Búp Naráyan Pande; 27	4,500 „
†123	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
124	Rasik Mitra *	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
125	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
126	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
127	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*130	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
131	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
133	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*134	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
135	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
†136	Kam Dhenu	Hardwar ...	Twice a month	Baba Bhagwan Das Udasi; 46 ...	500 „
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
139	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
140	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
141	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
142	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
143	Bharat Dharm Neta	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 „
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
145	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
146	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal Jain, Banker ...	1,000 copies.
†147	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†148	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
149	Saddharm Prachárak ...	Bijnor	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
151	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The following sentences occur in an article entitled "Policy" in the *Anand* (Lucknow) of the 22nd August 1912 (received on the 26th August) :— ANAND, 22nd August 1912.

The meaning of "Policy".

"Is Policy a big gun to kill the Indians or is it a young mouse that fears the Russians?"

* * * * * * *

"Is it a ship to carry away wealth or a net to catch the inhabitants of foreign countries?"

* * * * * * *

"Is it the dreadful demon of death or the bugbear of the simple or a British crow?"

* * * * * * *

"Is it a barber shaving with the wrong side of the razor or a basket to stunt the growth of [*(lit.)* cover] reason?"

* * * * * * *

"Is it a charm to put down disorders or an engine of oppression?"

* * * * * * *

2. The *Nizam-ul-Mulk* (Moradabad) of the 24th August 1912 urges the repeal of the Press Act as the object with which it was enacted has now been realized. NIZAM-UL-MULK, 24th August 1912.

The Press Act.

The editor says that it is not just to bring all newspapers under the Press Act, and he urges his contemporaries to memorialize Government to repeal the Act or to organize a deputation to represent the matter to His Excellency the Viceroy.

3. The *Leader* (Allahabad) of the 24th August 1912 protests against the rumoured extension of Sir George Clarke's term of office. The editor complains of the lethargy of the Liberal Premier in the matter of appointing Indian governors, and contends that the convenience of Lord Chelmsford, said to be the Governor-elect, is not a sufficient justification for an extension of Sir George Clarke's term of office. In conclusion he insists that such extensions should not be granted except on public grounds. LEADER, 24th August 1912.

Extension of Sir George Clarke's term of office.

4. The *Rahbar* (Moradabad) of the 21st August 1912 (received on the 29th August), asserts that the Muhammadans, who are always turning their eyes towards Turkey, Persia and Afghanistan, can never be loyal to British rule. The editor expresses regret that the British Government considers the loyalty of the Hindus less pronounced than that of the Muhammadans. RAHBAR, 21st August 1912.

The British Government and Muhammadans.

He states, on the authority of the *Sindh Gazette*, that some Indian Muhammadans residing in Tokyo have published a book in which it is stated that the British are hostile to the Muhammadans, and have brought about the downfall of Muslim rule in Morocco, Tripoli, Turkey and Persia. He remarks that the publication of this book clearly proves that there is a body of disloyal Indian Muhammadans, and he says that the discontent of these Muhammadans is a menace to the State as it has a wide perspective. In conclusion he remarks that it is significant that the Amir has employed a Turkish general to remodel his army when it might have been expected that he would employ a British official as he is subsidized by the British Government.

5. The *Saddharm Prachárak* (Kangri, Bijnor) of the 21st August 1912 (received on the 26th August), welcomes the efforts of the London branch of the All-India Muslim League to establish better relations between Hindus and Muhammadans, but points out that unity between the two communities on the lines suggested by the League cannot be acceptable to the Hindus as it would be detrimental to their interests. SADDHARM PRACHARAK, 21st August 1912.

Relations between Hindus and Muhammadans.

The editor urges that in order to bring about a *rapprochement* the two communities should make an earnest effort to sink their differences and should adopt a conciliatory attitude towards each other.

ABHYUDAYA, 25th August 1912.

Relations between Hindus and Muhammadans.

6. Referring to the suggestion of the London branch of the All-India Muslim League for a Hindu-Muslim *rapprochement*, the *Abhyudaya* (Allahabad) of the 25th August 1912 expresses its gratification that the Muhammadans have now begun to realize their mistake in keeping aloof from the Hindus and at last realize the necessity for united action for the good of the country. The editor remarks, however, that the conditions proposed by the League in this connection cannot be acceptable to the Hindus. He says that Hindus have never done anything to prevent Muhammadans from deriving equal benefit from the advantages of British rule, and that it is the Muhammadans who have been asking special privileges from Government. He asserts that the special and separate representation of Muhammadans is opposed to the elementary principles of justice, and that the Hindus will protest against any Muhammadan concession in this respect until it is withdrawn. With regard to the Urdu-Hindi question, he remarks that the Hindus have studied Urdu without prejudice, and that Urdu retards the progress of Hindi. He observes that if the Muhammadans have any real regard for the religious sentiments of the Hindus they should cease sacrificing cows not only in places where Muhammadans are in the minority but all over the country.

LEADER, 23rd August 1912.

The Public Service Commission.

7. The following is from the *Leader* (Allahabad) of the 23rd August 1912 :—

"It is stated that the India Office establishment is within the scope of the Public Service Commission's inquiry. We trust the Commission will find it possible to recommend a reorganization of that huge establishment so that there might be a visible reduction of its cost to India. We do not know if the question of the utility of the India Council and the expediency of its abolition will be held to be within the scope of the Commission."

AL MUSHIR, 25th August 1912.

The Public Service Commission.

8. *Al Mushir* (Moradabad) of the 25th August 1912 complains of the inadequate representation of Indians on the Public Service Commission.

The editor expresses regret that some of the European members of the Commission are naturally ill-disposed towards Indians generally and Muhammadans in particular, and remarks that the Secretary of State for India did not act wisely in the selection of the members of the Commission.

He invites the attention of Government to the matter, and suggests that each province should be permitted to have an Indian representative on the Commission.

He says that only those Europeans should have been appointed as members who were known to be sympathetic towards Indians, and he objects to the appointment of Mr. Justice Abdur Rahim as he does not represent orthodox Muhammadan views.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

BHARAT DHARM NETA, 20th August 1912.

The Maharaja of Gwalior's donation to the Edinburgh University.

9. The *Bharat Dharm Neta* (Benares) of the 20th August 1912 (received on the 28th August), condemns the action of the Maharaja of Gwalior in making a donation of sixty thousand rupees to the Edinburgh University for a chair on military subjects, on the ground that Indians cannot take advantage of the grant. The editor expresses regret that Indian chiefs exercise no discrimination in spending the hard-earned money of their subjects on useless objects.

HINDUSTANI, 26th August 1912.

The *Hindustani* (Lucknow) of the 26th August 1912, contains a similar article from a correspondent who signs himself "A resident of Gorakhpur."

IV.—Administration.

(a)—Judicial and Revenue.

LEADER, 23rd August 1912.

Mr. Justice Fletcher and the Anglo-Indian press.

10. The *Leader* (Allahabad) of the 23rd August 1912 expresses regret at the attacks made on Mr. Justice Fletcher by the *Commerce* (Calcutta) and other Anglo-Indian papers.

The editor states that in as many as twelve out of thirteen appeals from the decisions of the Allahabad High Court the findings of the lower court were reversed

by the Judicial Committee of the Privy Council, and he expresses surprise that no Anglo-Indian paper demanded the resignation of any of the Judges of the Allahabad High Court.

He says that some Anglo-Indian papers demand the resignation of Mr. Justice Fletcher simply because his judgments in cases of public interest do not fit in with their own preconceived anti-Indian notions.

He contends that it is simply an accident that one Judge takes one view of a series of facts and another a different view, and he urges the authorities to consider whether the articles on the subject in *Commerce* should be allowed to pass unnoticed.

Referring to the remarks of *Commerce* regarding the shyness of British capitalists to speculate in India owing to the improper administration of justice, he says India does not require British capital at the sacrifice of justice.

He asserts that nowadays the standard of the Civil Service is not as high as it used to be, and he remarks that India does not want the new type of civilian, especially when he comes out with a guarantee of immunity from the consequences of his acts.

He concludes by urging that reckless writers in the Anglo-Indian press should be made to see that they cannot safely vilify Judges of High Courts in the disgraceful manner they have been doing.

11. The *Leader* (Allahabad) of the 24th August 1912 refers to the demands of the *Times* (London) for an inquiry into the *personnel* of the Calcutta High Court and into liberty of speech accorded to Indian counsels, and remarks that Mr. Justice Woodroffe's judgment in the Midnapur case has suggested to the *Times* that Judges like Mr. Justice Fletcher and perhaps also Sir Lawrence Jenkins and counsel like Mr. K. B. Dutt are undesirable.

LEADER, 24th August 1912.

The Calcutta High Court and the *Times* (London).

The editor remarks that whenever a decision honestly given for judicial reasons does not meet with the approval of the executive and the Anglo-Indian press, the Judges are accused by papers like the *Times* of sacrificing the supreme ends of justice to the "gratification of their political predilections."

In another note in the same issue the editor states that though when some years ago the Chief Justice of New Zealand made an open protest against the judgment of the Privy Council in an important New Zealand case, the best legal instincts in England were shocked at the conduct of the Chief Justice; still nobody indulged in the abusive language that has been general since the conclusion of the Midnapur appeal.

The editor deplores the attitude of the Anglo-Indian press, which he considers is actuated only by a desire to serve its constituents and its patrons in certain favoured services in India.

12. The *Leader* (Allahabad) of the 27th August 1912 protests against the expense incurred in defending Mr. Weston in the Midnapur case, and says that the defence should have been conducted by Government with economy.

LEADER, 27th August 1912.

The Midnapur case and the question of compensation.

The editor inquires why so many leading counsels were engaged and why such heavy remuneration was paid to them.

He asserts that all this waste of money was due to the indiscretions of Mr. Weston and others, and he urges that no compensation should now be granted to them as they have been drawing their salaries all along and have not had to meet the cost of their defence.

13. The *Leader* (Allahabad) of the 24th August 1912 expresses regret that the Secretary of State has sanctioned an extension of Sir Cecil Brett's service in order to entitle him to full pension as a Judge of the High Court. The editor strongly deprecates such executive favours to high judicial officers as calculated to impair stern judicial independence, and he insists that such favours should be granted only on public grounds.

LEADER, 24th August 1912.

Extension of Sir Cecil Brett's term as Judge of the Calcutta High Court.

(b)—Police.

14. Referring to the circular issued by the Government of Bengal requiring policemen not to carry canes while on duty, the *Oudh Akhbar* (Lucknow) of the 24th August

OUDH AKHBAR, 24th August 1912.

Police reform.

1912 suggests that similar orders should be issued in all the other provinces of India. The editor urges that some member of the Viceregal Council should introduce a bill to put down the oppression practised by the police on the general public and by railway employés on third class passengers. He expresses the opinion that if the public were invited to give details of cases of such oppression there would be a clear case for legislation.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

HINDUSTANI, 26th August 1912.

The Gorakhpur Municipality.

15. A correspondent who signs himself "PANDIT PREMSUKH AVASTHI FROM GORAKHPUR" contributes an article to the *Hindustani* (Lucknow) of the 26th August 1912, in which he complains of the action of the Gorakhpur municipality in criminally prosecuting persons whose cattle are impounded. He claims that the action of the municipality is illegal, and adds that such cases should not be tried by honorary magistrates who are municipal commissioners.

He invites the attention of Government to the matter, and remarks that if these cases are not stopped, the breeding of cattle will suffer, with the result that *ghi* and milk will become scarce in the city.

(e)—Education.

SAHIFA, 19th August 1912.

The growth of higher education in India.

16. The editor of the *Sahifa* (Bijnor) in the issue of the 19th August 1912 (received on the 21th August), publishes an article entitled "Higher education in India" in which he discusses the educational conditions that prevailed in India during the Aryan and the Muhammadan periods, and describes how in the early days English officials persuaded Indians to receive English education.

He says that when Indians acquired Western education, they began to clamour for their just rights and privileges and to claim equality with Anglo-Indians. The latter then began to devise means to check the further growth of higher education in India.

He refers to the raising of school fees, the limiting of the number of students in each class, the fixing of the age of sixteen years for students desirous of appearing at the matriculation examination and the payment of double fees by students who fail to pass their annual examinations, as a few instances of the means adopted by the Anglo-Indians to prevent the Indians from obtaining higher education.

In conclusion he remarks that the decision of the Secretary of State for India to limit the educational scope of the universities at Aligarh and Benares is due to the fact that the educated community throughout India expressed dissatisfaction at the measures of Government and spread discontent, and hence Government is opposed to the further growth of higher education.

LEADER, 24th August 1912.

Indian students in England.

17. Referring to the remarks made by Mr. Montagu in the course of his budget speech on the problem of Indian students in England, the *Leader* (Allahabad) of the 24th August 1912 admits that the Indian student has to pay "an exorbitant price" for qualifying himself for the bar or for the Indian Medical or Civil Service. The editor asserts that the education imparted in England to fit men for the Indian services is not so very superior to the education that can be obtained in India as to justify the expense incurred by Indian students in going to England. He suggests that vakils should be accorded the same privileges as barristers and that assistant surgeons should be offered greater encouragement, and he urges that the Civil Service and other departmental competitive examinations should be held simultaneously in England and India.

He expresses regret that the pay of Dr. Ray's post was raised only when he left for India, and says that his valuable services could have been retained if the pay of his appointment had been raised earlier. He expresses his disapproval of

the appointment of Mr. Mallet on a salary of £1,000 a year, and remarks that when the only qualification necessary was "knowledge of the conduct of a public office" some one less eminent than Mr. Mallet could have been appointed on a smaller salary. He expresses agreement with Mr. Montagu's observations regarding the difficulty experienced by Indian technological students in getting admittance to factories, and says that the report of Sir Theodore Morison's committee to investigate questions relating to Indian technical students in England will be awaited with great interest.

18. *Al Mushir* (Moradabad) of the 25th August 1912 takes exception to the expulsion of two Muhammadan students by the authorities of the Agra Medical School.

AL MUSHIR, 25th August 1912.

The Agra Medical School.

The editor invites the attention of Government to the arbitrary punishment inflicted on these students by the medical school authorities, and expresses the hope that a formal explanation will be demanded from them.

19. The *Bharat Dharm Neta* (Benares) of the 30th July 1912 (received on the 30th August), expresses regret at the decision of Government not to grant the power of affiliation to the proposed denominational Universities, and remarks that persons residing outside Aligarh or Benares will not be able to derive any benefit from these Universities. The editor notes that while the Muhammadans are protesting against this decision of Government, the Hindus are silent on the matter.

BHARAT DHARM NETA, 30th July 1912.

The proposed Hindu and Muslim Universities and affiliation.

20. The *Mashriq* (Gorakhpur) of the 20th August 1912 (received on the 24th August), protests against the decision of the Secretary of State regarding the scope of the proposed Muslim University, and urges that in order to obviate further misunderstanding Government should clearly state the powers it proposes to arrogate to itself in the administration of the affairs of the University.

MASHRIQ, 20th August 1912.

The proposed Hindu and Muslim Universities and affiliation.

The editor contends that the grant of the power of affiliation will not lower the standard of the Universities and will not cause any conflict or competition with the existing Universities. He expresses surprise at the assertion that the traditions of Aligarh are quite local and peculiar, and says that the Aligarh College is an All-India institution and should be permitted to benefit Muhammadans all over India. With regard to the contention that the University at Aligarh would be unable to control colleges situated in different parts of India, he says that the proposed University will not at first affiliate any considerable number of outside colleges, and that the number of affiliated colleges will be increased as the University becomes more firmly established.

He expresses his gratification at the decision of the Secretary of State to give the proposed Universities a free hand in the appointment of professors, but takes exception to the change in the designation of the Universities on the ground that such purely local names preclude the possibility of powers of affiliation being granted at some future date.

He observes that Government should not restrict the freedom of the Universities by throwing out hopes of a liberal money grant, and he suggests that Government should first satisfy itself that the Universities are a success and should then make a recurring annual grant which could be withdrawn in case the Universities do not prove satisfactory. He expresses regret that Government contemplates interference in the internal management of the Universities, and he suggests that public meetings should be held all over the country to discuss the situation. In conclusion he urges both Hindu and Muhammadans not to accept a charter from which the power of affiliation has been omitted.

21. The *Saddharm Prachárak* (Kangri, Bijnor) of the 21st August 1912 (received on the 26th August), commends the attitude of the Muhammadans towards the decision of Government regarding the proposed universities, and remarks that the Hindus will betray great weakness if they calmly submit to the decision. The editor expresses the hope that the views of the *Leader* (Allahabad) in this connection are not shared by the promoters of the university scheme. In conclusion he remarks that a Hindu university of the tyspe indicated by Government would be more official and less independent than the existing universities, and would therefore do no good to the Hindu community.

SADDHARM PRACHARAK, 21st August 1912.

The proposed Hindu University and affiliation.

MUSAFIR, 23rd August 1912.

The proposed Hindu University and affiliation.

22. The *Musáfir* (Agra) of the 23rd August 1912 (received on the 29th August), expresses surprise at the silence of the Hon'ble Pandit Madan Mohan Malaviya on the question of affiliation, and says that the silence of the Hindu leaders, coupled with the views of their organ, the *Leader* (Allahabad), shows that they are willing to accept a university without the powers of affiliation. The editor asserts that the Hindu community does not want a university of this nature, and he suggests that the funds that have been collected should be devoted to the uplifting of the depressed classes or should be expended on technical colleges.

ABHYUDAYA, 25th August 1912.

The proposed Hindu University and affiliation.

23. A correspondent who signs himself "BRIJNANDAN PRASAD MITRA" contributes an article to the *Abhyudaya* (Allahabad) of the 25th August 1912, in which he says that the decision of Government regarding the grant of the power of affiliation to the proposed Hindu and Muhammadan Universities has caused deep disappointment to Indians all over the country. He considers the decision of Government to be unreasonable in face of its declared policy for the spread of education in the country, and says that it is such acts that impair the prestige of Government in the eyes of the people. He appeals to Government to reconsider its decision as it vitally affects the future of several millions of its Indian subjects. He also urges the people to start a vigorous and respectful agitation against the decision.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

ABHYUDAYA, 25th August 1912.

The Tata Iron Works.

24. The *Abhyudaya* (Allahabad) of the 25th August 1912 says that Government has to indent for a large quantity of iron and steel from foreign countries for its Public Works and Railways. The editor suggests that Government should encourage Indian industries by obtaining the iron and steel it requires from the Tata Iron Works.

V.—LEGISLATION.

Nil.

VI.—RAILWAYS.

Nil.

VII.—POST OFFICE.

HINDUSTANI, 26th August 1912.

The postal clerks.

25. The *Hindustani* (Lucknow) of the 26th August 1912 publishes a contributed article in which the writer complains of the slow promotion in the postal service. He expresses the opinion that superintendents of post offices should not be empowered to make promotions from the Rs. 30 to the Rs. 50 grade, and he complains that the higher grades are mostly filled by the direct appointment of Eurasians and Native Christians.

He condemns the proposed amalgamation of the post and telegraphic departments, as he considers that if the amalgamation is effected there will be no further promotion for the post office staff, as some reduction will be necessary in the telegraphic department and the extra hands in that department will be provided for in the post office.

He urges the postal clerks throughout India to memorialize Government and to represent the smallness of their pay and the exacting and heavy nature of their work.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

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NAINI TAL:
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VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

LIST OF NEWSPAPERS AND PERIODICALS.

[Corrected up to the 1st September 1912.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,900 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	800 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-Law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-Law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath, Vaishya; 36 ...	200 „
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
21	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
23	Al Aziz	Agra	Do. ...	Abdul Aziz Khán; Muhammadan, Pathán; 28.	300 „
†24	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
25	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
26	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
27	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 „
28	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
29	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 „
30	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
31	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
32	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 „
33	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
34	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
35	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
*36	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 „
37	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „
38	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Pardah Nashin	Agra	Monthly ...	Mrs. Khámosh; 35	500 copies.
40	Postal Magazine	Agra	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 „
41	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
†42	Tahsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
†43	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
44	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
45	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
46	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
47	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
48	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
49	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
50	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†51	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
52	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	609 „
53	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
55	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
56	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
†57	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
60	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
64	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
66	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
70	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
*71	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
74	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
76	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
77	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
78	Musáfir	Agra	Do. ...	Pandit Tara Dat; Arya; 26 ...	1,800 „
79	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
80	Naiyar-i-Azam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Nizam-ul-Mulk	Moradabad ...	Weekly ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 copies.
82	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	325 „
83	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
84	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
85	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
86	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
87	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
88	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
89	Tajir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	325 „
90	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
91	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	300 „
92	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
93	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
94	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
95	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	ARABIC-URDU.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
97	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†98	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
99	Bhaskodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
100	Bháskar	Meerut ...	Do. ...	Raghubir Saran	120 „
101	Bráhman Samáchár... ...	Meerut ...	Do. ...	Jagannath Prasad; Brahman ...	405 „
102	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	200 „
103	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	300 „
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*105	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
107	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
108	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,300 copies.
†109	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
110	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†111	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
†113	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
114	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
115	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*116	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*117	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 „
118	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
119	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „
†120	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nava Jiwan	Benares ...	Monthly ...	Keshavdeva Shastri; 37	1,000 copies.
122	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 „
†123	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
124	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
125	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
126	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
127	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 „
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*130	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
131	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
133	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*134	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
135	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
†136	Kam Dhenu	Hardwar ...	Twice a month	Baba Bhagwan Das Udasi; 46 ...	500 „
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
139	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
140	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
141	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
142	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
143	Bharat Dharm Neta... ...	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 „
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
145	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
146	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal Jain, Banker ...	1,000 copies.
†147	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†148	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
151	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Hindustan Review* (Allahabad) for August 1912 contains the second instalment of the article on "The Reform Movement in Japan" by Mr. R. G. Pradhan, B.A., LL.B., M.R.A.S. (vide Selections No. 30, paragraph 1). In the course of the article the writer remarks that the Japanese recognized the true function of literature as a potent instrument of national education, and that no oriental nation has been more assiduous in bringing the rich treasures of Western thought and culture within the easy reach of the people than the Japanese. He points out that European works on history and political philosophy were translated into Japanese, and that dramas and novels were written under Government patronage with a view to conveying new political truths to the Japanese people. He contrasts the fostering care of the Japanese government in regard to literature with the attitude of the Government of India towards the literary development of the people of India as evinced by the Press Act, and remarks that the ignorance of the masses is the chief obstacle in the path of the political education of India. To remedy this he urges Indians to help the national movement by translating European works on history, political philosophy and political economy into the Indian vernaculars. He attributes the development of the national movement in Bengal to the wide diffusion of Western ideals and principles by means of vernacular literature, and urges Marathi writers to create a literature which will spread the gospel of liberty, constitutionalism, rights of man, popular government and such kindred subjects among the people.

HINDUSTAN REVIEW, August 1912.

The reform movement in Japan and the progress of India.

2. The *Leader* (Allahabad) of the 31st August 1912 is unable to understand why China is so anxious to make Tibet an integral part of itself as it has already lost Korea and is likely to lose Mongolia and has enough to do in settling its internal affairs. The editor expresses concern at the memorandum sent to the Government of China by the British Minister, Sir John Jordan, and inquires why Britain is stipulating as to the number of Chinese soldiers to be stationed at Lhassa when India is not threatened.

LEADER, 31st August 1912.

The situation in Tibet.

He expresses the opinion that Britain has no justification for defining the precise relations that should exist between China and Tibet. He admits that the British Government is perfectly justified in telling China not to use India as a highway to Tibet, but he expresses the hope that no restriction will be put on ordinary Chinese travellers.

3. The *Advocate* (Lucknow) of the 1st September 1912 expresses regret that the Colonial office has framed a rule prohibiting all non-European British subjects in Hong Kong, the Straits Settlements and the Federated Malay States from entering for the Civil Service examination.

ADVOCATE, 1st September 1912.

Employment of natives in the public services in Hong Kong, the Straits Settlements and the Federated Malay States.

The editor states that previous to 1867 the Straits Settlements were administered by the Government of India, and that the Queen's Proclamation of 1858 guaranteeing equality of treatment to all classes of Her Majesty's subjects applied not only to India but also to the Straits Settlements. He deplores the action of the Colonial office in thus breaking away "from the great Imperial tradition of equality of citizenship, without consulting either the Imperial Parliament or the Local Legislative Assemblies." He contends that there is no truth in the plea advanced by the Colonial office that Chinese and Malays "dislike and resent officers of other than pure European descent being placed in authority over them." He protests against the light and casual manner in which the Colonial Secretary has justified his action by quoting the words "so far as may be" of the Proclamation. He says that this is the most serious reversal of Imperial policy that can be imagined, and he urges that Asiatic subjects of the Crown should not be allowed to feel that they are not entitled to the ranks and privileges of British citizenship.

(b)—Home.

4. The *Hindustan Review* (Allahabad) for August 1912 contains the second instalment of the article entitled "The West and the East in special relation to the progress of British India" by Mr. J. Chatterji, B.A., Barrister-at-law (vide

HINDUSTAN REVIEW, August 1912.

The West and the East in special relation to the progress of British India.

Selections No. 30, paragraph 7). In the course of the article the writer says that in order to bring about the peaceful and harmonious development of India both Eastern and Western ideals should be constantly kept in view. He suggests that the study of logic, metaphysics and the arts and sciences of the East should be introduced into Indian universities, and that additional degrees and faculties of theology should be created. He expresses the opinion that a study of religion will help the removal of objectionable practices, and that in view of the fact that religious principles have been wrongly interpreted to justify anarchism, Government should seriously consider the question of religious education. He expresses apprehension that the establishment of the proposed Hindu and Muslim Universities will lead to the creation of a band of religious bigots which will render the unification of the country more difficult. He says that this danger will be obviated by the introduction of the study of religions in the universities.

He urges Government to improve the sanitation of the country and to see that the best medical and surgical aid is available for the poorest. He says that new means of livelihood should be opened out for Indians and that the old ones should be preserved. He complains that the British Government does not enable Indians to develop themselves along the lines best suited to them, and he pleads for the equal treatment of Indians and Europeans in the higher branches of the public service. He points out that Indians can with difficulty make a living in other countries, and he urges that they therefore have a claim to appointments in their own country. He admits that their character fits Britishers to act as pioneers and leaders, but remarks that this does not prove that every white man will be found more efficient than every Indian.

He expresses the view that it is the duty of the State to make elementary education free and unrestricted and to make higher education less expensive.

With regard to the development of Indian trades and industries, he expresses disapproval of the *swadeshi*-boycott movement, and says that preferential tariff will never benefit India. In conclusion he urges the spread of technical education and the removal of India's peculiar disabilities.

MASHRIQ, 27th August 1912.

The Public Service Commission.

5. According to the *Mashriq* (Gorakhpur) of the 27th August 1912 (received on the 2nd September), the Public Service Commission should have been composed only of persons who have a wide knowledge of Indian affairs and conditions.

The editor complains of the disproportionate representation of Europeans, and suggests that the Commission should be composed of twenty-five members, twelve of whom should be Indians.

He expresses regret that no representative has been appointed from the United Provinces, Bengal, Burma, the Punjab or the North-West Frontier Provinces, and proposes that two members from each of the provinces should be elected members of the Commission.

UNION GAZETTE, 28th August 1912.

The Public Service Commission.

6. The *Union Gazette* (Bareilly) of the 28th August 1912 (received on the 4th September), complains of the inadequate representation of Indians on the Public Service Commission.

The editor remarks that some of the European members of the Commission are hostile to Indians in general and to Muhammadans in particular, and he suggests that at least half of the members of the Commission should be Indians.

MUSLIM GAZETTE, 28th August 1912.

Security from the Muslim Press (Lucknow).

7. The *Muslim Gazette* (Lucknow) of the 28th August 1912 (received on the 2nd September), informs its readers that security of rupees five hundred has been deposited by the manager of the Muslim Press as a guarantee for the *Muslim Gazette*. The editor says that he was not surprised at the order of the Deputy Commissioner requiring the manager to deposit security, and that the press was quite prepared to comply with the order.

He says that his services are being devoted to the community without any hope of personal gain, and he asserts that no fear whatever can deter him from his duties as an editor.

He goes on to say that he is not deterred by the thought of the difficulties he will have to encounter, and that every new obstacle will be merely a stepping stone to higher things.

He states that as his intentions are pure, nothing can mar his career, and that government officials and his co-religionists have every right to test his aims and to put him to any ordeal they care to, as he is bound to triumph in a just cause.

He further says that the displeasure of Government and the abuse of insincere friends will not make him deviate from the right path.

He appeals to the subscribers of the *Muslim Gazette* to recommend the paper to their friends, and he reminds them that a widely-circulated paper becomes a power in the country if the editor wields a strong pen and is not deterred from performing his national duties by threats or by the hope of gain.

In conclusion he prays God to give him strength and perseverence to meet all emergencies with patience and calmness.

SADDHARM PRACHARAK, 28th August 1912.

British rule in India.

8. According to the *Saddharm Prachárak* (Kangri, Bijnor) of the 28th August 1912 (received on the 2nd September), British rule in India rests on the justice and purity of the administration and not on the existence of a powerful army. The editor accordingly considers that any curtailment of the powers of the Indian High Courts will ultimately involve the downfall of British supremacy in India.

MUSAFIR, 30th August 1912.

Sir John Hewett's administration.

9. Reviewing Sir John Hewett's administration the *Musáfir* (Agra) of the 30th August 1912 (received on the 4th September), remarks that though some Indian politicians do not agree with Sir John's views on certain political questions and consider him a Tory of the old school, yet it cannot but be admitted that Sir John has proved a veritable godsend to these provinces. The editor considers that Sir John Hewett and Sir Antony MacDonnell were the two best Lieutenant Governors these provinces have had during the last three decades, and he remarks that at a time when the whole country was under the shadow of suspicion and distrust, the reins of the administration in these provinces were in the hands of a peace-loving, kind-hearted and sober-minded ruler, to whose remarkable statesmanship may be attributed the fact that the tranquillity of the province was not disturbed.

Referring to the Burn circular he notes that Sir John Hewett was not responsible for it, as it was issued while Sir Leslie Porter was acting as Lieutenant Governor. He adds that Sir John Hewett counteracted its evil influences on his return to the province, and he observes that this fact shows the high administrative capacity, foresight and wisdom of Sir John Hewett. In discussing the famine of 1907 he remarks that Sir John Hewett's administration in that year was unique for the sympathy shown by Government for the sufferings of the people.

He refers to Sir John's magnanimous treatment of the press and platform in these provinces, and states that he was the only provincial ruler in India who did not have recourse to the provisions of the Press Act or of the Seditious Meetings Act.

HINDUSTAN REVIEW, August 1912.

Relations between Hindus and Muhammadans.

10. The *Hindustan Review* (Allahabad) for August 1912 contains an article entitled "The sorrows of Akbar" by Mr. Syed Abdullah Brelvi, B.A., in which the writer asserts that the idea of an Indian nationality was first conceived by Akbar and that the whole of his life was spent in endeavouring to weld the various races of India into a united nation. He expresses regret that the splendid work of Akbar is being undone by the mutual jealousies and rivalries of Hindus and Muhammadans of the present day, and states that it has always been the destiny of India to merge heterogenous races into a harmonious whole, and that the idea of unity pervades the entire history of India. He remarks that both Hindus and Muslims lived in mutual peace and harmony up to the time of Shahjehan, and that even now in the villages and among the agricultural and labouring classes the relations between these two communities are very happy. He deplores the growth of a spirit of mutual suspicion, jealousy and unhealthy rivalry among educated Hindus and Muhammadans and expresses regret that though educated Indians recognize the supreme importance of unity for national regeneration, they do not put their patriotic theories into practice. He appeals to Hindus and Muhammadans, in the name of Akbar's noble mission, to remove the causes of strained relations that exist between them and to promote mutual love and harmony. He refers to the Hindu-Muslim conference held in 1910 at Allahabad under the presidency of Sir W. Wedderburn and also to the Muslim conference recently convened by Dr,

Saharwardy, and says that differences of religion should not be permitted to hinder the formation of an Indian nation. He suggests that the organizers of the proposed denominational universities should prescribe a special course of Hindu and Muslim religion and literature in both universities in order to create a desire for understanding each others religion, literature and general needs.

ABHYUDAYA, 29th August 1912.

Relations between Hindus and Muhammadans.

11. A correspondent who signs himself "KRISHNA BBALDEVA VARMA" contributes an article to the *Abhyudaya* (Allahabad) of the 29th August 1912 (received on the 2nd September), on the relations between Hindus and Muhammadans. He says that, notwithstanding all the efforts of the Hindus, the Muhammadans have not only hitherto held aloof from the Hindus but have often injured their feelings by their aggressive attitude in political, religious and social matters. He expresses regret that the Hindu-Muhammadan conference that was convened in 1910 at the instance of Sir William Wedderburn proved abortive, and that the good counsels of the president had no effect on the leaders of the Muhammadan community.

He points out that unity between Hindus and Muhammadans will conduce to the good of both communities, and he approves of the proposals made by Mr. Amir Ali for promoting better relations between the two races.

He asks the leaders of the Hindu community to accept these proposals when slightly modified and to put them into effect. He urges however that the Hindus should have nothing to do with the Muhammadans if their overtures are prompted only by a desire to secure the support of the Hindus in the agitation against the Italian-Turkish war or against the action of the Russians in desecrating the mosque at Meshed. He says that the Muhammadans themselves desecrated a large number of Hindu temples during the time of their rule, and he considers that the Hindus cannot join with the Muhammadans in condemning the Russian sacrilege until they are assured that the Muhammadans view similar acts of sacrilege on the part of their ancestors with horror.

He remarks that the Meshed incident should teach the Muhammadans to respect the religious susceptibilities of the Hindus, and that their leaders will do well to prevent the Muhammadan masses from creating disturbances on the occasion of Hindu festivals and from secrificing cows. He observes that although Hindus and Jains, Sikhs, Parsis and Christians have religious differences, they do not quarrel but have peaceful relations with one another, and he considers that unless the Muhammadans follow a similar policy there can be no permanent real unity in the country.

Discussing the question of the modifications that should be made in Mr. Amir Ali's proposals so as to make them acceptable to the Hindus, he asserts that there is no need for the formation of a new committee of Hindus and Muhammadans but that the latter should join the provincial conferences and the Indian National Congress, which are not communal but national institutions. He says that the Hindus will ever remain grateful to the Muhammadans if they stop cow-sacrifices. He urges that the Muhammadans should not oppose the development of Hindi literature but should rather help in raising it to the standard of Urdu literature, and he assures the Muhammadans that Hindus do not aim at supplanting Urdu with Hindi. In conclusion he urges the Muhammadans to join hands with the Hindus in securing recognition for *gaushalas* and other Hindu institutions.

ADVOCATE, 5th September 1912.

Relations between Hindus and Muhammadans.

12. The *Advocate* (Lucknow) of the 5th September 1912 reproduces portions of an article contributed by Mr. Homersham Cox, late professor, Muir Central College, to the August number of the *Modern Review* (Calcutta) on the subject of Hindu-Muhammadan relations. According to Mr. Cox nothing could be more foolish or contemptible than for a man to make his religion an excuse for separating himself from his countrymen.

He remarks that mutual discord only retards the progress of both Hindus and Muhammadans, and he urges them to take a lesson from the Roman Catholics and Protestants of England or from the Christians and Buddhists of Japan and to sink their religious differences in their country's cause. He advocates a spirit of toleration, and suggests that Muhammadans should give up the killing of cows out of consideration for the feelings of Hindus. He expresses regret that some retired members of the Indian Civil Service have exaggerated the purely theoretical differences between Islam and Hinduism and have omitted to point out the practical

goodwill that is shown by Hindus and Muhammadans to one another. In conclusion he appeals to the younger generation of educated Hindus and Muhammadans to remove the stigma of want of patriotism from their character by sinking their religious differences in the interests of the country.

13. A correspondent writing in the *Saddharm Prachárak* (Kangri, Bijnor) of the 28th August 1912 (received on the 2nd September), complains that certain government employés in Umballa cantonment have latterly been persecuted because of their faith and that objectionable inquiries have been made regarding the aims of the *samaj*. The writer then inquires if the followers of the Arya creed are considered a criminal community that they are being subjected to such persecution.

SADDHARM PRACHARAK, 28th August 1912.

The *Arya Samaj* and politics.

The editor answers the question in the negative, and remarks that the Government of India does not look upon the *samaj* with suspicion. He says that during the last few years not a single Arya Samajist has been convicted of sedition, and he considers that, even if the contrary were the case, the *samaj* could not be condemned as a whole because of the views of some of its members.

He points out that Christianity is not a proscribed religion though many of its adherents are anarchists and assassins and that Islam is not condemned in spite of its doctrine of *jehad*, and he argues that there is therefore no reason to view the *Arya Samaj* with distrust, especially as none of its followers have been found guilty of any charge. He can accordingly see no reason why any members of the *Arya Samaj* who are in government service should be called on to deny their faith on pain of losing their appointments, and any distrust that prevails regarding the *samaj* he attributes to the machinations of subordinate officials. In conclusion he entreats Government not to view the *Arya Samaj* with distrust, and he urges Arya Samajists to remain faithful to their creed as the clouds of official doubt will in due course roll by.

14. The *Arya Mitra* (Agra) of the 1st September 1912 protests against the order of the Deputy Commissioner of Naini Tal prohibiting the singing of hymns at the Talli Tal *Arya Samaj* meeting house between 8 p.m. and 10 p.m. during the month of *Ramzan*. The editor states that the Deputy Commissioner was induced to pass this order by some Muhammadan tailors of the locality who say one prayer a day in front of the *samaj* meeting house and the remainder at the mosque which is some distance of. He contends that the Deputy Commissioner's order is opposed to the spirit of religious neutrality of the British Government, and he expresses the hope that His Honour the Lieutenant Governor will see that the order is cancelled.

ARYA MITRA, 1st September 1912.

The Talli Tal *Arya Samaj*, Naini Tal.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

15. The *Saddharm Prachárak* (Kangri, Bijnor) of the 28th August 1912 (received on the 2nd September), says that the decision of the Calcutta High Court Bench in the Midnapur case has been received with pained surprise throughout the country. The editor condemns the attacks made on Mr. Justice Fletcher, and says that he should not be considered incompetent merely because his views did not coincide with those of his colleagues on a point of law.

SADDHARM PRACHARAK, 28th August 1912.

The Midnapur damage suit.

16. The *Anand* (Lucknow) of the 29th August 1912 (received on the 4th September), says that all just-minded persons will be pained to read the attacks made by a certain section of the Anglo-Indian press on Mr. Justice Fletcher for his judgment in the Midnapur case. The editor regrets that Government has so far taken no action against the persons responsible for these attacks, and he suggests that, if Government declines to move in the matter, the Calcutta High Court should uphold its dignity by calling

ANAND, 29th August 1912.

Mr. Justice Fletcher and the Anglo-Indian Press.

upon the proprietors of the papers in question to show cause why proceedings should not be instituted against them.

ADVOCATE, 29th August 1912.

Mr. Justice Fletcher and the Anglo-Indian press.

17. The *Advocate* (Lucknow) of the 29th August 1912 (received on the 2nd September), takes exception to the indecent and indecorous attacks made on Mr. Justice Fletcher by a certain section of the Anglo-Indian press in connection with the Midnapur case. The editor contends that it is ridiculous to demand the resignation of Mr. Justice Fletcher simply because some of his judgments have been reversed, and he remarks that in the Mymensingh case Mr. Justice Fletcher's judgment was supported by other distinguished Judges of the Calcutta High Court.

He says that in June 1909 the Chief Justice and Justice Sir Ashutosh Mukerjee made some scathing remarks on the conduct of Mr. Weston in their judgment in the Midnapur bomb case, and he expresses the opinion that Mr. Justice Woodroffe's judgment was therefore a reversion of the decision of 1909. He goes on to remark that Mr. Justice Digambar Chatterjee did not agree with Mr. Justice Woodroffe on all material points, and therefore the attacks on Mr. Justice Fletcher are quite unjustified.

LEADER, 1st September 1912.

The reform of the Indian judiciary.

18. The *Leader* (Allahabad) of the 1st September 1912 notes that, though Sir Henry Prinsep considers that the training of civilian Judges is deficient, yet he does not advocate the elevation of lawyers to the Bench. The editor attributes Sir Henry's attitude to his desire to see the monopoly of the higher appointments in the judicial service in the hands of civilians, and he points out that the legal profession is bound to be an important factor in India. In conclusion he expresses the opinion that no training can make up for experience gained at the bar, and he observes that no judicial reform will be regarded as adequate which does not provide for the recruitment of Judges from among lawyers instead of from among civilians.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

BHARAT SUDASHA PRAVARTAK, 28th August 1912.

The Farrukhabad Municipality.

19. The *Bharat Sudasha Pravartak* (Fatehgarh) of the 28th August 1912 (received on the 4th September), complains of the bad lighting of certain quarters of the Farrukhabad town, and suggests that if the Kitson lamps cannot be readjusted they should be replaced by ordinary oil lamps.

NASIM-I-AGRA, 31st August 1912.

The Agra Municipality.

20. The *Nasim-i-Agra* of the 31st August 1912 protests against the proposal to impose a house tax in the Agra Municipality on the ground that the inhabitants of the municipality can stand the strain of no further taxes.

ABHYUDAYA, 1st September 1912.

Cholera in Allahabad.

21. The *Abhyudaya* (Allahabad) of the 1st September 1912 says that the report of the Health Officer of Allahabad understates the number of deaths from cholera in the city, and urges the chairman of the municipal board to take active measures to prevent the further spread of the disease.

(e)—Education.

NAIYAR-I-AZAM, 26th August 1912.

The Agra Medical School and Muhammadans.

22. The *Naiyar-i-Azam* (Moradabad) of the 26th August 1912 (received on the 2nd September), protests against the exclusion of Muslim newspapers from the Agra Medical School, and deplores the expulsion of two Muslim students on a charge of having contributed articles regarding school affairs to Muslim papers. The editor takes exception to Dr. Modi's remarks about the prevalence of adultery among Muhammadans, and suggests that Government should make a full inquiry into the matter and prosecute Dr. Modi for making an improper and libellous attack on the Muhammadan community.

DARBAR, 28th August 1912.

The Agra Medical School and Muhammadans.

23. With reference to the expulsion of two Muhammadan students from the Agra Medical School the *Darbar* (Agra) of the 28th August 1912 (received on the 2nd September), publishes a contributed article in which the writer appeals to Muhammadan associations to take up the cause of these students. He expresses regret that Muhammadans have not protested against the statement of Dr. Modi that cases of rape are more common in their community than in any other.

ABHYUDAYA, 29th August 1912.

Indian students in England.

24. The *Abhyudaya* (Allahabad) of the 29th August 1912 (received on the 2nd September), refers to the importance the Under Secretary of State for India attributes to the education of Indian students in England. The editor takes exception to the appointment of Mr. Mallet as Assistant Educational Advisor of Indian students on financial grounds, and contends that a less capable official on a smaller salary should have been selected. He considers that Dr. P. K. Roy was best fitted for the appointment, and that Government should have made it worth his while to accept it.

He expresses agreement with Mr. Montagu's views that increased educational facilities should be provided in India, but he points out that this should not prevent Indian students from proceeding to England to study subjects that are not taught in this country. He suggests that as it is of supreme importance that Indians should have facilities for entering the legal and medical professions and the Indian Civil Service, Government should hold simultaneous Civil Service examinations in India, should throw open the doors of the Indian Medical Service to graduates of medical colleges in India and should allow Indian vakils the privileges enjoyed by barristers.

ADVOCATE, 1st September 1912.

The Women's Medical College movement.

25. The *Advocate* (Lucknow) of the 1st September 1912 expresses gratification at the success of the movement for the establishment of a Women's Medical College at Delhi, and says that the college will prove of great benefit to India. The editor expresses the hope that this college will obviate the necessity for a Women's Indian Medical Service, and he suggests that the latter movement should be held in abeyance till the Delhi college is given a fair trial.

He is pleased to note that Lady Hardinge proposes to merge her nursing fund in the proposed college, and concludes by remarking that once the college is established it will meet the requirements of all classes of people in India.

LEADER, 30th August 1912.

Mr. Montagu on primary education.

26. The *Leader* (Allahabad) of the 30th August 1912 (received on the 2nd September), publishes a contributed article in which the writer thanks Mr. Montagu for his remarks regarding primary education in India, but expresses regret that he has not realized the importance of compulsory education at the present moment. He expresses approval of the educational programme outlined by Mr. Montagu, but contends that compulsory education is essential as ignorance is so prevalent in India.

With regard to Mr. Montagu's objection to the cost of providing educational facilities in villages, he remarks that Mr. Gokhale asked for the introduction of compulsory education in selected areas only as a preliminary measure. He asserts that the "distrust of parents" referred to by Mr. Montagu has been very much exaggerated by unsympathetic officials, and he says that the caste difficulty can be very easily remedied by the establishment of separate schools for the humble classes.

In conclusion he expresses the conviction that the supply of teachers will become more plentiful when education becomes more general and when teachers have better prospects, and he maintains that Indians as a class are only too ready to avail themselves of educational facilities.

LEADER, 4th September 1912.

Mr. Montagu on Indian education.

27. Referring to an article in the *Times'* Educational supplement on Mr. Montagu's statement on Indian education the *Leader* (Allahabad) of the 4th September 1912 expresses regret that the *Times* has approved of the rejection of Mr. Gokhale's bill though it admits the necessity for free education. The editor challenges the accuracy of the statement of the *Times* that high education has been developed in India at the expense of elementary education, and asserts that the solicitude of the *Times* for the spread of elementary and technical education is due solely to its desire to retard liberal education and thus check political agitation.

NAIYAR-I-AZAM, 26th August 1912.

The proposed Muslim University and affiliation.

28. The *Naiyar-i-Azam* (Moradabad) of the 26th August 1912 (received on the 2nd September), expresses its satisfaction at the tone of the letter in reply to the Hon'ble Sir Harcourt Butler, and suggests that in view of the attitude of Government the idea of establishing a Muslim university should be abandoned for at least ten years. The editor urges that the funds that have been collected should be invested, and that on the income five or six first class residential schools should be established in different parts of India, and scholarships should be granted to students to go to foreign countries or to qualify as teachers in India.

AL BASHIR, 27th August 1912.

The proposed Muslim University and affiliation.

29. *Al Bashir* (Etawah) of the 27th August 1912 (received on the 2nd September), expresses regret that Sir Harcourt Butler's letter with regard to the question of affiliation did not clearly indicate whether Government was prepared to sanction the affiliation of high schools to the university.

The editor says that if Government agrees to the affiliation of high schools, the Muhammadans as a whole will not feel disappointed that the general power of affiliation has been denied their university.

He asks Sir Harcourt Butler to state why the powers of the Chancellor of the university should be vested in the Governor General in Council as nowhere else are the powers of a Chancellor exercised by central governments.

He takes strong exception to the decision of the Secretary of State as regards the designation of the university, and asks him how the word Muslim is likely to embarrass Government or stunt the growth of higher education.

MUSLIM GAZETTE, 28th August 1912.

The proposed Muslim University and affiliation.

30. A correspondent who signs himself "MR. RAFI-UD-DIN AHMAD KHAN, B.A." contributes an article to the *Muslim Gazette* (Lucknow) of the 28th August 1912 (received on the 2nd September), in which he says that the decision of the Secretary of State in regard to the proposed Muslim University has created profound disappointment among Muhammadans.

He advises his co-religionists to agitate for the power of affiliation for their university, and he urges them not to be disheartened by the example of their cowardly and titled leaders to whom all agitation is but veiled sedition. He says that the community cannot afford to spend thirty-five lakhs on a local institution which will turn out at the most only forty or fifty graduates every year and will not therefore benefit the country as a whole. He remarks that if the leaders accept such a university they will be guilty of misappropriating public funds. He expresses admiration for the moral courage exhibited by the Punjabi and Behari members of the constitution committee, and says that vigorous efforts should be made to induce Government to rescind its decision.

He suggests that in case all efforts to induce Government to accede to the popular demand fail, the funds that have been collected should be utilized for the spread of primary and secondary education among Muhammadans throughout India.

ALIGARH INSTITUTE GAZETTE, 28th August 1912.

The proposed Muslim University and affiliation.

31. The Hon'ble Mr. Aftab Ahmad Khan contributes an article to the *Aligarh Institute Gazette* of the 28th August 1912 (received on the 4th September), in which he refuses to accept the decision of the Secretary of State for India regarding the question of affiliation as "final," and remarks that the demand for the power of affiliation by the Muhammadans is really based on their educational needs and that it cannot be modified. He urges his co-religionists not to give way to despondency at the decision of Government but to plead their cause with respect and determination as no great object has ever been attained without a struggle.

He considers that any proposal to spend the money that has been collected other than on the university scheme would be a breach of faith on the part of the leaders, and he suggests that the scope of the Muhammadan Anglo-Oriental College, Aligarh, should be extended as soon as possible so as to admit of the university scheme being put into practical effect as soon as the charter is sanctioned.

In conclusion he expresses the opinion that Government will rescind its decision if the Muhammadans persist in their demand for the charter they have already asked for.

32. The *Advocate* (Lucknow) of the 5th September 1912 states that the *Comrade* (Calcutta) has hit upon a novel plan to ascertain the opinion of the Muhammadan community as to the action that should be taken in view of the decision of Government in regard to the proposed Muslim University. The editor says that the *Comrade* publishes a voting paper and asks every subscriber to state whether the Muslim community should accept the charter outlined by Government for their university or not. He remarks that the *Comrade* thinks that by this means the views of the Muhammadan community on the matter can be obtained.

ADVOCATE, 5th September 1912.

The proposed Muslim University and affiliation.

33. The *Leader* (Allahabad) of the 31st August 1912 remarks that if the Hindu University is not to be permitted to affiliate distant institutions, all the colleges and schools in Benares except the mission institutions should be affiliated to the Benares University and not to the Allahabad University. The editor expresses the hope that Government will permit the affiliation of the Queen's College, Sanskrit College, Hewett Kshatriya school and Harishchandra school to the Benares University.

LEADER, 31st August 1912.

The proposed Hindu University and affiliation.

34. The *Garhwal Samáchár* (Dugadda, Garhwal) for July 1912 (received on the 4th September), expresses regret at the decision of Government in regard to the proposed Hindu and Muslim Universities, and remarks that if Government does not reconsider the matter, the usefulness of the two universities will be materially impaired.

GARHWAL SAMACHAR, July 1912.

The proposed Hindu and Muslim Universities and affiliation.

35. *Al Bashir* (Etawah) of the 27th August 1912 (received on the 2nd September), refers to the views expressed by the *Leader* (Allahabad) as to the decision of the Secretary of State for India with regard to the proposed Hindu and Muslim Universities, and remarks that the Hindu University scheme was started with the object of rendering the establishment of the Muslim University more difficult.

AL BASHIR, 27th August 1912.

The proposed Hindu and Muslim Universities and affiliation.

The editor urges his co-religionists not to regard the Hindu aspect of the question but to consult their own interests in accepting a charter for their university.

36. The *Arya Mitra* (Agra) of the 1st September 1912 considers that all the efforts of the Hindu and Muslim leaders will be in vain if the power of affiliation is not granted to the proposed denominational universities.

ARYA MITRA, 1st September 1912.

The proposed Hindu and Muslim Universities and affiliation.

37. A correspondent who signs himself "CHANDRA MOHAN SETH FROM BENARES" contributes an article to the *Leader* (Allahabad) of the 1st September 1912, in which he advises his countrymen to accept the decision of Government on the university question in all respects save as regards the designation of the universities. The terms "Hindu" and "Muslim" are very dear to the two communities, and he therefore urges Government to respect the sentimental wishes of its subjects and sanction the proposed designations of the two universities.

LEADER, 1st September 1912.

The proposed Hindu and Muslim Universities and affiliation.

(f)—Agriculture and questions affecting the land.

38. A correspondent who signs himself "SAIYID MAKHDUM ALAM FROM LALPUR MUAFI, DISTRICT ETAH" contributes an article entitled "The importance of the science of agriculture and the pitiable condition of the agriculturists in India" to the *Zul Qarnain* (Budaun) of the 28th August 1912 (received on the 2nd September), in which he deplores the condition of the agricultural classes in India, the increase of litigation between zamindars and cultivators and the exorbitant rates of interest charged by money-lenders and in which he asks Government to provide village *panchayats* to relieve the agriculturists of the ruinous expenses they have to incur in getting their differences settled by the law courts.

ZUL QARNAIN, 28th August 1912.

The condition of agriculture and agriculturists in India.

He objects to the system of education prevalent in the country which makes no provision for imparting instruction to the sons of traders and agriculturists, and remarks that a country that depends on foreign imports can never be prosperous.

He expresses approval of the efforts of Government to spread higher education in India, and with regard to the proposed Muslim University he urges that Government should grant it full liberty in the management of its own affairs.

He protests against the restrictions placed by Government on the university scheme, and remarks that Government should reserve only the power of general supervision and the power to see that no seditious literature is circulated in the university.

He refers to the proposal to establish village schools and suggests that the instruction given in these schools should deal solely with subjects relating to agriculture.

He also suggests that the books prescribed for village schools should give the history of agricultural implements and their inventors, and that they should consist of treatises on morality, sanitation and physical geography.

He asks Government to provide Indians with a means of livelihood by making arrangements for imparting agricultural instruction to them and to introduce higher education later on to enable them to improve their status.

(g)—General.

GARHWAL SAMACHAR, July 1912.

An appeal on behalf of the subordinate officials of Pauri.

39. The *Garhwal Samáchár* (Dugadda, Garhwal) for July 1912 (received on the 4th September), says that the subordinate officials of Pauri in Garhwal are put to great hardship owing to the unusually high prices of foodstuffs in the locality. The editor appeals to Government to improve their lot either by granting them a monthly allowance or by arranging to ensure a cheaper supply of foodstuffs to them.

ABHYUDAYA, 1st September 1912.

The Hindi-Urdu question.

40. With regard to the Hindi-Urdu controversy the *Abhyudaya* (Allahabad) of the 1st September 1912 considers that the question should not be treated as a political one and that the Muhammadans are not justified in accusing the Hindus of discouraging the use of Urdu. The editor remarks that though the Hindus have become more tolerant, the Muhammadans are still consumed with the pride of having once been an imperial race and consider it beneath their dignity to join hands with the Hindus in any national movement.

He says that now that Persian has been replaced by English as a court language the Hindus are not obliged to study Urdu, but they study Urdu and Persian to a greater extent than Muhammadans study Hindi and Sanskrit. He then details the services rendered to Urdu literature by Hindus, and says that the Hindus are not to blame if they now adopt the more popular indigenous Nagrí which is easier to learn than Urdu. He urges Muhammadans to give up their unreasoning opposition to the efforts of the Hindus to extend the use of the Nagri script, and suggests that the efforts of the Muslim League in the direction of a Hindu-Muhammadan *rapprochement* should include the general adoption of Hindi thoughout India.

ADVOCATE, 1st September 1912.

Indian Engineers.

41. The *Advocate* (Lucknow) of the 1st September 1912 notes that out of the ten Indians who applied to the India Office for appointments in the Public Works Department only three received appointments. The editor urges the abolition of the rule under which only ten per cent. of the vacancies in the Public Works Department can be filled by natives, and says that, when Indian Engineers with English qualifications are available, the Government of India should not apply for the services of Engineers from England, especially as Indians would in all probability accept smaller salaries than Englishmen.

ADVOCATE, 1st September 1912.

Indian vernaculars and Roman letters.

42. A correspondent who signs himself "J. KNOWLES FROM MOWBRAY, WHITLY ROAD, EASTBOURNE" contributes an article to the *Advocate* (Lucknow) of the 1st September 1912 in which he urges the adoption of Roman letters in Indian vernaculars. He says that Indian characters are too complicated, and he considers that the adoption of Roman letters would facilitate the spread of education. He suggests that a conference should be held to discuss the matter and that appropriate rules should be drawn up.

LEADER, 4th September 1912.

Money-lenders as landlords.

43. A correspondent who signs himself "MUKHTAR SINGH, PLEADER, FROM MEERUT" contributes an article to the *Leader* (Allahabad) of the 4th September 1912, in which he

invites the attention of Government to the injurious effects of money-lenders becoming landlords.

He suggests that a return should be prepared showing the properties of judgment-debtors entrusted to Collectors of districts and the properties sold, mortgaged and leased, as he considers that such a return would show that the properties of judgment-debtors are sold cheap and generally pass into the hands of decree-holders.

He proposes that Collectors should be asked to try to mortgage or lease out the lands entrusted to them for sale, and he suggests that, in case the lands cannot be leased out, they should be sold only after the real price of the land has been ascertained.

V.—Legislation.

Nil.

VI.—Railways.

Nil.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

Nil.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,

Offg. Asst. to the Dy. Inspr. Genl. of Police,
Criminal Investigation Department,
United Provinces.

Naini Tal:
The 6th September 1912.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	8,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-Law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-Law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath, Vaishya; 36 ...	200 „
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
21	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
24	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
26	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 „
27	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
28	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 „
29	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
30	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
31	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 „
32	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
†33	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
34	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
*35	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 39 ...	525 „
36	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „
37	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 „
38	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 „

* Irregular.
† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
43	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
47	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
49	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†50	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
51	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
53	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
54	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
55	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
†56	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
57	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
58	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
59	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
60	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
61	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
62	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
63	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
64	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
65	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
66	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
67	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
68	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
69	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
*70	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
71	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
72	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
73	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
74	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
75	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
76	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
77	Musáfir	Agra	Do. ...	Pandit Tara Dat; Arya; 26 ...	1,600 „
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.
80	Nizam-ul-Mulk	Moradabad ...	Do. ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
84	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
87	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
88	Tajir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	328 „
89	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
93	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	ARABIC-URDU.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
96	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
98	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
99	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 „
100	Bráhman Samáchár... ...	Meerut ...	Do. ...	Jagannath Prasad; Brahman ...	405 „
101	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
102	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†103	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*104	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
105	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
106	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 copies.
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
109	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†110	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
†112	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
114	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*115	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*116	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 „
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „
†119.	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 „
120	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shastri; 37	1,000 „

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List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nigamágam Chandriká ...	Benares ...	Monthly ...	Rúp Naráyan Pande; 27	4,500 copies.
122	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
†123	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
124	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
125	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
126	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
127	Satya Prakash	Konch (Jalaun) ...	Do. ...	Pandit Krishna Gopal Sharma.	
128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*130	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
131	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
133	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*134	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
135	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
†136	Kam Dhenu	Hardwar ...	Twice a month	Baba Bhagwan Das Udasi; 46 ...	500 „
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
139	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
140	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
141	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
142	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
143	Bharat Dharm Neta... ...	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 „
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
145	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
146	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal Jain, Banker ...	1,000 copies.
†147	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†148	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
151	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
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I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Kshattriya Mitra* (Benares) of the 1st September 1912 (received on the 7th September), emphasizes the necessity of landholders returning one of themselves as their representative on the Legislative Councils, and urges them not to yield to any pressure brought to bear upon them to elect a *bania* landowner. The editor suggests that they should either elect Kumar Bharat Singh or Thakur Dhyan Pal Singh, and that if there is any difficulty in their election, they should vote for a Muhammadan hereditary landowner.

The coming Council elections.

KSHATTRIYA MITRA, 1st September 1912.

2. Nawab Haji Ismail Khan contributes an article to the *Muslim Gazette* (Lucknow) of the 4th September 1912 (received on the 9th September), in which he asks Muhammadan voters not to be led away by the personal influence of the candidates for the membership of the councils, and urges them to vote impartially with due regard to the merits of the candidates.

He also urges that the Muhammadan candidates for the council should definitely promise that they will never act contrary to the wishes of their constituents, and that they will truly represent orthodox Muhammadan opinion.

The editor of the *Muslim Gazette* expresses his agreement with the views of the writer of the article.

The coming Council elections.

MUSLIM GAZETTE, 4th September 1912.

3. The *Saddharm Prachárak* (Kangri, Bijnor) of the 4th September 1912 (received on the 9th September), refers to the strained relations between Bengalis and Beharis on the question of the creation of a separate High Court and University in Behar, and remarks that when there is so much ill-feeling over such a petty matter there would be civil war between the two communities if they got *swaraj*. The editor observes that when people are so divided progress is impossible.

Strained relations between Bengalis and Beharis.

SADDHARM PRACHARAK, 4th September 1912.

4. The *Saddharm Parchárak* (Kangri, Bijnor) of the 4th September 1912 (received on the 9th September), says that the failure of all attempts hitherto made to promote better relations between Hindus and Muhammadans has been due to the fact that the leaders of both communities have no influence over the masses. As regards educated Hindus and Muhammadans the editor remarks that their selfishness has been the chief stumbling block in the path, and he considers that Muhammadans are more to blame than Hindus, in that the former, not content with getting special privileges in the councils, are further seeking to secure special and separate representation on municipal and district boards. He expresses the hope that the recent efforts made by the London branch of the Muslim League for a *rapprochement* between the Hindus and Muhammadans will be successful, and he urges the leaders of both communities to take steps to remove the root causes of their mutual differences and to adopt a more conciliatory attitude.

Relations between Hindus and Muhammadans.

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5. Discussing the proposals of the London Muslim League for a Hindu-Muhammadan *rapprochement*, the *Naiyar-i-Azam* (Moradabad) of the 5th September 1912 (received on the 9th September), says that Hindus can no more be expected to give up the study of Hindi than Muhammadans can be expected to give up the sacrifice of cows on the occasion of the *Bakr-Id*. The editor remarks that, on account of its isolated position, the London League has lost touch with the true state of feelings in India, and he suggests that the question should be thoroughly discussed in the Indian press before any definite proposals are made.

Relations between Hindus and Muhammadans.

NAIYAR-I-AZAM, 5th September 1912.

6. The *Abhyudaya* (Allahabad) of the 5th September 1912 (received on the 9th September), says that a security of two thousand rupees was recently taken from the *Jhang Sial* (Punjab) when the paper was transferred from Jhang to Lahore, and inquires under what section of the Press Act the District Magistrate of Lahore was authorized to

The working of the Press Act.

ABHYUDAYA, 5th September 1912.

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KSHATTRIYA MITRA, 1st September 1912.

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MUSLIM GAZETTE, 4th September 1912.

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SADDHARM PRACHARAK, 4th September 1912.

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NAIYAR-I-AZAM, 5th September 1912.

Relations between Hindus and Muhammadans.

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ABHYUDAYA, 5th September 1912.

The working of the Press Act.

take such action against the paper. The editor remarks that this is the latest instance of the abuse by District Magistrates of their powers under the Press Act.

He further says that the District Magistrate of Jhang refunded the amount of the first security, which was taken from the publisher of the *Jhang Sial* for publishing an objectionable article, and observes that the Punjab Government has given no reason why this amount was refunded.

He inquires whether this procedure proves that Government cannot take two securities from the same paper or if it can refund the amount of security in case there has been an improvement in the tone of the paper.

He urges the Government of India to make this point clear, especially in view of the fact that the interpretation of the Press Act in one province carries weight in other provinces also.

NAIYAR-I-AZAM, 5th September 1912.

The All-India Muslim League.

7. The *Naiyar-i-Azam* (Moradabad) of the 5th September 1912 (received on the 9th September), expresses regret that the Muhammadans have not realized their duties and responsibilities, in spite of the reverses they have suffered in the annulment of the partition of Bengal and in the rejection of their university scheme by Government.

Discussing the present condition of the Muslim League, the editor deplores the growth of conflicting political parties among the Muhammadans, and urges the reorganization of the League under the leadership of Nawab Viqar-ul-Mulk. He warns his co-religionists against committing political suicide by joining the Congress, and concludes with an appeal for greater unity among Indian Muhammadans.

SADDHARM PRACHARAK, 4th September 1912.

The Public Service Commission.

8. The *Saddharm Prachárak* (Kangri, Bijnor) of the 4th September 1912 (received on the 9th September), says that the various Commissions that have been appointed from time to time to inquire into Indian questions have produced no practical results, and that the present Public Service Commission is also likely to prove ineffectual, especially as no Indian excepting Mr. Gokhale has been appointed a member of it.

He expresses the opinion that Mr. Gokhale cannot single-handed exert much influence on the deliberations of the Commission, and that he can accordingly do no good to Indians in being a member of the Commission.

ADVOCATE, 8th September 1912.

Lord Carmichael on the duties of the Civil Service.

9. The *Advocate* (Lucknow) of the 8th September 1912 expresses its gratification at the observations made by Lord Carmichael on the occasion of his visit to Rajshahi on the duties of the Civil Service in India. The editor expresses his admiration for the manner in which Lord Carmichael is endeavouring to bring about the realization of the hopes that the King-Emperor's visit raised in the minds of the people, and he says that the work of administration in India would be rendered much easier if civilians sympathized with the aspirations of the people and worked in co-operation with them.

RASIK MITRA, July 1912.

The present condition of India.

10. The *Rasik Mitra* (Cawnpore) for July 1912 (received on the 30th August), publishes the following verses by one Jahar Singh of Ruruganj (Hamirpur) on the present condition of India :—

"India is in a deplorable condition; she is overwhelmed by great calamities:
Her drooping face is colourless, she has not a single pie in her hands."

"Her friends and neighbours have taken possession of her riches,
They have thus become wealthy: they did not earn any money [*(lit.)* shell]."

"We admit this, O friend, that they are in the ascendant at present,
The capital belongs to others, they have only utilized it for their own purposes *(sic)*."

"It is a fine show of different articles in a well-ordered shop,
But a big shop does not (necessarily) possess excellent wares [*(lit.)* sweets]."

"Our sons have lost their cleverness through their straitened circumstances,
Their (Europeans') sprightly and intelligent sons show them the way."

"The mouse is clever when there is wealth and possessions in the house,
So the saying goes: 'there is no wisdom without money'."

"They (Europeans) pass their days happily while we constantly sigh,
Barley and whey are not available for us (Indians) while Europeans have fruits and cream."

"We weep with hunger, while they (Europeans) laugh at us,
How shocking it is! what distress we are suffering!"

"We think of filling their bellies, whereas they (Europeans) think of something higher,
This is the difference between the two (races)."

"How strange! that we have become so idle,
That even if a dog licks our faces, we do not say anything."

"*Jahar* says: arise, wash your hands and face, and don't sleep in idleness,
Earn your livelihood, this is the only way for your salvation."

ADVOCATE, 8th September 1912.

The awakening of the coloured races.

11. The *Advocate* (Lucknow) of the 8th September 1912 reproduces portions of an article contributed by Mr. Basil Thomson to the *Bedrock* on the subject of the awakening of the coloured races. According to Mr. Thomson there is no race of marked mental inferiority, though it may be that there is a larger number of thick-witted individuals in one race than in another.

He is of opinion that character and application are qualities that the coloured races lack, and in regard to the future relations between the white and coloured races he considers that colour destinctions will soon cease to exist in tropical countries, and that wealth will create a new aristocracy recruited from men of every shade of colour. In conclusion he expresses the opinion that in course of time white men will work shoulder to shoulder with black and feel no degradation in doing so.

ABHYUDAYA, 8th September 1912

Nationalism in India.

12. The *Abhyudaya* (Allahabad) of the 8th September 1912 says that like Krishna, nationalism is born in jails and in the hearts of those who feel that the present system of government is intolerable and that it grows and matures among youths and unknown persons, as they are generally great optimists. The editor says that, just as the advent of Krishna was awaited, so the birth of nationalism is now expected, as it has been realized that absolute government is sure to transgress all bounds sooner or later and cause unbearable hardships to the people.

He observes that oppression and autocracy are necessary for the development of nationalism, and he asserts that once nationalism springs into being, it cannot be crushed, no matter how it is opposed, just as Krishna could not be overthrown by all the demons he encountered.

He says that opinion differs as to whether Krishna has been reborn or not, but that there is not the least doubt that nationalism has taken birth in the country, and he urges that it is now the duty of the people to look after its development and foster it with full confidence in its mission. He goes on to say that those are mistaken who hold that there cannot be one nationality in India until the Indian masses are educated, and the points out that Indians possess all the qualities that are to be found in the peoples of other countries. He remarks, however, that while the latter have now the good fortune to be guided by optimistic leaders, the Indian masses and their leaders are pessimistic and have no confidence in their future. He urges that they should henceforth make faith and hope their watchwords as otherwise, despite the spread of education, they can neither become one nation nor form one state.

LEADER, 10th September 1912.

Indentured labour and the treatment of Indians in South Africa.

13. The *Leader* (Allahabad) of the 10th September 1912 expresses regret that it makes no difference to the Indians of South Africa whether the Liberals or Conservatives are in office.

The editor complains that under the régime of a professed Radical like Mr. Harcourt, fresh disabilities have been imposed on "coloured" peoples in some of the Crown colonies, and states that a certain hauteur and lack of sympathy has

been noticeable in Mr. Harcourt's replies to questions relating to the treatment of "coloured" races.

Discussing Mr. Harcourt's answers to questions put by Mr. Douglas Hall on indentured labour, he expresses regret that Mr. Harcourt should have stated that emigrants were not subject to hardships. He asserts that the evidence given before the Sanderson Committee and the recent debate in the Viceroy's Council conclusively prove the reverse.

He characterizes the system of indentured labour as a form of slavery, and urges Indians to carry on a vigorous agitation for its abolition.

LEADER, 10th September 1912.

The rumoured territorial redistributions in Behar.

14. Referring to the persistent rumours of the transfer of the winter capital of Behar from Bankipur to Purulia or Benares and of the transfer of the summer capital from Ranchi to Mirik or Darjeeling, the *Leader* (Allahabad) of the 10th September 1912 urges the Government of India to issue a *communique* reassuring the people that no such transfer is contemplated.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

AL MUSHIR, 4th September 1912.

A mission school in Aurangabad (Deccan) and Muhammadan students.

15. *Al Mushir* (Moradabad) of the 4th September 1912 (received on the 9th September), states on the authority of the *Vakil* (Amritsar) that Christian missionaries have opened a school in Aurangabad (Deccan) which is largely attended by Muhammadan students and in which two hours are devoted daily to the teaching of the Christian religion. The editor expresses regret that such an institution receives a grant-in-aid from the Nizam, and invites the attention of the Muhammadan officials of the state to this anamolous state of affairs. He appeals to the Muhammadans of Deccan to save their children from the influence of Christian missionaries by starting a school of their own where arrangements can be made for the teaching of the Muhammadan religion.

IV.—Administration.

(a)—Judicial and Revenue.

ARYA MITRA, 8th September 1912.

The Midnapur dam age suit.

16. The *Arya Mitra* (Agra) of the 8th September 1912 expresses disapprobation of the attacks made in certain Anglo-Indian papers on Mr. Justice Fletcher in connection with his judgment in the Midnapur damage suit, and also of the meetings held by Indians in Calcutta and other places in Bengal to protest against such action on the part of these papers. The editor remarks that such agitation can serve no useful purpose, and that Europeans have as little right to find fault with the judgment of Mr. Justice Fletcher as Indians have to object to Mr. Justice Woodroffe's judgment in the appeal.

ABHYUDAYA, 8th September 1912.

Differential treatment of Indian and Anglo-Indian papers.

17. Referring to the action taken against the *Amrita Bazar Patrika* (Calcutta) for contempt of court in publishing the judgment in the Raj Narayan Singh case before its formal pronouncement by the Judges of the Calcutta High Court, the *Abhyudaya* (Allahabad) of the 8th September 1912 inquires why legal proceedings were not taken against the *Pioneer* for a similar offence in publishing Justice Woodroffe's judgment in the Midnapur damage suit. The editor remarks that the differential treatment accorded to Indian and Anglo-Indian papers by Government is calculated to have an unsettling effect on the people, and he expresses the hope that in future Government will exercise more discretion and forbearance in such matters.

LEADER, 11th September 1912.

The Hoti Mardan case.

18. Discussing the Government of India's despatch on the Hoti Mardan case, the *Leader* (Allahabad) of the 11th September 1912 remarks that some points have been left unexplained in the despatch, and attributes this to their admitting of no explanation. The editor inquires why Miss Swannel proceeded to Hoti when there were so many circumstances to rouse her suspicion. He asks Government to explain why the

girls stayed at Rawalpindi for several days instead of proceeding at once to Bombay, and also why they were prepared to return to Hoti Mardan after the experience they had gone through.

He criticises the manner in which subscriptions were demanded for the Islamia College of Peshawar from the Khan Bahadur, and expresses the opinion that the Frontier officials showed unnecessary and excessive zeal in defending the girls who did not ask for and did not seem to stand in need of protection. He observes that the prosecution of the Khan was a hasty and ill-advised measure, and that very little consideration was shown for his age in not releasing him on bail.

He contends that executive officials have not the same opportunities of getting at the real truth of matters as the judiciary has, and that it is inadvisable that the Government of India should constitute itself an appellate court for the decisions of the Bombay High Court.

He remarks that such action on the part of Government is not calculated to strengthen the judiciary, nor to increase the people's respect for Courts and Judges.

He suggests that Government should not criticise judgments but should appoint abler Judges.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

19. Referring to the inconvenience to which the residents of Naini Tal are put to owing to the existence of a colony of women of ill-fame in their midst, the *Advocate* (Lucknow) of the 8th September 1912 suggests that capitalists should be induced to build houses for these prostitutes outside the station. In this connection the editor states that most of the prostitutes of Naini Tal are recruited from the Naik community of Ramgarh, and that the evil could be remedied at its very source if a good middle school for girls were established at Ramgarh. He admits that there would be an annual expenditure of at least Rs. 3,000 on the school, and that Naik procurers would oppose this measure as it would destroy their means of livelihood, but he remarks that the cause of social purity demands that Government should take early steps in the matter. He says that the prostitutes of Naini Tal grow rich on the money they earn in their heinous profession and are not poor like their unfortunate sisters in the plains, and he urges Government to put down this social evil by reclaiming the Naiks of Ramgarh.

The segregation of prostitutes in Naini Tal.

ADVOCATE, 8th September 1912.

(e)—Education.

20. The *Agra Akhbar* of the 3rd September 1912 (received on the 7th September), takes exception to the expulsion of a Muhammadan student named Amir Ahmad from the Agra Medical School, and expresses regret that the Principal of the Medical School gave no reasons as to why this student was expelled.

The editor is of opinion that the Principal's action is capable of no other interpretation than that he is actively hostile to Muhammadan students.

The Agra Medical School.

AGRA AKHBAR, 3rd September 1912.

21. The *Saddharm Prachárak* (Kangri, Bijnor) of the 4th September 1912 (received on the 9th September), says that owing to the *purdah* system Hindu and Muhammadan women cannot derive much benefit from the proposed Female Medical College at Delhi, and that the college can therefore be of use only to Europeans and Eurasians.

The editor urges that some other suitable method of extending medical comforts to *purdah* women should be devised.

The proposed Female Medical College at Delhi.

SADDHARM PRACHARAK, 4th September 1912.

22. The *Leader* (Allahabad) of the 8th September 1912 expresses gratification at the fact that the school-leaving certificate examination has been a success and has raised the standard of education.

The editor refers to the disadvantages of the school-leaving examination in not having a third division and in causing a heavy strain upon the energies of

The school-leaving certificate examination.

LEADER, 8th September 1912.

teachers, and says that a student is put to great difficulty when he is confronted with the new school-leaving system in the nineth class and is asked to unlearn all that he has learnt in the course of ten years. He suggests that systematic efforts should be made to introduce reforms, and he urges that the language course should be reduced in all the classes, and that the teachers should be given more time for dictation, composition and conversation.

SANADHYOPKARAK, August 1912.

The proposed Hindu University and affiliation.

23. The *Sanadhyopkarak* (Agra) for August 1912 (received on the 7th September), expresses the hope that Government will reconsider its decision in regard to the Hindu University, as a university that has not the power of affiliation will be of no advantage to the community.

If Government is not prepared to reconsider its decision in the matter the editor considers that the money that has been collected should be devoted to opening high schools throughout the country and to establishing boarding houses and hostels in connection with the existing Hindu schools.

AL BASHIR, 3rd September 1912.

The proposed Muslim University and affiliation.

24. Nawab Haji Ismail Khan contributes an article to *Al Bashir* (Etawah) of the 3rd September 1912 (received on the 7th September), in which he expresses approval of the action of the members of the Muslim University constitution committee in regard to the decision of Government on the university question.

He does not agree however with the opinion of the majority of the members of the committee regarding the affiliation of all schools and colleges to the university, as he considers that the privileges of affiliation should only be extended to the Islamia School, Etawah.

He suggests that the Muslim University should be empowered to examine students desirous of attending the university, and that it should be immaterial whether such students have studied privately or have attended a government or recognized school.

He expresses regret at the decision of the Secretary of State that the Viceroy should not be Chancellor of the university, and suggests that, failing the Viceroy, the Lieutenant Governor of the province should be asked to accept the office of Chancellor.

AL BASHIR, 3rd September 1912.

The proposed Muslim University and affiliation.

25. The editor of *Al Bashir* (Etawah) in the issue of the 3rd September 1912 (received on the 7th September), says that experience has shown that the educational system inaugurated by Government in India was not based on right lines, and he is therefore unable to accept the decision of Government regarding the proposed Muslim University.

He says that if the Muhammadans establish a university at Aligarh, vest the powers of Chancellor in the Governor General in Council, give the governing power to educational experts fresh from England and make the trustees of the university fund mere puppets in the hands of Government, the university will be no better than the Dacca University, and the educational progress of the Muhammadans will be thrown back fifty years.

He states that his co-religionists do not require a university such as Government is prepared to give them, and he expresses regret that the Muhammadan leaders should have consulted the Member for Education and acted according to his directions in framing the constitution of the Muslim University.

He urges his co-religionists to be determined in their demand for a charter of their own making and to insist on the affiliation of Islamic schools only to the university.

In conclusion he appeals to the community to oppose the change of designation of the university and also the proposal to vest the power of the Chancellor in the Governor General in Council.

AL BASHIR, 3rd September 1912.

The proposed Muslim University and affiliation.

26. Nawab Haji Ismail Khan contributes an article to *Al Bashir* (Etawah) of the 3rd September 1912 (received on the 7th September), in which he expresses his disapproval of the decision of Government regarding the designation of the proposed Muslim University.

He admits, however, that Government in all probability came to this decision as they were unwilling to still further widen the gulf between the Hindu and

Muhammadan communities by sanctioning universities of pronounced sectarian designations. He therefore considers that the decision of Government has something to recommend it, and he appeals to his co-religionists not to quarrel with Government as regards the title of the university.

MASHRIQ, 3rd September 1912.

The proposed Muslim University and affiliation.

27. A correspondent who signs himself "MUHAMMAD ISHAQ-UL HUSAIN PARVI" contributes an article to the *Mashriq* (Gorakhpur) of the 3rd September 1912 (received on the 7th September), in which he refers to the decision of the Secretary of State for India regarding the question of affiliation, and blames the organizers of the Muslim University scheme for not having published the university draft constitution to ascertain public opinion regarding it before submitting it to Government.

He attaches all the responsibility to the Muhammadan leaders for the decision of the Secretary of State regarding the university, and urges that the money that has been collected should not be wasted in establishing a university that will be but a university in name. He suggests that the university fund should be utilized in awarding scholarships for Indian students in foreign countries and in opening primary schools and in establishing industrial and commercial schools throughout the country.

Another correspondent who signs himself "ABU YAHYA" urges that Muhammadans and Hindus should never accept the charter outlined by Government, and he suggests that both communities should utilize the funds that have been collected in establishing technical colleges.

ALIGARH INSTITUTE GAZETTE, 4th September 1912

The proposed Muslim University and affiliation.

28. The Hon'ble Sahibzada Aftab Ahmad Khan contributes an article to the *Aligarh Institute Gazette* of the 4th September 1912 (received on the 9th September), in which he advises Muhammadans not to give way to disappointment because of the decision of Government in regard to the university question.

He says that the power of affiliation is not essential at present for the Muslim University as first class residential colleges suitable for affiliation cannot be established in the different provinces for some considerable time.

He expresses the opinion that the Muhammadan community should agitate for the power of affiliation for their university but should not refuse to accept a charter without the power of affiliation.

As regards the change in the designation of the university proposed by Government, he expresses surprise that Government should show such aversion to the word "Muslim" which is so dear to Muhammadans, but he suggests that, as there is not much in a name, Muhammadans should accept the decision of Government in this matter.

With regard to the powers to be vested in the Governor General in Council and Sir Harcourt Butler's suggestion for the recasting of the draft regulations in view of the Secretary of State's decision, he insists that the administration of the proposed university should remain in the hands of representatives of the Muslim community.

He suggests that in case the charter deprives Muslims of the power of controlling the affairs of the university, the idea of a university should be abandoned for the present, and that the funds that have been collected should be utilized in developing and enlarging the Aligarh College so as to make it fit to be a university in course of time. In conclusion he expresses the hope that within a few years' time Government will be more reasonable and will accede to the just demands of the Muhammadan community.

NAIYAR-I-AZAM, 5th September 1912.

The proposed Muslim University and affiliation.

29. The *Naiyar-i-Azam* (Moradabad) of the 5th September 1912 (received on the 9th September), remarks that the decision of the Secretary of State regarding the proposed Muslim University has proved conclusively that the Muslim representatives in the Imperial Council are mere figure-heads, and have betrayed the interests of the Muhammadan community. The editor says that Government is under a misapprehension if it thinks that Muhammadans are so insincere as to agree to a policy that will lead to their own undoing. He observes that Muhammadans have now begun to comprehend their own interests, and says that they will try to attain their ends by constitutional means even though such means are looked upon with disfavour by Government. He reminds his readers that the Reform Bill was not passed

until after the Crystal Palace at Hyde Park was demolished, but at the same time he does not counsel extreme measures. He urges his subscribers to send in their views as to whether the charter for the Muslim University outlined by Government should be accepted or not.

ZUL QARNAIN, 7th September 1912.

The proposed Muslim University and affiliation.

30. The *Zul Qarnain* (Budaun) of the 7th September 1912 expresses regret that the Hon'ble Sir Harcourt Butler should have revealed his ignorance about the early history of the Muhammadan Anglo-Oriental College by mentioning in his letter to the Hon'ble Raja of Mahmudabad that Sir Saiyid Ahmad Khan only intended to establish a local university at Aligarh. The editor asserts that the late Sir Saiyid's intention was to spread a network of Muhammadan schools and colleges all over the country linked to the parent institution at Aligarh which was ultimately to be converted into a Muslim University.

He expresses regret at the decision of the Secretary of State for India that the powers of Chancellor should be exercised by the Governor General in Council, and blames the organizers of the university scheme for drafting the university constitution *in camera* and not consulting the community before submitting it to Government. He says that if the Muhammadan leaders had taken the public into their confidence the Secretary of State's final decision would not have been such a shock to the community.

He urges his co-religionists to respectfully protest against the change in the designation of the Muslim University, and he observes that if the Muhammadans agree to the vesting of the powers of Chancellor in the Governor General in Council their educational progress will be put back fifty years.

He expresses his surprise that some of his co-religionists should be so purturbed at the decision of Government as to demand the withdrawal of their money from the university fund, and he assures them that the present decision cannot be final. He urges them to continue their efforts to secure their demands in connection with the University.

ADVOCATE, 8th September 1912.

The proposed Muslim University and affiliation.

31. The *Advocate* (Lucknow) of the 8th September 1912 states that the *Comrade* (Calcutta) has received thirty-seven replies in response to its appeal to its subscribers (vide Selections No. 36, paragraph 32) to vote whether the charter outlined by Government should be accepted or not. The editor says that thirty-five of these votes were against the acceptance of the charter and that this shows the trend of Muhammadan public opinion in the matter.

AWAZA-I-KHALK, 1st September 1912.

The proposed Hindu and Muslim Universities and affiliation.

32. The *Awaza-i-Khalq* (Benares) of the 1st September 1912 (received on the 7th September), expresses surprise at the decision of the Secretary of State for India in regard to the university question.

The editor is unable to understand why Government decided that the proposed Hindu and Muslim Universities should be termed the Universities of Benares and Aligarh respectively, and he urges his countrymen not to accept the decision of Government in the matter without mature deliberation.

He suggests that the proposed universities should be named the National University of Benares and the National University of Aligarh.

PREM, 5th September 1912.

The proposed Hindu and Muslim Universities and affiliation.

33. The *Prem* (Brindaban) of the 5th September 1912 (received on the 11th September), suggests that the Hindu and Muslim Universities should be established without a government charter. The editor says that technical education should be the chief concern of these universities, as the supply of graduates from the existing State universities is more than sufficient for the needs of Government. He urges, however, that some general education should also be given in the proposed universities so that graduates may be enabled to get employment in native states.

LEADER, 8th September 1912.

The proposed Hindu and Muslim Universities and affiliation.

34. A correspondent who signs himself "A SOBER NATIONALIST FROM JAUNPUR" contributes an article to the *Leader* (Allahabad) of the 8th September 1912, in which he contends that the proposed universities cannot be called "Hindu" and "Muslim" when they do not possess the power of affiliation. He further argues that the words "Hindu" and "Muslim" would perpetuate racial jealousies and differences, and he expresses his gratification that Government has not allowed these terms to be

applied to the proposed universities and has thus obviated the possibility of further strife between the two communities on the question of education.

He says that at any rate in the beginning it is inexpedient and impracticable to affiliate outside colleges to the proposed universities, and he remarks that Indians should be grateful to Government for adopting the wisest course possible.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

35. The *Oudh Akhbar* (Lucknow) of the 8th September 1912 expresses its satisfaction at the solicitude of Government to provide for the religious instruction of juvenile prisoners. **OUDH AKHBAR, 8th September 1912.**

Religious instruction in jails.

The editor says that before any arrangements for the religious instruction of juvenile prisoners are made they should be taught to cultivate the habit of cleanliness which is the first requisite of a healthy life.

He expresses regret at the absence of moral training in jails, and suggests that arrangements should be made to allow prisoners to worship according to their beliefs.

36. The editor of the *Advocate* (Lucknow) of the 8th September 1912 is pleased to note that the Indian and Peninsular Steam Navigation Company, Limited, of Bombay has made fair progress during the year. **ADVOCATE, 8th September 1912**

The Indian and Peninsular Steam Navigation Company, Limited, of Bombay.

He regrets that out of the ninety-three shipping companies, whose ships call at Indian ports, this is the only company that is owned and managed by Indians. He considers that if there were more shipping lines owned by Indians, the bulk of the freight on Indian merchandise would be retained in the country. In conclusion he urges his countrymen to give their support to the Indian and Peninsular Steam Navigation Company by investing their money in it and by travelling by its ships when they go abroad.

37. The *Leader* (Allahabad) of the 10th September 1912 expresses its admiration for Sir John Hewett's administrative capacity and experience, as evidenced by the long and lucid resolution issued on the subject of afforestation in the United Provinces. The editor remarks: "it is a tribute to Sir John Hewett's zeal and praiseworthy devotion to duty that in the closing days of his régime he has bestowed so much attention upon a difficult and apparently forbidding subject," and he suggests that, in view of the various benefits of afforestation mentioned in the resolution, it should be encouraged as far as possible. **LEADER, 10th September 1912.**

Afforestation in the United Provinces.

Alluding to political matters he says: "If Sir John Hewett had brought the same enlightened and far-sighted mind to bear on the problems of politics too, he would have earned the gratitude of Indian reformers instead of being regarded by them with a certain indifference at the best and suspicion on occasion."

He is glad to note that it is now recognized that forestry is of value not only as a commercial undertaking but also as "the handmaid of agriculture," and he suggests that a systematic survey should be made of all areas available for afforestation, and that experiments should be made on various classes of waste land before a definite scheme of afforestation is embarked upon.

V.—Legislation.

Nil.

VI.—Railways.

38. The *Rohilkhand Gazette* (Bareilly) of the 1st September 1912 (received on the 7th September), complains of the ill-treatment of third class passengers by the employés of private railway companies. The editor objects to the overcrowding of passengers in railway carriages on the occasion of fairs, and asks the authorities not to allow more than the regulation number of passengers in each compartment. **ROHILKHAND GAZETTE, 1st September 1912.**

Complaint about non-State railways.

He also complains of the high price of ice and ærated waters on the Rohilkhand and Kumaun Railway, and he appeals to the Railway Board to remedy the inconveniences suffered by passengers on non-State railways.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

SATYA PRAKASH, August 1912.

39. The *Satya Prakash* (Konch, Jalaun) for August 1912 (received on the 11th September), contains an article in which the writer describes how Christ was crucified, and contends that He could not have been the son of God, as He was put to such death and God did nothing to save Him. He asks the Christian missionaries how it was that Christ, who is represented in the Bible as curing the blind, did not burn the cross on which He was crucified, and he remarks that from this it is evident that the Bible is not a revealed book.

The fate of Christ.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,

Offg. Asst. to the Dy. Inspr. Genl. of Police,
Criminal Investigation Department,
United Provinces.

Naini Tal:
The 12*th September* 1912.

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	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	800 "
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	8,000 "
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-Law; Kayasth; 39.	1,500 "
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-Law.	1,000 "
6	Mahámandal Magazine ...	Benáres ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 "
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 "
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 "
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 "
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 "
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 "
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 "
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 "
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 "
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath, Vaishya; 36 ...	200 "
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 "
21	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 "
22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 "
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 "
24	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 "
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 "
26	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 "
27	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 "
28	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 "
29	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 "
30	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 "
31	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 "
32	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 "
†33	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 "
34	Khátún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 "
*35	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 "
36	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 "
37	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 "
38	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 "

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
43	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
47	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
49	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†50	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
51	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
53	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
54	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
55	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
†56	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
57	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
58	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
59	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
60	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
61	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
62	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
63	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
64	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
65	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
66	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
67	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
68	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
69	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
*70	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
71	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
72	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
73	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
74	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
75	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
76	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
77	Musáfir	Agra	Do. ...	Pandit Tara Dat; Arya; 26 ...	1,800 „
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.
80	Nizam-ul-Mulk	Moradabad ...	Do. ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
84	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
87	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
88	Tajir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	328 „
89	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
93	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	Arabic-Urdu.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
96	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
98	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
99	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 „
100	Bráhman Samáchár... ...	Meerut ...	Do. ...	Jagannath Prasad; Brahman ...	405 „
101	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
102	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†103	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*104	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
105	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
106	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 copies.
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
109	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†110	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
†112	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
114	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*115	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*116	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 „
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „
†119	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 „
120	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shastri; 37	1,000 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication,	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nigamágam Chandriká ...	Benares ...	Monthly ...	Rúp Naráyan Pande; 27	4,500 copies.
122	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
†123	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
124	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
125	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
126	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
127	Satya Prakash	Konch (Jalaun) ...	Do. ...	Pandit Krishna Gopal Sharma.	
128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*130	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
131	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
133	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*134	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
135	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
†136	Kam Dhenu	Hardwar ...	Twice a month	Baba Bhagwan Das Udasi; 46 ...	500 „
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
139	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
140	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
141	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
142	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
143	Bharat Dharm Neta	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 „
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
145	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
146	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal Jain, Banker ...	1,000 copies.
†147	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†148	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
149	Saddharm Prachárak ...	Bijnor	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
151	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Urdu-i-Mualla* (Aligarh) for September 1912 (received on the 18th September), contains an article entitled "The decline of British supremacy in the Mediterranean and the proposed permanent occupation of Egypt," in which the editor says that the possession of India renders it imperative that the British should control the Suez Canal and permanently occupy Egypt. URDU-I-MUALLA, September 1912.

The permanent occupation of Egypt.

He deprecates the withdrawal of British battleships from the Mediterranean in view of the increased naval activity of Germany, Austria and Italy, and he considers that the Italian occupation of the Ægean Islands constitutes a fresh menace to British supremacy.

He states that political considerations have now led the British to decide on the establishment of a naval station at Alexandria and on the permanent occupation of Egypt, and he sympathizes with Egyptian nationalists in their agitation against the continuation of British supremacy in Egypt.

He expresses sorrowful contempt for the journalists who fondly imagine that the British only hold Egypt till the Egyptians are capable of governing themselves, and he accuses Kamil Pasha of pro-British tendencies.

He condemns British foreign policy with regard to Persia, Morocco and Turkey, and insinuates that the alleged nationalists' conspiracy in Egypt was engineered by the Egyptian police in order to give Lord Kitchener an opportunity for repressing the nationalist movement.

2. Referring to the proposal to establish a British hospital at Jeddah, the *Naiyar-i-Azam* (Moradabad) of the 12th September 1912 (received on the 16th September), inquires whether the Turkish Government has been informed of the project. The editor is doubtful as to whether the religion of Islam would permit of a hospital on holy soil, and he also thinks that the Bedouin tribes would resent building operations at Jeddah, and that certain Muhammadans would regard the advent of British architects as the first step towards the occupation of the country. He therefore urges the British Government to abandon the idea of building a hospital at Jeddah, and suggests that if a hospital is required there, it should be built by the Turkish Government. NAIYAR-I-AZAM, 12th September 1912.

The proposed British hospital at Jeddah.

3. The *Advocate* (Lucknow) of the 19th September 1912 does not agree with the *Times* (London) as regards the partition of Persia between Russia and England. The editor expresses the hope that a liberal ministry will not listen to the suggestions made by the *Times* and will not tarnish the fair fame of England as the champion of the weak and oppressed by depriving the Persians of their liberty. ADVOCATE, 19th September 1912.

The situation in Persia.

(b)—Home.

4. Referring to the opinion of the *Times* (London) that Muhammadan interests should not control the foreign policy of England, the *Muslim Gazette* (Lucknow) of the 11th September 1912 (received on the 16th September), says that it would be impolitic for the British Government to let its Muhammadan subjects think that England is prepared to accept the downfall of the independent Muhammadan states. The editor invites attention to the dangers that may result from such an idea gaining ground among Muhammadans, and urges Government to frame its foreign policy with due regard for the feelings of Indian Muhammadans. MUSLIM GAZETTE, 11th September 1912.

British foreign policy and Indian Muhammadans.

5. A correspondent of the *Muslim Gazette* (Lucknow) writing in the issue of the 11th September 1912 (received on the 16th September), referring to the articles that recently appeared in the *Times* (London) regarding the spread of Pan-Islamism in the East, remarks that Muhammadans cannot dictate the foreign policy of England, but that British statesmen should have due regard for the feelings of Muhammadans in determining their relations with foreign Powers. MUSLIM GAZETTE, 11th September 1912.

British foreign policy and Indian Muhammadans.

He states that the Muhammadans of India are deeply pained at the attitude of England towards the Italian-Turkish war, and especially at the refusal of the

Egyptian Government to allow Turkish troops to pass through Egypt, but he asserts that their feelings of pain and sorrow have not made Muhammadans disloyal. He notes that Muhammadans viewed the annulment of the partition of Bengal with pained surprise, and that they now look on the attitude of Government towards their university scheme with consternation. He points out that, in spite of sucessive shocks, the Muhammadans have had no recourse to drastic measures, and he asks Government to treat them indulgently to show that the community is not viewed with official disfavour.

With regard to the university question he says that the Muhammadans cannot regard the upsetting of plans that have been in the making for fifty years with equanimity, and that they will therefore persist in their demands till Government reconsiders its decision.

In conclusion he deprecates spending the money that has been collected other than on the university, but suggests that a few students should be sent to foreign countries to qualify themselves for professorships in the Muslim University.

AL MUSHIR, 11th September 1912.

Security from the Muslim Press, Lucknow.

6. *Al Mushir* (Moradabad) of the 11th September 1912 (received on the 16th September), protests against security being taken from the Muslim Press, Lucknow. The editor considers that once the Deputy Commissioner accepted the declaration filed by the manager of the press, only the Local Government was competent to demand security for the tone of the paper.

He deplores the rigour with which the provisions of the Press Act are being enforced, and inquires if it was the intention of the Government of India in framing the Act that magistrates should have complete control over the liberty of the press.

LEADER, 12th September 1912.

The Viceroy's Council.

7. The *Leader* (Allahabad) of the 12th September 1912 expresses disappointment at the statement made in the Viceroy's Council that Government would not recommend any increase in the number of members of the Public Service Commission.

The editor, however, hopes that at least one non-official Indian from each province will be among the co-opted members.

Discussing some of the topics of the day, he expresses the opinion that Mr. Clarke has no claim to compensation, and he remarks that Government has been remiss in not giving effect to the recommendations of the Decentralization Committee, especially as regards the separation of the executive and judicial.

Referring to the Legislative Council, he urges the building of a council chamber as soon as possible, and with regard to the proposed Anglo-Indian regiment he insists that Anglo-Indians should not receive preferential treatment in the matter of military employ.

MASHRIQ, 10th September 1912.

The administration of Sir John Hewett.

8. The *Mashriq* (Gorakhpur) of the 10th September 1912 (received on the 14th September), reviews the administration of Sir John Hewett, and expresses great admiration for his administrative capacity.

The editor says that sanitary improvements, the inauguration of a drainage system in important towns, the laying out of parks, the establishment of industrial and technical schools in the province, the Senate Hall of the Allahabad University, the University Law College, the Lucknow Medical College, the Allahabad Exhibition and the improvements made in the manufacture of sugar testify to the high administrative qualities of Sir John Hewett.

He expresses approval of Sir John Hewett's attitude towards the Agra Tenancy Act, which he considers was calculated to wound the religious susceptibilities of the Muhammadans, and he expresses satisfaction at the amendments made in the Court of Wards Act and at the improvements made in the Educational, Police, Sanitary and Public Works departments.

He notes with regret, however, that during Sir John Hewett's administration education became more costly and the percentage of failures in the University examinations considerably increased.

He also expresses pained surprise at Sir John's opposition to an Executive Council in the United Provinces.

He expresses appreciation of the efforts made by Sir John Hewett to bring about a *rapprochement* between Hindus and Muhammadans, and regrets that his efforts were not crowned with success.

He eulogizes Sir John for his generous treatment of the Press, and remarks that he may rest assured that the people appreciate his efforts to improve the material condition of the provinces.

LEADER, 18th September 1912.

The Public Service Commission.

9. The *Leader* (Allahabad) of the 18th September 1912 publishes an article by Babu Govinda Das in which he makes various suggestions for the guidance of those who intend to give evidence before the Public Service Commission.

He expresses the opinion that the best witnesses will be the retired members of the subordinate services, and he inquires if they have the courage to come forward and throw full light on the conditions of their different services and give details of the disabilities from which members of these services suffer.

The following are the chief suggestions he makes :—

That no colonial should ever be employed in any post in British India as long as equal treatment is not accorded to Indians in the colonies.

That all distinctions based on race or religion should be abolished.

That preferential treatment should not be accorded to any community as a matter of right or favour on the plea of its being less advanced educationally.

That merit and capacity alone should form the criterion for appointment to the Public Service.

That the different services should be thrown open to competition.

That the restraint under which Indians suffer as regards the Public Service should be removed.

That with the exception of the Indian Civil Service, for which simultaneous examinations should be held both in England and India, every other service should be recruited in India alone.

That in all departments in which technical knowledge is essential every employé should be required to put in a special course of three years' training in some European or American centre before he becomes eligible for promotion.

That the system of D.Os. should be totally done away with, and that no officer should ever be punished by supersession or degradation on the mere strength of secret reports against him.

That the cadre of the higher grades should bear a more reasonable proportion to that of the lower grades than it does at present.

That Europeans and Indians should receive equal treatment in the matter of leave, pension and acting and travelling allowances.

That the judicial and executive functions should be separated.

With regard to the special departments he makes the following suggestions :—

1. That the statutory limitation restricting the choice of executive councillors of the Governor General overwhelmingly to the Indian Civil Service, be abrogated.

2. That the duties of the district officer should be strictly administrative and executive. His functions should be the collection of revenue and the control and supervision of the police. The post of district superintendent of police should be abolished and his duties should be vested in the district officer. The district officer to be styled commissioner. He should have two deputy commissioners under him, one to be in special charge of revenue and the other in special charge of police. He should also, as far as possible, be relieved of his duties in connection with local boards, which should be made more autonomous.

3. That all judicial officers should be subordinate to the High Court, and their appointment, leave, promotion, dismissal, &c., should rest with the High Court.

4. That a separate expert jail service should be organized and only officers specially trained in criminology and acquainted with modern systems of jail discipline and treatment should be appointed to it.

5. That a separate expert treasury service should be organized from the treasury officer right up to the Accountant General and Comptroller General.

6. That a separate Women's Medical Service, exactly on the lines of an amalgamated Men's Medical Service, should be organized.

7. That officers of the Indian Medical Service and assistant surgeons should be graded together.

8. That the grade promotion examinations that assistant surgeons have to pass should be abolished as officers of the Indian Medical Service are not burdened

will similar examinations and there is no reason to presume that assistant surgeons forget their medical knowledge.

9. That the status and pay of sub-assistant surgeons should be raised and that the diploma of L.M.S. should be conferred on them.

10. That the pay and status of the Public Works Department overseers should be raised and they should be given the diploma of L.C.E.

11. That the highest grade of munsifs should draw Rs. 500 and of subordinate judges Rs. 1,000. Half the cadre of the subordinate judges should be recruited from the bar, ten years' practice at the bar being prescribed as necessary for such appointments. Munsifs should only be appointed by competitive examination. District judges should not get more than Rs. 1,500 per month. Half the cadre of district judges should be filled by promotions of subordinate judges, and the other half from the bar.

There should be constituted divisional benches of two Judges, one of whom should be recruited directly from the bar and the other by promotion from among the district judges, with monthly salaries of Rs. 2,500, to hear appeals from the subordinate courts of a prescribed valuation and nature. High Court Judges to be recruited as follows: one-third by promotion and two-thirds by direct appointment.

12. That no revenue officers, such as tahsildars, mamlatdars, deputy collectors, &c., should have judicial powers.

13. That all districts and provinces that have been under British occupation for not less than twenty-five years be made regulation ones, and the anomaly of appointing military officers to civil charges, and worse still as judges, be totally done away with.

14. That the military element in the political department should be wholly eliminated, a separate political service recruited from the Indian Civil Service and in which the Indian element would be fairly represented, being created.

15. That a large number of attachéships be thrown open to the scions of ruling houses.

16. That most of the judicial work that Political Agents have to do and which even the heads of provinces have to do both in civil and criminal cases should go before the Indian judicial tribunals.

17. That Boards of Revenue and divisional commissionerships be abolished.

18. That the Governor General should not be in charge of any special department, but should be free to supervise *every* department.

19. That a knowledge of more than one vernacular should be insisted on from all government servants, Roman characters being introduced to facilitate the study of Indian languages.

20. That the district officer, relieved of his judicial duties and with the designation of commissioner, should become the head of the district executive council which should be composed of (1) himself as the president and chief executive officer, (2) the inspector of schools, (3) the district engineer, (4) the district civil surgeon or the district sanitary officer and (5) the municipal chairman, with a district council composed of eleven non-official and seven official members.

21. That all the High Court appointments, leave, pensions, travelling allowances, &c., should be brought under the Government of India in the Law Department.

22. That the Ecclesiastical Department should be abolished.

23. That on all guaranteed railways a certain number of the higher posts in every department be reserved for *bona fide* Indians.

24. That the governors of provinces which have executive councils should be selected from prominent English politicians.

25. That the second volume of the Civil Account Code, which is at present secret, should be published. Sumptuary allowances should be curtailed, and their amount should be expressly shown both in the provincial as well as in the Government of India budgets.

HITAISHI, 4th September 1912.

Relations between Hindus and Muhammadans.

10. Discussing the proposals of the London Muslim League for a Hindu-Muhammadan *rapprochement*, the *Hitaishi* (Pilibhit) of the 4th September 1912 (received on the 14th September), considers that the gulf between Hindus and Muhammadans cannot be bridged unless the latter give up cow-killing and both communities adopt a more conciliatory attitude towards each other.

Relations between Hindus and Muhammadans.

11. The *Hindustani* (Lucknow) of the 16th September 1912 publishes two contributed articles on "The relations between Hindus and Muhammadans." HINDUSTANI, 16th September 1912.

In the first article the writer deplores the present strained relations between the two communities, and suggests that the Muhammadans should give up cow-killing and that the Hindus should not view Muhammadan concessions on the part of Government with suspicion.

In the second article the writer discusses the proposals made by the London Muslim League in regard to a Hindu-Muslim *rapprochement*, and says that a reunion is impossible if it means the discouragement of the study of Hindi.

He urges mutual toleration of religious festivals and more sympathetic relations, and he condemns controversial articles on religious subjects.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

The Hoti Mardan case.

12. Referring to the Government of India's despatch to the Secretary of State on the Hoti Mardan case the *Abhyudaya* (Allahabad) of the 12th September 1912 (received on the 16th September), says that, notwithstanding its elaborate pleading in behalf of the officials concerned in the case, Government has not succeeded in proving that these officials were blameless. The editor reproduces the comments of the *Empire*, the *Indian Daily News* and the *Amrita Bazar Patrika* (Calcutta) on the despatch, and remarks that the action taken by Government is an unjustifiable interference with the administration of justice. ABHYUDAYA, 12th September 1912.

He expresses the hope that the Congress Committee will take up this question and will hold meetings at all important centres to protest against the extraordinary procedure of the Government of India in order to impress upon Government the necessity for maintaining the independence of law courts.

The Hoti Mardan case.

13. Discussing the Government of India's despatch on the Hoti Mardan case the *Advocate* (Lucknow) of the 12th September 1912 observes that Mr. Justice Davar's judgment clearly proves that the Frontier officials acted irregularly and arbitrarily. The editor expresses regret that Government should have criticised the findings of a high judicial authority in order to defend its executive officers. He contends that the action of the Frontier officials cannot be justified in any way, and observes that no reasonable man can support the action of Government in setting itself up as a court of appeal and traversing the conclusions arrived at by a distinguished High Court Judge. ADVOCATE, 12th September 1912.

The Hoti Mardan case.

14. The *Leader* (Allahabad) of the 18th September 1912 has the following :— LEADER, 18th September 1912.

"The Government resolution on the Hoti Mardan case with all its enclosures has been republished as a blue book. We think the Government may have spared themselves the trouble. The matter need not have been accorded such dignity, nor need the tax payers' money have been wasted on the printing and the paper."

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

The Brindaban Municipality.

15. The *Prem* (Brindaban, Muttra) of the 15th September 1912 expresses the opinion that the insanitary condition of the roads of Brindaban was responsible for the recent outbreak of PREM, 15th September 1912.

cholera in the town. The editor asks Government to assist the municipality in repairing the roads in and around the town.

LEADER, 17th September 1912.

The Hardwar Municipality.

16. Discussing the annual administration report of the Hardwar Municipality the *Leader* (Allahabad) of the 17th September 1912 objects to the increased expenditure on collection charges and to the decrease in the cost of conservancy. The editor deplores the high mortality of the town and attributes it to the neglect of conservancy.

He condemns the state of the roads in the municipality and considers that too much money was spent in repairing buildings.

He also condemns the lighting arrangements of the town, and complains that sufficient money was not spent on education. Referring to the fair funds he expresses the opinion that the cost of building roads and bridges in connection with *melas* should not be debited to them, and in conclusion he observes that the report might have been more carefully prepared.

ABHYUDAYA, 12th September 1912.

District boards.

17. The *Abhyudaya* (Allahabad) of the 12th September 1912 (received on the 16th September), says that district boards, as at present constituted, do not fulfil the object of local self-government, and that their members do not take sufficient interest in public affairs. The editor observes that this is due to the fact that the members know that they have no real powers.

To remedy this unsatisfactory state of affairs he suggests an increase in the number of elected members, the appointment of non-official chairmen, the grant of more extended powers to boards and their more liberal treatment financially by Government.

(e)—Education.

MUSLIM GAZETTE, 11th September 1912.

The Agra Medical School and Muhammadans.

18. The *Muslim Gazette* (Lucknow) of the 11th September 1912 (received on the 16th September), expresses regret at the expulsion of Mr. Amir Ahmad Ansari from the Agra Medical School. The editor asserts that this student was unjustly treated, and he urges his co-religionists to take the matter up. He adds that if they persist in their present listless attitude, they will soon find all their rights trampled under foot.

ADVOCATE, 15th September 1912.

The essential features of a university education.

19. Discussing university education in general, the *Advocate* (Lucknow) of the 15th September 1912 reproduces portions of an article on the subject contributed by W. M. Childs of University College, Reading, to a recent issue of the *Hibbert Journal* (London), and expresses agreement with his view that the quest of knowledge should not in any way be restricted by the barriers that divide mankind. Mr. Childs says that a university should always be a free institution and should never consent to become "the supple tool of administration." He observes that a spirit of endeavour, which is of the utmost importance to a university, can never be produced by external dictation, and he expresses the opinion that a university should possess great teachers and should create conditions which tend to produce men and women of the proper type trained and disciplined in character and intelligence.

He invites attention to the importance of the personal influence of teachers upon pupils, and says that a University should be in full sympathy with the aspirations and needs of the age and should be capable of forming and expressing its own individuality.

The editor expresses regret at the manner in which the Government of India are increasing their control over Indian universities and educational institutions, and says that official control hinders universities from discharging their proper and legitimate functions.

LEADER, 19th September 1912.

Mr. Montagu on Indian education.

20. The *Leader* (Allahabad) of the 19th September 1912 remarks that Mr. Montagu has exaggerated the obstacles in the way of the spread of education in India. With regard to Mr. Montagu's objection to the cost of providing educational facilities in villages, the editor says that the cost can be reduced by spending less on school buildings. He asserts that the "distrust of parents" referred to by Mr. Montagu is

exaggerated; and says that any such distrust as there is can be overcome by rendering the attendance of children at schools compulsory.

As regards the caste difficulty he considers that it can be very easily remedied by the establishment of separate schools for the humble classes.

Discussing the paucity of teachers he considers that a more vigorous effort should be made in the training of teachers, and that until a sufficient number is available untrained men should be entertained as teachers.

He emphasizes the necessity for cheap school buildings and he is pleased to note that Mr. Montagu is not daunted by the difficulties of the Indian educational problem. He expresses regret however that Mr. Montagu is opposed to compulsory education, and he urges that the attendance of children at schools should not be left to their parents or guardians.

21. A correspondent who signs himself "S. L. RISHI" contributes an article to the combined issue of the *Edward* (Cawnpore) for June, July and August 1912 (received on the 16th September), in which he refers to the decision of the Secretary of State in regard to the proposed Hindu University, and says that a university on the lines indicated by Government will be of no use to the Hindu community. He suggests that a women's university should be established instead, and he remarks that a charter would not be required for such a university as women do not enter government service.

EDWARD, June, July and August 1912.

The proposed Hindu University and affiliation.

22. The *Abhyudaya* (Allahabad) of the 12th September 1912 (received on the 16th September), says that the decision of Government in regard to the question of affiliation should not discourage Hindus, and that they should not relax their efforts to collect funds for the University.

ABHYUDAYA, 12th September 1912.

The proposed Hindu University and affiliation.

The editor urges Hindus to persist in their demand for a charter of their own making, and he suggests that in any case a Hindu University should be established at Benares.

23. A correspondent who signs himself "SAIYID AHMAD FROM AGRA" contributes an article to the *Surma-i-Rozgar* (Agra) of the 8th September 1912 (received on the 18th September), in which he condemns the agitation against the university charter outlined by Government. He says that the present attitude of the Muhammadans savours of ingratitude when Government has done so much to develop the Aligarh College, and he advises his co-religionists to cheerfully accept the decision of Government in the matter of the Muslim University, and he assures them that Government has the best interests of their community at heart.

SURMA-I-ROZGAR, 8th September 1912.

The proposed Muslim University and affiliation.

24. The *Mukhbir-i-Alam* (Moradabad) of the 8th September 1912 (received on the 14th September), expresses regret at the decision of the Secretary of State for India in regard to the university question. The editor urges his co-religionists not to be too violent in opposing the decision of Government but to respectfully ask Government to reconsider the matter, and, if necessary, to send a deputation to England to bring the Muslim University question prominently before the British public.

MUKHBIR-I-ALAM, 8th September 1912.

The proposed Muslim University and affiliation.

25. The *Nizam-ul-Mulk* (Moradabad) of the 8th September 1912 (received on the 14th September), expresses regret that the misguided acts of a few educated Indians should have led the Secretary of State to stop the growth of higher education in India by limiting the scope of the Muslim University.

NIZAM-UL-MULK, 8th September 1912.

The proposed Muslim University and affiliation.

The editor points out that higher education has not created seditious ideas amongst Indians, but that the present defective system of education is responsible for any dissatisfaction and unrest that prevails.

26. The editor of *Al Bashir* (Etawah) in the issue of the 10th September 1912 (received on the 14th September), remarks that there is some conflict of opinion among Muhammadans on the question of affiliation, and he expresses the opinion that if the Muslim University is granted the power of affiliation, the degrees of the university will depreciate in value as the standard of teaching in the affiliated colleges will not be equal to that of the university. He observes that the establishment of affiliated colleges in the different provinces would lessen the number of students at Aligarh and

AL BASHIR, 10th September 1912.

The proposed Muslim University and affiliation.

would thus hinder the unifying work that the Aligarh College is doing. He further points out that there are at present no Muslim colleges suitable for affiliation, and he therefore urges the establishment of high schools throughout the country which in course of time could be affiliated to the university.

MUSLIM GAZETTE, 11th September 1912.

The proposed Muslim University and affiliation.

27. A correspondent who signs himself "AN EDUCATED MUSSALMAN" contributes an article to the *Muslim Gazette* (Lucknow) of the 11th September 1912 (received on the 16th September), in which he refers to the article contributed by the Hon'ble Sahebzada Aftab Ahmad Khan to the *Aligarh Institute Gazette* of the 4th September (vide Selections No. 37, paragraph 28), and says that Government will never grant the power of affiliation to the Muslim University if all Muhammadan leaders have the same views as Sahebzada Aftab Ahmad Khan.

He observes that Muhammadans outside the United Provinces can derive no benefit from a local university at Aligarh, and he ridicules the argument that there are at present no Muslim colleges fit to be affiliated to the university as he considers that if the charter of the university included the power of affiliation, Muhammadans would soon establish a first class college in each province. He insists that the name of the university should be "Muslim," and he says that Muhammadans do not want the Viceroy as Chancellor and that they are opposed to the powers of the Chancellor being vested in the Governor General in Council. He objects to a charter that bears the stamp of official control as an aspersion on the loyalty of Muhammadans, and he advises his co-religionists to keep the university scheme in abeyance till they can obtain a university that will be free from Government interference.

ALIGARH INSTITUTE GAZETTE, 11th September 1912.

The proposed Muslim University and affiliation.

28. Shaikh Muhammad Abdullah, B.A., LL.B., Vakil, Aligarh, contributes an article to the *Aligarh Institute Gazette* of the 11th September 1912 (received on the 16th September), in which he reproves his co-religionists for their despondent attitude towards the decision of the Secretary of State in regard to their university scheme. He reminds them that no great object was ever attained without great struggles and personal sacrifice, and he urges them to persist in their demand for a charter of their own making.

HITAISHI, 4th September 1912.

The proposed Hindu and Muslim Universities and affiliation.

29. The *Hitaishi* (Pilibhit) of the 4th September 1912 (received on the 14th September), recommends that the decision of Government on the question of university affiliation should be accepted, but insists that the designation of the proposed universities should not be altered.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

OUDH AKHBAR, 12th September 1912.

Free trade in India.

30. The *Oudh Akhbar* (Lucknow) of the 12th September 1912 (received on the 14th September), condemns the free trade policy of Government in regard to India as detrimental to her industries, and recommends that her manufactures should be protected in order to permit of her industrial progress.

LEADER, 18th September 1912.

The opium habit in India.

31. The *Leader* (Allahabad) of the 18th September 1912 expresses approval of the policy outlined in the recent resolution of the Government of India on the opium question. The editor considers that the Government of India is right in making a distinction between opium-smoking and the taking of opium for medicinal purposes. He says that the habit of opium-smoking is contagious when practised in public and is always followed by evil consequences. He is pleased to note that Government is not in favour of the sale of opium, and that the price of opium is to be enhanced to such a point that the consumption of opium will soon be regarded as a luxury.

LEADER, 19th September 1912.

The attachment of salaries of military officers.

32. The *Leader* (Allahabad) of the 19th September 1912 has the following:—

"The decision of the courts that the salaries of military officers are not liable to attachment in execution of decrees against them is most unjust and is naturally viewed by bankers with grave concern.

Already the difficulties of realising moneys lent to military men are considerable. Petitions have been addressed to Government to make it clear by the necessary legislation, that the salaries of military officers and men may be attached, in fact that in this matter no distinction would be made between them and other classes of the population. The prayer is an eminently reasonable one."

33. The *Advocate* (Lucknow) of the 19th September 1912 is pleased to note that the Lieutenant Governor of the Punjab is prepared to consider sympathetically "any proposals for the reclamation of convicts put forward by any association of the requisite standing, which is in a position to establish a suitable settlement." The editor considers that criminals can be reformed only by sympathetic treatment, and he expresses the hope that the example set by Punjab will be followed in other provinces.

ADVOCATE, 19th September 1912.

Reclamation of convicts.

V.—Legislation.

34. The *Abhyudaya* (Allahabad) of the 15th September 1912 expresses gratification at the withdrawal of the Delegation Bill. The editor considers that it would not be safe to give increased powers to Local Governments when the elected members of the Provincial Legislative Councils have practically no powers, and he expresses the opinion that if the Government of India really wants to grant autonomy to the different provinces, it should first give increased powers to the non-official members of council.

ABHYUDAYA, 15th September 1912.

The Delegation Bill and provincial autonomy.

VI.—Railways.

35. The *Abhyudaya* (Allahabad) of the 12th September 1912 (received on the 16th September), refers to Lord Curzon's opposition to the Trans-Persian Railway scheme, and remarks that Lord Curzon does not wish to see India connected with Europe by railway, but that if it were proposed to link India with Tibet or Burma with China by means of a railway His Lordship would be one of the chief supporters of the project.

ABHYUDAYA, 12th September 1912.

Lord Curzon and the Trans-Persian Railway.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

36. A correspondent who signs himself "Ramjas Prasad from Maghar, Basti," contributes an article to the *Brahman Sarvaswa* (Etawah) for July 1912 (received on the 16th September), in which he refers to the various benefits derived from cows, and urges Hindus to open *gaushalas* and grazing lands. He recalls the sacrifices made by ancient Hindus for the protection of cows, and urges present-day Hindus to emulate their example.

BRAHMAN SARVASWA, July 1912.

The cow-protection movement.

37. The *Abhyudaya* (Allahabad) of the 15th September 1912 invites the attention of the Collector of Allahabad to the abuses practised by subordinate officials on the occasion of the *Magh mela* at Allahabad. The editor complains that the conservancy *darogah* and *jamadar*, who are both Muhammadans, do not pay any regard to the comforts of Hindu pilgrims. He states that the *ghatias* are not allowed to put up their stands on the *bandh* and that the *malis*, barbers and *ekka* drivers have to bribe the police to avoid trouble.

ABHYUDAYA, 15th September 1912.

The *Magh mela*, Allahabad.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,

Offg. Asst. to the Dy. Inspr. Genl. of Police,
Criminal Investigation Department,
United Provinces.

Naini Tal:
The 20th September 1912.

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SELECTIONS

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	8,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-Law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-Law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath, Vaishya; 36 ...	200 „
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
21	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
24	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
26	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.	400 „
27	An Najm	Lucknow ...	Do. ...	Zafar-ul-Mulk Ulvi	
28	Árya Patra	Bareilly ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
29	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ram Kayasth; 33	850 „
30	Educational Magazine ...	Ghazipur ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
31	Edward	Cawnpore ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
32	Hamdard-i-Qaum	Meerut ...	Do. ...	Shyam Sunder Lal Nigam	200 „
†33	Istibsar	Rae Bareli ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
34	Khátún...	Aligarh ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
*35	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
36	Kul Bháskar	Allahabad ...	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 „
37	Old Boy	Aligarh ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „
38	Pardah Nashin	Agra	Do. ...	Itrat Husain, B.A.; 39	1,000 „
				Mrs. Khámosh; 35	500 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
43	Tyagi Brahman	Meerut ...	Do. ...	Salig Rám Sharma.	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
47	Zíá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
49	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†50	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
51	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
53	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
54	Maraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
55	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
†56	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
57	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
58	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
59	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
60	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
61	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
62	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
63	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
64	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
65	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
66	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
67	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
68	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
69	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
*70	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
71	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
72	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
73	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
74	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
75	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
76	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
77	Musáfir	Agra	Do. ...	Pandit Tara Dat; Arya; 26 ...	1,800 „
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.
80	Nizam-ul-Mulk	Moradabad ...	Do. ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
84	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	360 „
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
87	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
88	Tajir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	333 „
89	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
93	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	Arabic-Urdu.				
‡95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
96	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
98	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
99	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 „
100	Bráhman Samáchár... ...	Meerut ...	Do. ...	Jagannath Prasad; Brahman ...	405 „
101	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
102	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†103	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*104	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
105	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
106	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 copies.
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
109	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†110	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
†112	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
114	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*115	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*116	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 „
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „
†119	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 „
120	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shastri; 37	1,000 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nigamágam Chandriká ...	Benares ...	Monthly ...	Rúp Naráyan Pande; 27	4,500 copies.
122	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
†123	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
124	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
125	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
126	Saraswati	Alláhabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
127	Satya Prakash	Konch (Jalaun) ...	Do. ...	Pandit Krishna Gopal Sharma.	
128	Stri Darpan	Alláhabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*130	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
131	Swadesh Bándhavá	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
133	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*134	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
135	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
†136	Kam Dhenu	Hardwar ...	Twice a month	Baba Bhagwan Das Udasi; 46 ...	500 „
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
139	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
140	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
141	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
142	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
143	Bharat Dharm Neta	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 „
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
145	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
146	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal Jain, Banker ...	1,000 copies.
†147	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†148	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
151	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Leader* (Allahabad) of the 24th September 1912 denounces Russian oppression in Northern Persia, and expresses regret that the British Liberal ministry is partially responsible for the downfall of Persia. LEADER, 24th September 1912.

The situation in Persia.

The editor deplores the inability of Asiatic peoples to preserve their countries from foreign oppression, and he considers that the advent of Russian troops in Persia indicates further European oppression in Asia.

In conclusion he expresses the hope that British ministers will be more considerate of the interests of Asiatic countries during the next session of Parliament.

(b)—Home.

2. A correspondent who signs himself "Mirza Muhammad Ismail Beg from Rangoon" contributes an article to the *Kaiser-i-Hind* (Fyzabad) of the 19th September 1912 (received on the 23rd September), in which he says that the contact of the West with the East has had an evil effect on the character of oriental nations. He observes that since the advent of Europeans to Asia litigation, immorality, dishonesty and untruthfulness have increased, and he notes that while in the East people found guilty of adultery were either killed or excommunicated, adultery is not regarded as a heinous crime in the West, and orientals have now relaxed their vigorous moral code and have begun to imitate the moral laxity of Europeans. He remarks that under British rule Indian politicians have become a sycophantic untrustworthy class, and with regard to material things he considers that European nations are carrying off the wealth of Asia. In conclusion he appeals to Asiatics to free themselves from European bondage and assert themselves once again in all their past glory. KAISER-I-HIND, 19th September 1912.

The West and the East.

3. The *Leader* (Allahabad) of the 21st September 1912 considers that it was unwise of Sir George Clarke to deliver a political speech on the occasion of the opening of an additional building at the Fergusson College, Poona. He ridicules Sir George Clarke's argument that colonial self-government means the severance of all British connections, and he asserts that no sane Indian politician desires separation from Great Britain. He expresses agreement with Sir George that real democracy exists nowhere in the world, but says that, with all the experience of the defects of democracy, mankind has neither lost faith in democracy nor turned away from it. LEADER, 21st September 1912.

Sir George Clarke on colonial self-government for India.

He takes exception to Sir George's argument that democratic self-government is unsuited to an aristocratic country like India, and states that the introduction of representative institutions in certain native states, the desire for the uplifting of the depressed classes and the increase of education show that the democratie spirit is spreading in India.

4. Discussing the article on India contributed by Sir Bampfylde Fuller to the September number of the *Nineteenth Century* (London) the *Leader* (Allahabad) of the 25th September 1912 agrees with Sir Bampfylde that a closer contact between British rulers and Indians in the Council Chambers has imbued the latter with an increasing sense of responsibility. The editor expresses surprise at the sympathetic tone of Sir Bampfylde's article and considers that his actions that were so condemned when he was Lieutenant Governor of East Bengal must have been due to the baneful influence of the traditions of the Indian Civil Service. LEADER, 25th September 1912.

Sir Bampfylde Fuller on India.

Referring to Sir Bampfylde's statement that Bengal suffered a great loss by the transfer of the Capital to Delhi, he says that the loss of Bengal has been the gain of the United Provinces and the Punjab.

He commends to the notice of Indian political leaders Sir Bampfylde's appeal for social reform in India, and with regard to Sir Bampfylde's complaint as to the unsuitability of Indians for executive work, he considers that if greater opportunities were given to Indians to acquire the necessary training, it would not be so difficult to find capable and energetic Indian administrative officers.

ABHYUDAYA, 22nd September 1912.

Libellous attacks on Indians by European officials.

5. A correspondent who signs himself "LAHRI" writes as follows in the *Abhyudaya* (Allahabad) of the 22nd September 1912:—

"Some twenty years ago a white (European) official declared that Indians were great liars. Only a few years back Lord Curzon made a similar statement about Hindus in his convocation speech. Now under the régime of Lord Hardinge it has been stated, with a view to prove the Punjab officials to be blameless in the Hoti Mardan case, that wealthy persons, when enlarged on bail, bribe witnesses to win them over to their side. In plain words this means that wealthy Indians are experts in bribery. While Lord Curzon made only a verbal statement, Lord Hardinge has put his opinion in black and white in an official document and has caused it to be published over his signature. These are all good illustrations of the proverb 'The tyrant smites his subjects down, nor lets his victims moan or groan.'"

SADDHARM PRACHARAK, 18th September 1912.

Sir Henry Prinsep and lawyers in India.

6. Referring to the article contributed by Sir Henry Prinsep to the *Nineteenth Century and After*, in which he said that India was gradually drifting into a *vakil raj*, and that measures should be taken to counteract the influence of lawyers, the *Saddharm Prachárak* (Kangri, Bijnor) of the 18th September 1912 (received on the 21st September), says that in every country lawyers have become prominent politicians as they are the only people who enjoy complete freedom of speech and action. The editor remarks that lawyers are the only persons in India who have any liberty at all, and he inquires if Sir Henry Prinsep's object in warning Government against lawyers is that they also should be excluded from public life.

SADDHARM PRACHARAK, 18th September 1912.

Signs of awakening among Muhammadans.

7. The *Saddharm Prachárak* (Kangri, Bijnor) of the 18th September 1912 (received on the 21st September), considers that the Italian-Turkish war has caused a widespread awakening among the Muhammadans of the world who are now uniting into one confraternity to realize the ideal of Pan-Islamism. The editor says that the Muhammadans are so much perturbed at the political outlook that they are desirous of cultivating friendly relations with the Hindus, but he considers that their efforts in this direction will only show them up in their true light to Government.

OUDH AKHBAR, 19th September 1912.

The grievances of Muhammadans.

8. The *Oudh Akhbar* (Lucknow) of the 19th September 1912 (received on the 21st September), discusses the grievances of Muhammadans, and says that though Government cannot be held responsible for Italian and Russian aggression in Tripoli and Persia, Muhammadans deserved better treatment at the hands of British statesmen than has been accorded them in regard to their educational scheme. The editor says that it is impolitic to cause discontent amongst the Muhammadans, and he observes that there is no reason why their just grievances should not now be redressed.

HINDUSTANI, 23rd September 1912.

Relations between Hindus and Muhammadans.

9. A correspondent writing to the *Hindustani* (Lucknow) of the 23rd September 1912 expresses approval of the efforts made by the Right Hon'ble Mr. Amir Ali to promote better feelings between Hindus and Muhammadans, and says that the prosperity of India depends upon the co-operation of the two communities in all matters affecting the country.

MASHRIQ, 17th September 1912.

The Public Service Commission.

10. A correspondent contributes an article to the *Mashriq* (Gorakhpur) of the 17th September 1912 (received on the 21st September), in which he says that the Public Service Commission will do no good to the country if it confines its attention to Anglo-Indians and rich and prominent Indians. He urges that the views of all classes of the people should be ascertained, and that the Commission should carefully consider the proportion of Europeans to Anglo-Indians in the public services.

LEADER, 26th September 1912.

Employment of Indians in the higher branches of the public service.

11. The *Leader* (Allahabad) of the 26th September 1912 considers that the restricted employment of Indians in the higher branches of the public service not only causes economic loss to the country but also hinders the development of the character of Indians by denying them the opportunities of exercising their talents.

The editor admits that it would be unwise to exclude Europeans from the public service, but he urges that equal opportunities should be accorded to Indians and Europeans.

He insists that competent Indians should not be kept out of positions for which they are suited simply because they are not Europeans.

He suggests that simultaneous examinations for the Civil Service should be held in England and India.

He refers to the invidious distinctions made between Europeans and Indians in the rules governing recruitment, pay and promotion, leave and pension, and he urges Indian witnesses appearing before the Public Service Commission to be fully prepared to present the Indian aspect of the case in all its bearings.

He invites the attention of Indian witnesses to the article contributed by Babu Govinda Das to the *Leader* of the 18th September (Selections No. 38, paragraph 9).

12. In discussing the famine of 1907 the editor of the *Educational Magazine* (Ghazipur) in the issue for August 1912 (received on the 21st September), remarks that Sir John Hewett's administration in that year was unique for the sympathy shown by Government for the sufferings of the people.

The administration of Sir John Hewett.

EDUCATIONAL MAGAZINE, August 1912.

The editor says that sanitary improvements in villages and important towns, the Lucknow Medical College, the Allahabad Exhibition, the management of the Delhi Darbar and the improvements made in the manufacture of sugar testify to the high administrative qualities of Sir John Hewett.

He remarks that at a time when the whole country was under the shadow of suspicion and distrust, the reins of the administration in these provinces were in the hands of a peace-loving and sober-minded ruler, to whose remarkable statesmanship may be attributed the fact that the tranquillity of the province was not disturbed. Referring to the Octroi Commission appointed by Sir John Hewett, he considers that octroi is a desirable tax though defective as at present levied.

He approves of the advice given by Sir John Hewett to the landowners of these provinces as to the education of their children, and urges them to devote more attention to agriculture and to the well-being of their tenants.

13. A correspondent who signs himself "LAHRI" contributes an article to the *Abhyudaya* (Allahabad) of the 19th September 1912 (received on the 21st September), in which he briefly reviews the administration of Sir John Hewett.

The administration of Sir John Hewett.

ABHYUDAYA, 19th September 1912.

He says that the inhabitants of these provinces are not sorry at the departure of Sir John Hewett, as he was an autocrat and had no sympathy with Indian aspirations. He observes that Sir John was an able administrator and could have done much good to the provinces but he adopted an altogether mistaken policy.

He admits, however, that the late Lieutenant Governor did some good in his own way, as he devoted a great deal of attention to the industrial development of the provinces and to the improvement of sanitation.

14. The *Abhyudaya* (Allahabad) of the 19th September 1912 (received on the 21st September), offers a cordial welcome to the new Lieutenant Governor, and expresses the hope that during his term of office these provinces will make steady progress. The editor observes that Sir James Meston has the reputation of being in sympathy with Indian aspirations, and he trusts that His Honour will accordingly do his utmost to secure an executive council for these provinces.

Sir James Meston.

ABHYUDAYA, 19th September 1912.

15. The *Oudh Akhbar* (Lucknow) of the 22nd September 1912 expresses its warm approval of the appointment of Sir James Meston as Lieutenant Governor of the United Provinces, and says that Sir James comes to these provinces well equipped for the task that lies before him.

Sir James Meston.

OUDH AKHBAR, 22nd September 1912.

The editor refers to Sir James' previous services and considers that they augur well for the future of the United Provinces. With regard to the question of financial relations between the Imperial and Provincial Governments he protests against the terms of the contract that the Government of India has imposed on these provinces, and expresses the hope that during Sir James' régime the United Provinces will get a fair share of their own revenue.

He invites the attention of His Honour to the backwardness of these provinces in general and technical education and in sanitary conditions, and observes

that all efforts that Sir James makes in the direction of reform will receive the generous support of the people.

SADDHARM PRACHARAK, 18th September 1912.

Treatment of political prisoners in India.

16. Referring to the complaints published in the press about the ill-treatment of Indian political prisoners in the Andamans the *Saddharm Prachárak* (Kangri, Bijnor) of the 18th September 1912 (received on the 21st September), says that reformation being the object of punishment, the ill-treatment of prisoners is unjustifiable. The editor urges that, as political prisoners are well treated in every other civilized country, Government should take steps to put a stop to the harsh treatment to which political prisoners are subjected in this country.

ADVOCATE, 26th September 1912.

An appeal on behalf of a political prisoner.

17. The *Advocate* (Lucknow) of the 26th September 1912 refers to the petition submitted to Lord Carmichael by Srimati Pramila Sundari Devi, wife of Abinash Chandra Bhattacharya, for the release of her husband, who is a political prisoner in the Andamans, or for his transfer to some healthy jail in India, and considers that, in view of the fact that Abinash Chandra has already served three and a half years and is very much reduced in health, his wife's prayer should be granted.

LEADER, 26th September 1912.

The Hon'ble Mr. Gokhale's candidature for election to the Imperial Council.

18. The *Leader* (Allahabad) of the 26th September 1912 eulogizes the Hon'ble Mr. Gokhale's work in the Imperial Council, and notes with satisfaction that he has decided, on public grounds, to stand again for election. The editor considers that his presence in the next Council is essential for the proper advocacy of the cause of Indian, and he recommends his re-election to the non-official members of the Bombay Council.

LEADER, 21st September 1912.

The Bhagalpore Gazetteer and Mr. Lyall.

19. The *Leader* (Allahabad) of the 21st September 1912 complains that the Bhagalpore Gazetteer, compiled by the magistrate of the district, Mr. Lyall, contains attacks upon Babu Rash Behari Lal Mandal and Babu Rajendra Narain Singh, and characterizes the Bhagalpore branch of the Indian National Congress as a centre for seditious agitation. The editor invites the attention of the Behar Government and of the Government of India to the matter, and urges that these unfounded and offensive aspersions should be expunged from the gazetteer, and that Mr. Lyall should be transferred to some less important district.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

MUSAFIR, 20th September 1912.

Persecution of Arya Samajists in the Alwar State.

20. The following letter from "Durga Prasad Gupta, Secretary, *Arya Samaj*, Alwar, Rajputana," appears in the *Musáfir* (Agra) of the 20th September 1912 (received on the 25th September):—

"Thakur Durjan Singh, who is a *jagirdar* and a high official of the Alwar State, is a great opponent of the *Arya Samaj* and is always trying to injure Arya Samajists in State employ. He wanted to close the *Arya Samaj pathshala* by an illegal order, but the Maharaja would not allow him to do so. He then induced a Brahman subordinate of his to abuse Swami Dayanand and Arya Samajists in general by means of libellous songs. One day when I was performing the *havan* ceremony at the shop of a *Sanatana Dharmi mahajan* this Brahman made such a noise with his libellous songs that I had to abandon the ceremony and go home. The *mahajan* then filed a suit against the Brahman under sections 296 and 298 of the Indian Penal Code on the 29th December 1910. No action was taken in our case, but a counter case was filed against the *mahajan* under sections 499 and 506, Indian Penal Code. The police held an inquiry into the matter and recommended the punishment of the Brahman, but the Thakur Sahib, who is in charge of judicial work, induced the magistrate, who is a subordinate of his and was appointed at his recommendation, to postpone the case for a year and a half. The matter was represented to the Maharaja but no reply was received. The Thakur Sahib has now ordered that no copies of papers are to be given to us by the court. On the 22nd July 1912 some other Arya Samajists and I were sitting on chairs and benches on the *chabutra* of the *Arya Samaj* when a Jagannath Car

procession came past. The Thakur Sahib had our chairs thrown away and made us get up to show respect to the idol. We appealed by wire to the Agent to the Governor General at Abu and to Dewan Daya Krishna Kaul at Dharmsala and filed applications in the police court and council, but we got no redress. On the 26th July, on the return of the Jagannath Car procession, a strong force of police was sent to the *Arya Samaj* building without any cause. All the papers of the case have been seen by the Thakur Sahib and further inquiry has been stopped. Attempts are being made to tamper with the witnesses and counter cases may be filed against us."

IV.—Administration.

(a)—Judicial and Revenue.

Separation of the judicial and executive functions.

21. The *Leader* (Allahabad) of the 20th September 1912 refers to the revival of the demand for the separation of the judicial and executive functions, and says that it is a gross injustice that the duties of a judge and prosecutor should be exercised by one person. The editor expresses regret that the promise made in 1908 by Sir Harvey Adamson regarding the experimental separation of the judicial and executive functions in some parts of Bengal has not yet been fulfilled, and he insists that this reform should be immediately introduced.

LEADER, 20th September 1912.

An All-India Supreme Court.

22. The *Advocate* (Lucknow) of the 26th September 1912 commends the suggestion for the establishment of a Supreme Court for all India made by two distinguished Bengalis of Calcutta in the *Pioneer* (Allahabad) of the 22nd September.

The editor considers that the costs of an appeal to the Judicial Committee of the Privy Council are almost prohibitive, and that the decisions of the Privy Council are not satisfactory owing to the ignorance of the members of the Judicial Committee of the manners and customs of India. He thinks that the establishment of an independent Supreme court at Delhi in supersession of the Judicial Committee would be appreciated by Indians, and would enhance the dignity of the imperial capital.

ADVOCATE, 26th September 1912.

The Hoti Mardan case.

23. Discussing the Hoti Mardan case the *Saddharm Prachárak* (Kangri, Bijnor) of the 18th September 1912 (received on the 21st September), observes that the action of the Government of India in interfering with the administration of justice has caused widespread consternation throughout the country.

SADDHARM PRACHARAK, 18th September 1912.

The Hoti Mardan case.

24. Discussing the Hoti Mardan case the *Anand* (Lucknow) of the 19th September 1912 (received on the 23rd September), expresses disapproval of the Government of India's comments on Mr. Justice Davar's finding, and remarks that such interference on the part of the executive Government with the administration of justice is calculated to lower the prestige of the law courts in the estimation of the people.

ANAND, 19th September 1912.

The Hoti Mardan case.

25. A correspondent who signs himself "Kailas Nath Katju" contributes an article to the *Leader* (Allahabad) of the 21st September 1912, in which he says that when the Advocate General withdrew the case against the Khan, it was unfair for the Government of India to recapitulate the charges against him. He accuses Government of showing partiality to its own officers and of treating the Khan very unfairly, and he expresses surprise at the publication of a statement said to have been made by the Khan to the Superintendent of Police of Peshawar but which does not bear the signature of the Khan. Regarding the letter about the Islamia College at Peshawar, he deplores the futile attempt made by the Government of India to accuse the Khan of having misrepresented its date.

He expresses doubt as to whether the Khan could have consented to be a member of a deputation to Government, the object of which he strongly disapproved of in private, and he considers that Government should have instituted a sifting inquiry into the whole matter instead of adopting the rôle of an apologist for its subordinates.

He ridicules the idea that a man who owned immovable property worth a crore or so in British India would fly the country if let out on bail, and in conclusion he expresses regret that instead of compensating the Khan of Hoti and

LEADER, 21st September 1912.

sympathizing with him in his trouble, the Government of India should have dealt with the matter in a manner so prejudicial to him.

LEADER, 22nd September 1912.

The Hoti Mardan case.

26. A correspondent who signs himself "KRISHNA RAM MEHTA" contributes an article to the *Leader* (Allahabad) of the 22nd September 1912, in which he expresses regret that Government was led to abandon its impartial attitude in order to vindicate its executive officers in the Hoti Mardan case.

He deplores the Government of India's criticism of Mr. Justice Davar's judgment, and says that the reasons given by Mr. Grant for not releasing the Khan on bail are unconvincing.

He contends that, if the Khan were released on bail, he would not have fled from British India where he possesses valuable property, and he says that the assertion that the Khan would have tried to bribe and intimidate witnesses, if set at liberty, was an unwarranted aspersion on his character.

LEADER, 26th September 1912.

The Hoti Mardan case.

27. The *Leader* (Allahabad) of the 26th September 1912 publishes a contributed article in which the writer points out that it has always been the policy of Government to justify executive officials when their actions are criticised by high judicial officers. He therefore expresses surprise that the Hoti Mardan despatch should have caused such a stir in the press, but at the same time he condemns the tone of the Anglo-Indian press in regard to the despatch in view of the attitude it assumed towards Lord Curzon's outspoken criticism of the acquittal of Europeans by Anglo-Indian juries.

(b)—Police.

ABHYUDAYA, 19th September 1912.

Dakaiti in the United Provinces.

28. The *Abhyudaya* (Allahabad) of the 19th September 1912 (received on the 21st September), refers to the increase of dakaiti in the United Provinces, and questions the advisability of spending so much money on the police if they are unable to effectively deal with serious crime.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ABHYUDAYA, 19th September 1912.

The Allahabad Municipal Board.

29. The *Abhyudaya* (Allahabad) of the 19th September 1912 (received on the 21st September), expresses the hope that the Local Government will nominate a capable person to fill the vacancy in the Allahabad Municipal Board caused by the death of M. Jamal-ud-din. The editor suggests that Mr. Abdul Raoof, Muhammad Ishaq Khan or Mir Saiyid Zamin Ali would make a better member than Muhammad Abdul Baqi Khan, who is trying to secure the nomination.

(e)—Education.

LEADER, 24th September 1912.

Education in India.

30. The *Leader* (Allahabad) of the 24th September 1912 considers that compulsory education should be introduced in India, and urges that private schools should receive more generous treatment at the hands of Government, and that well-equipped hostels should be established throughout the country.

KAISER-I-HIND, 19th September 1912.

The proposed Hindu and Muslim Universities and the attitude of the Hindu leaders.

31. The *Kaiser-i-Hind* (Fyzabad) of the 19th September 1912 (received on the 23rd September), expresses surprise at the attitude of the Hindu leaders who seem disposed to accept the charter outlined by Government for the proposed Hindu University. The editor considers that the Hindus are making a mistake, and he says that they should make common cause with the Muhammadans in opposing the decision of Government. He thinks that the Hindus have adopted their present policy simply to spite the Muhammadans, and he appeals to them to abandon their position. He says that the Muhammadans are confident that Government will rescind its decision and that they have decided that they will use the funds that have been collected only for the establishment of the Muslim University. He observes that though the Hindus may be indifferent to the word "Hindu" as the designation of their university, the Muhammadans will never allow their university to be called anything but "Muslim."

He attributes the attitude of the Hindus towards the decision of the Secretary of State to their solicitude to wipe off the blot of disloyalty attaching to their community owing to the anarchical crimes in Bengal, but he says that they should not court the favour of Government at the expense of the goodwill of their Muhammadan countrymen.

DABDABA-I-SIKANDARI, 16th September 1912.

32. The *Dabdaba-i-Sikandari* (Rampur) of the 16th September 1912 (received on the 21st September), considers that in view of the decision of the Secretary of State for India in regard to the Muslim University question, the idea of establishing a university should be abandoned. The editor suggests that in case Government refuses to sanction the proposed charter, the funds that have been collected for the university should be remitted to the Sultan of Turkey through the British Government to be utilized in relieving the orphans and widows of the Turk and Arab sufferers in Tripoli.

The proposed Muslim University and affiliation.

AL KHALIL, 16th September 1912.

33. *Al Khalil* (Bijnor) of the 16th September 1912 (received on the 21st September), objects to the decision of the Secretary of State for India regarding the Muslim University scheme, and remarks that a university with a charter on the lines approved of by the Secretary of State will be a university merely in name.

The editor urges that this charter should never be accepted, and he expresses regret that the Hon'ble Mr. Aftab Ahmad Khan attached no importance to the question of affiliation in his article which appeared in the *Aligarh Institute Gazette* of the 4th September (Selections No. 37, paragraph 28). He says that unless the administration of the proposed university remains in the hands of the representatives of the Muslim community, and unless the power to affiliate High schools is granted to the university, it cannot be called "the Muslim University."

The proposed Muslim University and affiliation.

AL BASHIR, 17th September 1912.

34. The editor of *Al Bashir* (Etawah) in the issue of the 17th September 1912 (received on the 23rd September), reproves his co-religionists for their despondent attitude towards the decision of the Secretary of State with regard to their university scheme, and says that Muhammadans should not make such a fuss over the question of affiliation and should not demand the return of their money.

He informs his co-religionists that the Muslim University Constitution Committee never promised to secure the power of affiliation for the university, and he says that the money that has been collected cannot now be returned.

The proposed Muslim University and affiliation.

MASHRIQ, 17th September 1912.

35. The *Mashriq* (Gorakhpur) of the 17th September 1912 (received on the 21st September), complains that the rules framed by the Muslim University Constitution Committee are too elaborate to be practical as the ideal affiliated school has been set on too high a plane to be within even easy reach of the average school in India. The editor urges the relaxation of the rules governing affiliation in favour of the poorer schools throughout the country.

The proposed Muslim University and affiliation.

MUSLIM GAZETTE, 18th September 1912.

36. A correspondent who signs himself "MUHAMMAD MUZAFFAR OF CAWNPORE" contributes an article to the *Muslim Gazette* (Lucknow) of the 18th September 1912 (received on the 21st September), in which he expresses regret that the Hon'ble Mr. Aftab Ahmad Khan attached no importance to the question of affiliation in his article that appeared in the *Aligarh Institute Gazette* of the 4th September (Selections No. 37, paragraph 28).

He states that a Muslim University without the power of affiliation will be a university merely in name, and he urges his co-religionists never to accept the charter outlined by Government.

He takes exception to the views expressed by the Hon'ble Mr. Aftab Ahmad Khan regarding the designation of the university, and observes that if it is named "the University of Aligarh" it will not appeal to Muhammadan sentiments and the Muhammadan public will cease to support it.

He objects to the decision of the Secretary of State for India in the matter, and urges that, if Government does not change its attitude towards the original scheme, the money that has been collected should be utilized for scholarships in foreign countries.

MUSLIM GAZETTE, 18th September 1912.

The proposed Muslim University and affiliation.

37. A correspondent writing in the *Muslim Gazette* (Lucknow) of the 18th September 1912 (received on the 21st September), refers to the articles by the Hon'ble Mr. Aftab Ahmad Khan and Mr. Abdullah, B.A., LL.B., that appeared in the *Aligarh Institute Gazette* of the 4th September and the 11th September respectively (paragraphs 28 of Selections Nos. 37 and 38) and asks the writers how they can call the Muslim University a national university when they are prepared to vest the powers of Chancellor in the Governor General in Council and place the administration of the university in the hands of non-Muslims.

He blames the members of the Muslim University Constitution Committee for drafting the constitution *in camera* and for not ascertaining public opinion on it before submitting it to Government.

He notes that the draft constitution makes no provision for technical and commercial education, and that the study of Muhammadan history has not been made compulsory.

He says that unless the Muslim University is granted the power of affiliation and unless it is conducted by Muslims it cannot be called a Muslim University, and he therefore urges his co-religionists to decline a charter which is calculated to deprive them of the liberty they enjoy at present in governing the affairs of the Muhammadan Anglo-Oriental College, Aligarh.

KAISER-I-HIND, 19th September 1912.

The proposed Muslim University and affiliation.

38. A correspondent contributes an article to the *Kaiser-i-Hind* (Fyzabad) of the 19th September 1912 (received on the 23rd September), in which he says that as the Muslim community is not willing to accept the charter outlined by Government for the Muslim University, the Muslim leaders should establish an independent university.

The editor expresses the same opinion, and asserts that the Muslim community holds very strong views on the university question as regards affiliation and designation, and that it knows how to treat the views of leaders like the Hon'ble Sahebzada who change their views to suit the occasion.

NAIYAR-I-AZAM, 19th September 1912.

The proposed Muslim University and affiliation.

39. The *Naiyar-i-Azam* (Moradabad) of the 19th September 1912 (received on the 25th September), expresses approval of the attitude of Muhammadans towards the decision of the Secretary of State in regard to the Muslim University scheme, and suggests that the funds that have been collected should be utilized in improving the status of the community and in establishing a Muhammadan society on the lines of the National Congress.

ZUL QARNAIN, 21st September 1912.

The proposed Muslim University and affiliation.

40. A correspondent who signs himself "FAZL AKRAM FROM BISAULI" contributes an article to the *Zul Qarnain* (Budaun) of the 21st September 1912, in which he deprecates the discussion in the press as to the manner in which the funds that have been collected for the Muslim University should be spent in case the charter is not granted.

He says that Muhammadans should first try to secure a charter of their own making, and that in case they fail in their efforts, the funds should be utilized in opening a high school at the head quarters of each division. He reproves certain of his co-religionists for demanding the return of their money, and protests against the expenditure of the funds other than on the university scheme.

MASHRIQ, 17th September 1912.

The proposed Muslim University and medical education.

41. A correspondent who signs himself "QAMAR AHMAD, B.A." contributes an article to the *Mashriq* (Gorakhpur) of the 17th September 1912 (received on the 21st September), in which he complains that the draft regulations do not provide for the teaching of medicine in the Muslim University. He considers that the university should recognize the *unani* system of medicine and that *hakims* should be granted diplomas by the university. He urges the All-India Tibbi Conference to take this matter up.

ABHYUDAYA, 22nd September 1912.

The Persian course for the School-leaving Certificate examination of 1914.

42. The *Abhyudaya* (Allahabad) of the 22nd September 1912 protests against the recent order of the Director of Public Instruction changing the Persian course for the School-leaving Certificate examination of 1914, and remarks that the action of the Director in the middle of the session has caused loss of time and money to students.

(f)—Agriculture and questions affecting the land.

43. The *Saddharm Prachárak* (Kangri, Bijnor) of the 18th September 1912 (received on the 21st September), considers that the condition of Indian agriculturists is deplorable in the extreme, and urges that they should be taught improved methods of cultivation.

SADDHARM PRACHARAK, 18th September 1912.

The condition of agriculturists in India.

(g)—General.

44. The editor of the *Sudha Nidhi* (Allahabad) in the combined issue for March to August 1912 (received on the 20th September), considers that certain *vaids* should be allowed to take part in the All-India Sanitary Conference to be held at Madras in November.

SUDHA NIDHI, March to August 1912.

The All-India Sanitary Conference, Madras.

He also suggests that two *vaids* and two non-official Indians should be appointed to the Sanitary Board of the United Provinces.

45. The editor of the *Sudha Nidhi* (Allahabad) in the combined issue for the months of March to August 1912 (received on the 26th September), states that as vaccination is not compulsory in England, it should be optional in India also. He invites attention to the troubles suffered by Dr. Jethanand of Multan, who refused to have his child vaccinated, and says that the Nambudris of Madras object to vaccination.

SUDHA NIDHI, March to August 1912.

Compulsory vaccination.

He expresses the hope that Lord Pentland, who is himself an anti-vaccinationist, will respect the feelings of the Nambudris in this respect.

46. The *Abhyudaya* (Allahabad) of the 22nd September 1912 reviewing the United Provinces sanitary report for 1911, notes with regret that the sanitary condition of these provinces is most unsatisfactory and that the death-rate has been much higher than the birth-rate for the last ten years. The editor admits that Government has done something to improve sanitation, but he contends that much still remains to be done. He urges that Government should give liberal assistance to municipalities to enable them to open up congested areas, and he insists that the trained nurses appointed by municipalities to check infantile mortality should be more efficient. He says that there is no mention in the report as to what steps were taken to combat cholera and plague beyond inoculation, and he expresses regret at the apathy of Government towards these epidemics.

ABHYUDAYA, 22nd September 1912.

Public health in the United Provinces.

He urges that it is of the utmost importance for the improvement of sanitation that education should be diffused among the masses and that they should be taught to observe the rules of hygiene and sanitation, and that special steps should be taken to prevent the adulteration of foodstuffs.

47. The *Advocate* (Lucknow) of the 22nd September 1912 notes with satisfaction that the *swadeshi* movement has not been given up by Bengalis, and it rejoices at the success of the *Swadeshi mela* held at Calcutta on the 14th September. The editor approves of the intention of the organizers of the *mela* to start a *Swadeshi* Chamber of Commerce and a *Swadeshi* museum, but says that it is more necessary that Indian capitalists and monied men should come forward and establish mills at different centres.

ADVOCATE, 22nd September 1912.

The *Swadeshi mela* in Calcutta.

Discussing Raja Peary Mohan Mukerji's speech on the occasion, the editor expresses agreement with the Raja's remarks regarding the importance of agriculture, and he approves of the suggestion that the educated classes should turn their attention to agriculture.

48. The *Leader* (Allahabad) of the 22nd September 1912 considers that national well-being can only be secured by proper attention being devoted to agriculture and manufactures. The editor says that the development of industries fosters science and arts, and indirectly benefits agriculture.

LEADER, 22nd September 1912.

Industrialism and economic problems.

He describes how the growth of manufactures leads to enhanced wages, relieves the pressure on land, raises the standard of living, increases the price of raw material and finally introduces labour-saving devices in agricultural operations.

He points out how the high profits realized by capitalists leads to jealousy between capital and labour until the struggle eventually assumes the form of a strike.

He then dwells on the problem of non-employment which he says is caused by fluctuations in the money market, and he criticises the money-grabbing spirit of the West which deprives thousands of workers of employment at a moment's notice. He thinks that the advent of industrialism in India will do away with the millions of able-bodied beggars who infest the country, and he expresses the hope that the money-making spirit of the West will never be adopted by Indians.

ANAND, 19th September 1912.

The protection of cows and the supply of dairy produce.

49. The *Ánand* (Lucknow) of the 19th September 1912 (received on the 23rd September), considers that public health in this country has been undermined owing to the scarcity of pure milk and *ghee*, and points out that, although the United Provinces Government is about to pass a bill for the prevention of the adulteration of foodstuffs, the measure cannot prove effective unless the people themselves concert measures for the protection of cows. The editor urges that Hindus should not merely save old and unserviceable cows from starvation and slaughter as a religious duty, but that they should also establish model farms for the supply of dairy produce.

GARHWALI, August 1912.

Forest administration in Kumaun.

50. The editor of the *Garhwali* (Dehra Dun) in the issue for August 1912 (received on the 23rd September), thanks Sir John Hewett for his speech on the occasion of the opening of a new hospital at Haldwani in which he foreshadowed some improvements in the forest administration of Kumaun. He expresses regret that the forest officials of Kumaun are lacking in experience and do not consult the influential men of the locality.

He says that while the population of Garhwal has been increasing, sufficient land has not been given out for cultivation by the forest authorities with the result that foodstuffs have become very dear. He urges that more land should be let out to cultivation, and he suggests that the inhabitants of villages should not be deprived of their quasi-proprietary rights over the waste lands within the bounds of their villages.

SADDHARM PRACHARAK, 18th September 1912.

Crime in the Punjab.

51. The *Saddharm Prachárak* (Kangri, Bijnor) of the 18th September 1912 (received on the 21st September), views with alarm the increase in serious crime in the Punjab, as disclosed by the annual report on police administration for 1911, and regrets that, notwithstanding increased expenditure on the Force during the last few years, the Police have not proved more efficient.

The editor reminds Government that, when the Police are incapable of investigating an ordinary criminal case, they can hardly be expected to display much intelligence in political cases.

HINDUSTANI, 23rd September 1912.

Naib tahsildars.

52. A correspondent who signs himself "KOREY MAL ANAND FROM ANUPSHAHR" contributes an article to the *Hindustani* (Lucknow) of the 23rd September 1912, in which he complains of the heavy and exacting work that deputy collectors are required to perform, and suggests that naib tahsildars should be vested with the powers of a third class magistrate.

He also suggests that naib tahsildars should perform the duties of sub-registrars, and thus leave deputy collectors free to devote more attention to their criminal and revenue cases.

ABHYUDAYA, 22nd September 1912.

Juvenile smoking.

53. A correspondent who signs himself "LAHRI," writing in the *Abhyudaya* (Allahabad) of the 22nd September 1912 says that smoking is on the increase among boys of tender age, and he urges that juvenile smoking should be made penal in India.

V.—LEGISLATION.

ADVOCATE, 22nd September 1912.

The Bill for the protection of minor girls.

54. The *Advocate* (Lucknow) of the 22nd September 1912 congratulates the Hon'ble Mr. Dadabhoy on the introduction of his bill for the protection of minor girls, and notes with satisfaction that the bill will make it penal for women of ill-fame to keep minor girls other than those whose natural guardians they are. The editor considers that there would be an appreciable decrease in the number of prostitutes if the age of consent of girls were raised to sixteen years. He suggests that the State should, in co-operation with public-spirited citizens, open industrial schools for poor minor girls, and he assures Government of public support in this matter. He also

thanks the Hon'ble Mr. Madge for his endeavour to suppress the traffic of white girls in India.

VI.—Railways.

55. A correspondent who signs himself "Baqàr Husain of Wazirganj Farrash Khana, Lucknow," complains in the *Muslim Gazette* (Lucknow) of the 18th September 1912 (received on the 21st September), that owing to the racial bias of the Deputy Examiner, Mr. Sundara Chari, he had to resign his post as Foreign Onward Invoice checker in the goods section of the Audit office of the Oudh and Rohilkhand Railway at Lucknow.

Complaint against the Deputy Examiner, Oudh and Rohilkhand Railway.

MUSLIM GAZETTE, 18th September 1912.

He says that his resignation was due to the fact that two of his Hindu juniors were promoted by the Deputy Examiner while no consideration was given to his claims. He remarks that Hindu officers always show partiality to their Hindu subordinates, and he invites the attention of the authorities and of the Muslim League to the matter.

The editor of the *Muslim Gazette* invites official attention to the matter, but expresses disapproval of the tone in which the correspondent has stated his case.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

56. The *Bharat Sudasha Pravartak* (Farrukhabad) of the 20th September 1912 (received on the 25th September), protests against the order of the Magistrate of Poona rendering police permission necessary for the performance of *Ganesh puja*.

The *Ganpati* festival.

BHARAT SUDASHA PRAVARTAK, 20th September 1912.

The editor considers that, instead of interfering with the religious liberty of the general Hindu public, Government should severely punish those who give a political colouring to Hindu ceremonies.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,

Offg. Asst. to the Dy. Inspr. Genl. of Police,
Criminal Investigation Department,
United Provinces.

Naini Tal :
The 27th September 1912.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian	Lucknow ...	Quarterly ...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidanand Sinha, Barrister-at-Law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-Law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Ghulam Muhammad	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P.	450 „
11	Theosophy in India	Benares ...	Do. ...	Mr. Jehangir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 „
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintamani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 38 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudagar	Meerut ...	Do. ...	Lála Kedár Nath, Vaishya; 36 ...	200 „
†20	Álamgir	Aligarh ...	Do. ...	Piarey Lal, Vaishya; 41	1,000 „
21	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan; 45.	400 „
22	Al Áwarif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40...	900 „
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
24	Al Kasim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahman; Muhammadan; 40.	625 „
26	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A. ... ... Zafar-ul-Mulk Ulvi	400 „
27	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34	900 „
28	Árya Patra	Bareilly ...	Do. ...	Bábu Ram Kayasth; 33	850 „
29	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
30	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ram Saran Lál; Kayasth; 43 ...	70 „
31	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam	200 „
32	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
†33	Istibsar	Rae Bareli ...	Do. ...	Saiyid Muhammad Zamin; Muhammadan; 40.	400 „
34	Kháṭún...	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 „
*35	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29 ...	525 „
36	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „
37	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 „
38	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shah Muhammad Fazil; 35 ...	500 „
43	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayal Vidyarthi; 35	709 „
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
47	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Ábid Ali; Muhammadan, Shiah; 75.	200 „
49	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†50	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Ilahi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
51	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 „
52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
53	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
54	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 35 ...	125 „
55	Vyápari and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
†56	All-India Shiah Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubarak Ali; 32	600 „
57	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
58	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Kamboh Muhammadan; 54.	1,050 „
59	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
60	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
61	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktada Khan; 32 ...	800 „
62	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
63	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 31 ...	300 copies.
64	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
65	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
66	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
67	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
68	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
69	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal, Khatri; 55 ...	100 „
*70	Ittihad	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
71	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
72	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
73	Káyasth Hitkári	Agra	Do. ...	Kamta Prasád; Kayasth; 57 ...	500 „
74	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
75	Medina	Bijnor... ...	Do. ...	Maulvi Saiyid Nur-ul-Hasan, Muhammadan.	
76	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
77	Musáfir	Agra	Do. ...	Pandít Tara Dat; Arya; 26 ...	1,800 „
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 47 ...	450 copies.
80	Nizam-ul-Mulk	Moradabad ...	Do. ...	Qazi Fahim-ud-din; Muhammadan; 54.	400 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
84	Sahifa	Bijnor	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahur Ahmad; Muhammadan; 26.	300 „
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
87	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
88	Tajir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 „
89	Tohfa-i-Hind	Bijnor... ...	Do. ...	Sajjad Husain; Shaikh; 33	400 „
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
93	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	Arabic-Urdu.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
96	Almora Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan; Chaudhari; Brahman; 56	100 „
98	Bharatodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
99	Bhásakar	Meerut ...	Do. ...	Raghubir Saran	130 „
100	Bráhman Samáchár... ...	Meerut ...	Do. ...	Jagannath Prasad; Brahman ...	405 „
101	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharmá; Brahman; 55	700 „
102	Dehati	Benares ...	Do. ...	Gulab Chand Srivastava; Kayasth ...	600 „
†103	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*104	Dharm Kusumakar	Cawnpore ...	Do. ...	Rai Debi Prasad Purna, B.A.; 40 ...	1,000 „
105	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Naithani Brahman; 36.	600 „
106	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 copies.
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
109	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26	650 „
†110	Jain Nari Hitkari	Deoband (Saharanpur).	Do. ...	Jyoti Prasad; Jain; 29	1,000 „
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
†112	Jiwan	Cawnpore ...	Do. ...	Ram Prasad Misra; 22	1,000 „
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 37... ...	450 „
114	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Manohar Lal Misra; 46 ...	1,500 „
*115	Khatri Hitkári	Benares ...	Do. ...	Balmakund Varmá; Khatri; 25 ...	400 „
*116	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 „
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kant Malaviya; 27 ...	1,600 „
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „
†119	Naraini or The Vedanta Patrika	Fyzabad ...	Do. ...	Munshi Ramnandhan; Kayasth; 32 ...	325 „
120	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shastri; 37	1,000 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nigamágam Chandriká ...	Benares ...	Monthly ...	Rúp Naráyan Pande; 27	4,500 copies.
122	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
†123	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
124	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
125	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
126	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasad Dwivedi; 46 ...	4,000 „
127	Satya Prakash	Konch (Jalaun) ...	Do. ...	Pandit Krishna Gopal Sharma.	
128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi; 31	3,000 „
*130	Sudhanidhi	Allahabad ...	Do. ...	Pandit Jagannath Prasád Shukla; Vaidye; 36.	500 „
131	Swadesh Bándhaváa... ...	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 45	600 „
132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
133	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*134	Vánijya Sukhdáyak... ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
135	Veda Prakásh	Meerut ...	Do. ...	Swami Tulsi Rám; Brahman, Arya; 41	1,030 „
†136	Kam Dhenu	Hardwar ...	Twice a month	Baba Bhagwan Das Udasi; 46 ...	500 „
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
139	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
140	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
141	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
142	Árya Mitra	Agra	Do. ...	Pandit Rudra Dutt; Brahman; 60 ...	1,600 „
143	Bharat Dharm Neta... ...	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 „
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
145	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
146	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal Jain, Banker ...	1,000 copies.
†147	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†148	Mahila Hitkarak	Dehra Dun ...	Do. ...	Srimati Vidyavati Devi	250 „
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
151	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

The political outlook in Persia.

1. The *Abhyudaya* (Allahabad) of the 26th September 1912 (received on the 30th September), says that recent events in Persia clearly show that the Anglo-Russian agreement is but a euphuism for the disintegration of the country. The editor considers that, despite the Liberal ministry in England, Russia will establish her authority at Teheran and will be guilty of further atrocities. ABHYUDAYA, 26th September 1912.

The foreign policy of Japan.

2. The *Abhyudaya* (Allahabad) of the 29th September 1912 condemns the friendly attitude of Japan towards Russia, and considers that Japan should have identified herself with China so that there might be two united Asiatic Powers to reckon with the Powers of Europe. ABHYUDAYA, 29th September 1912.

(b)—Home.

Lord Crewe on Indian autonomy.

3. Mr. V. L. Narsimham contributes an article to the September number of the *Hindustan Review* (Allahabad) (received on the 26th September), in which he takes exception to the attempt made by Lord Crewe to explain away the passage relating to Indian autonomy in the despatch of August 1911. He states that Lord Morley, Lord Hardinge and Mr. Montagu and all responsible Indian officials and English well-wishers of the country are unanimous as regards granting Indians provincial autonomy, and he expresses regret that Lord Curzon and the *Times* (London) have coerced Lord Crewe into disavowing the declared policy of the Government of India. He admires the political perception and foresight of Lord Hardinge who said "that in the course of time the just demands of Indians for a larger share in the government of the country would have to be satisfied" by giving "the provinces a larger measure of self-government until at last India would consist of a number of administrations autonomous in all provincial affairs, with the Government of India above them all . . . " He considers that Lord Crewe was guilty of an historical inaccuracy in saying that people of different creeds and colour could not participate in the administration of the Empire, and he confidently asserts that such arguments will never induce Indians to misunderstand the third paragraph of the Government of India's despatch. HINDUSTAN REVIEW, September 1912.

The regeneration of India.

4. The *Saddharm Prachárak* (Kangri, Bijnor) of the 25th September 1912 (received on the 30th September), ascribes the failure of all attempts made hitherto to bring about the regeneration of India to the absence of a common language in the country, and to the excessive predominance of sectarian and provincial feeling among the inhabitants. The editor contends that unless Indians work unanimously and adopt Hindi as their common language, progress is impossible. SADDHARAM PRACHARAK, 25th September 1912.

An appeal on behalf of political prisoners.

5. The *Abhyudaya* (Allahabad) of the 26th September 1912 (received on the 30th September), refers to the release of suffragettes in England, and urges that the Government of India should liberate all the political prisoners in Indian jails. ABHYUDAYA, 26th September 1912.

Government servants and political bodies.

6. The *Abhyudaya* (Allahabad) of the 26th September 1912 (received on the 30th September), inquires why Mr. Justice Rattigan is allowed to be president of the Anglo-Indian Association, when Indian officials have been prohibited from taking part in political movements. ABHYUDAYA, 26th September 1912.

The Public Service Commission.

7. Mr. G. Subramania Iyer contributes an article to the September number of the *Hindustan Review* (Allahabad) (received on the 20th September), in which he says that the Government of India has always kept Indians from getting their rightful share of the higher appointments in the public service, and in pursuance of this policy has gone even so far as to disregard acts of Parliament and resolutions of the House of Commons. He states that the Government of India persistently disregarded the Act of 1833, and that when a Committee of the Secretary of State's Council reported in 1860 that simultaneous examinations should be held in England and India the report was suppressed. He again points out that an Act of Parliament was HINDUSTAN REVIEW, September 1912.

passed in 1870 guaranteeing one-fifth of the appointments in the Covenanted Civil Service to Indians, but its provisions were disregarded till 1880. He asserts that the Public Service Commission was in reality appointed in 1886 in order that the Statutory Civil Service might be abolished, and he remarks that in spite of the numerous resolutions adopted by Parliament in favour of simultaneous examinations and the more general employment of Indians in the public services, practically nothing has so far been done.

LEADER, 29th September 1912.

The Public Service Commission.

8. The *Leader* (Allahabad) of the 29th September 1912 publishes a contributed article in which the writer invites the attention of Indians to the fact that Eurasians enjoy more than a fair share of the lucrative appointments in the Railway, Telegraph, Survey, Customs, Salt and Excise Departments. He states that in government secretariats almost all the registrarships are filled by Eurasians, and he considers that Eurasians in general receive far too generous treatment at the hands of Government.

LEADER, 29th September 1912.

The Nicholson Committee.

9. The *Leader* (Allahabad) of the 29th September 1912 inquires as to the truth of the statement made by the London correspondent of the *Manchester Guardian* that the Nicholson Committee has been appointed to inquire into the question of replacing Sikhs by Gurkhas.

LEADER, 29th September 1912.

Mr. Churchill and the India Office.

10. Referring to a rumour regarding Mr. Churchill's desire to exchange the Admiralty for the India Office, the *Leader* (Allahabad) of the 29th September 1912 remarks that Mr. Churchill is a politician who adapts his views to his own interests.

The editor considers that Mr. Churchill is a Conservative by instinct, and remarks that the India Office is a place where "a Liberal Minister of State can, if he be so minded, without loss of liberalism, act as a brake upon the wheels of progress."

LEADER, 29th September 1912.

Relations between Hindus and Muhammadans.

11. The *Leader* (Allahabad) of the 29th September 1912 deplores the attempts made by certain Muhammadans and Anglo-Indians to show that the Congress is purely a Hindu body and is inimical to Muhammadans.

The editor states that the Hindus have always been anxious that the Muhammadans should associate themselves with the Congress but that the numerous invitations given to the Muhammadan leaders to join the movement have not so far been accepted.

LEADER, 1st October 1912.

Deportation of Anglo-Indians.

12. The *Leader* (Allahabad) of the 1st October 1912 refers to an order of the Government of Bombay requiring Messrs. Furtado, Pereira and Fernandes to leave British territory, and inquires why this order was issued.

LEADER, 1st October 1912.

The coming council elections.

13. Rai Bahadur Lala Baij Nath contributes an article to the *Leader* (Allahabad) of the 1st October 1912, in which he lays stress on the responsibility of voters in the election of suitable representatives for the Legislative Council. He considers that no vote should be given to any candidate except on public grounds, and he suggests that candidates should issue manifestoes which should be discussed by the electors. In case of municipalities he thinks that the rate-payers should decide who should be elected, and that the members of municipal boards should obey the mandates of their constituents in the matter.

ADVOCATE, 3rd October 1912.

The coming council elections.

14. The *Advocate* (Lucknow) of the 3rd October 1912 considers that the system by which the members of municipal and district boards first elect their delegates and these delegates then elect members for the local Legislative Council should be abandoned. The editor urges that members of municipal and district boards should have votes at elections.

He invites attention to the unfair distribution of votes, and suggests that in fixing the number of votes for each municipal board due regard should be paid to the municipal and intellectual strength of the population and to the income of the board.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

15. The *Advocate* (Lucknow) of the 29th September 1912 considers that Sir William Lee Warner's lecture on the Native States of India, delivered at Cambridge, was on the whole conceived in a spirit of sympathy. ADVOCATE, 29th September 1912.

Sir William Lee Warner on the Native States of India.

Discussing some of Sir William's remarks the editor says that no one is entitled to adversely criticise the administration in Native States when the separation of the judicial and executive functions has not as yet been effected in British India, and when thousands of people in Bengal die annually of malaria and cholera for lack of proper sanitation.

With regard to Sir William's reference to the subterfuges adopted by the Chiefs to save themselves from the attacks of the London press, he remarks that the rulers of Native States do not appreciate adverse criticism and resent any encroachment on their rights. He agrees with Sir William that this unhappy state of affairs is due to the lack of healthy public opinion and to the non-existence of a free press, and he expresses the hope that the Chiefs will take Sir William's advice and educate their subjects so that they may be able to take an efficient part in the administration.

16. The *Leader* (Allahabad) of the 3rd October 1912 protests against the attacks made by Sir William Lee Warner on the administration of Native States in the course of a lecture he recently delivered at Cambridge. The editor asks Sir William to prove that the rulers of Native States are insincere and falsify their administration reports in order to impose upon the public. LEADER, 3rd October 1912.

Sir William Lee Warner on the Native States of India.

He questions the truth of Sir William's statement that Indians do not want sanitary reforms, and remarks that Sir William's lecture is full of dangerous half-truths and does great injustice to Indians.

IV.—Administration.

(a)—Judicial and Revenue.

17. The *Cosmopolitan* (Dehra Dun) of the 22nd September 1912 (received on the 30th September), considers that the Government of India has created an undesirable precedent by criticising Mr. Justice Davar's judgment in the Hoti Mardan case. COSMOPOLITAN, 22nd September 1912.

The Hoti Mardan case.

18. The *Advocate* (Lucknow) of the 29th September 1912 considers that the sentence passed on Maulvi Leakut Husain was too severe, and that the Chief Presidency Magistrate of Calcutta had no right to demand the immediate payment of the fine. ADVOCATE, 29th September 1912.

Maulvi Leakut Husain.

19. The *Leader* (Allahabad) of the 27th September 1912 condemns as reactionary the representation submitted to Government by the European Defence League for an inquiry into the work of the Calcutta High Court, and attributes it to Anglo-Indian hostility to Sir Lawrence Jenkins and Mr. Justice Fletcher. LEADER, 27th September 1912.

The Calcutta High Court.

20. The *Advocate* (Lucknow) of the 3rd October 1912 considers that the request of the European Defence Association for an inquiry into the working of the Calcutta High Court is unjustifiable in view of the fact that Indians are fully satisfied with its impartiality and independence. The editor remarks that the European Defence Association appears to want a Court that will favour the executive, but he observes that the creation of such a Court would lead to the disappearance of justice and to the inauguration of a reign of terror. ADVOCATE, 3rd October 1912.

The Calcutta High Court.

(b)—Police.

21. Reviewing the report on the administration of the Police Department for the year ending 31st December 1911, the *Mashriq* (Gorakhpur) of the 24th September 1912 (received on the 30th September), expresses alarm at the increase of crime in these provinces. MASHRIQ, 24th September 1912.

The United Provinces Police.

The editor considers that police methods of investigation require revision, and he says that police officials cannot inspire any confidence in the people until they give up dishonest practices. He notes that it is generally admitted by those in authority that criminal tribes are responsible for a great deal of the serious crime in the provinces, and he expresses regret that, with the exception of the Salvation Army, no agency is at work to reclaim these tribes.

ABHYUDAYA, 29th September 1912.

22. The *Abhyudaya* (Allahabad) of the 29th September 1912 remarks that during the last few years there has been very little improvement in the *morale* of the United Provinces police. The editor observes that the general public is to a large extent to blame for this, and he considers that police work will never improve till the people recognize their rights and realize that the Police Force has been created to minister to their comfort and not to oppress them.

The United Provinces Police.

He says that the European officers of the Force cannot be held responsible for the misdeeds of their subordinates as they do not realize the depths to which the latter can sink. With a view to the reformation of the Force he suggests the imparting of moral instruction to police recruits, the establishment of a special department to watch the doings of the police and free intercourse between the rulers and the ruled, so that the latter may be able to bring delinquencies on the part of the police to the notice of Government.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

BHARAT JIWAN, 23rd September 1912.

23. The *Bharat Jiwan* (Benares) of the 23rd September 1912 (received on the 30th September), complains of the scarcity of water at Benares, and asks the municipal authorities to take early steps to ensure a more plentiful supply.

The Benares water supply.

ADVOCATE, 29th September 1912.

24. The *Advocate* (Lucknow) of the 29th September 1912 considers that Lord Carmichael has taken a wise step in deciding to hold an informal conference on the 9th of October at Darjeeling to consider the question of water supply in the rural areas of his province.

Rural water supply in Bengal.

(e)—Education.

MASHRIQ, 24th September 1912.

25. A correspondent who signs himself "SAIYID AIJAZ AHMAD, STUDENT, FROM BUDAUN," contributes an article to the *Mashriq* (Gorakhpur) of the 24th September 1912 (received on the 30th September), in which he complains that head masters of vernacular schools treat their pupils very harshly.

Vernacular middle schools.

He invites the attention of the educational authorities to the matter, and suggests that head masters should not be allowed to inflict corporal punishment on their pupils, and that students should not be compelled to attend schools for more than six hours a day.

LEADER, 29th September 1912.

26. The *Leader* (Allahabad) of the 29th September 1912 considers that Indians should be grateful to Mr. Montagu for his admission that Government has "no hostility to the principle of compulsion" and for the prophecy that "universal and free education must come in India, as it has come in other countries."

Mr. Montagu on Indian education.

The editor, however, considers that compulsory education in India is essential, and he expresses the hope that it will be introduced at an early date.

KAISER-I-HIND, 26th September 1912.

27. A correspondent who signs himself "SAIYID AHMAD HUSAIN FROM MEERUT" contributes an article to the *Kaiser-i-Hind* (Fyzabad) of the 26th September 1912 (received on the 2nd October), in which he expresses dissatisfaction at the decision of Government regarding the affiliation and designation of the proposed Muslim University. He considers, however, that Muhammadans can overcome the difficulties in regard to affiliation by establishing a number of colleges at Aligarh.

The proposed Hindu and Muslim Universities and affiliation.

28. A correspondent who signs himself "FAQIR QAYAM-UD-DIN MUHAMMAD ABDUL BARI FROM FIRANGI MAHAL, LUCKNOW," contributes an article to *Al Bashir* (Etawah) of the 24th September 1912 (received on the 30th September), in which he condemns the present system of education, and urges the necessity for a Muslim University.

AL BASHIR, 24th September 1912.

The proposed Muslim University and affiliation.

He contends that as the Muslim University scheme is not based on political motives, Government should have no hesitation in granting the Muhammadans a charter of their own making.

He advises his co-religionists to abandon the idea of establishing a Muslim University if Government refuses to grant them the charter they have asked for, and he suggests that the funds that have been collected for the university should in that case be utilized in spreading primary education amongst Muhammadans, in opening technical schools in the country and in propagating the teachings of Islam in India and abroad.

The editor reproves his co-religionists for their despondent attitude regarding the Muslim University, and expresses apprehension lest, in the event of the idea of establishing a Muslim University being abandoned, the younger generation of Muhammadans will become desperate and join the extremist party. He urges the need for carrying on a constitutional agitation against the decision of the Secretary of State.

Another correspondent who signs himself "SAIYID HASSAN MUSSANNA HASHMI" writing in the same issue of the paper takes exception to the language used by certain correspondents in the *Muslim Gazette* (Lucknow) against the organizers of the Muslim University scheme for collecting subscriptions for the university without previously ascertaining the views of Government on the question of affiliation. He urges his co-religionists to use sober language when criticising the actions of their leaders, and he deprecates the demand for the return of the money that has already been subscribed for the Muslim University.

29. Maulvi Shaikh Abdullah, B.A., LL.B., Vakil, Aligarh, contributes the second instalment of his article on the University scheme to the *Aligarh Institute Gazette* of the 25th September 1912 (received on the 2nd October), in the course of which he expresses regret that Muhammadans should have been so enthusiastic on the question of affiliation.

ALIGARH INSTITUTE GAZETTE, 25th September 1912.

The proposed Muslim University and affiliation.

He describes the lines on which European universities are run, and points out that the power of affiliation is not very essential for the well-being of the Muslim University.

He protests against the use of the money that has been collected other than on the university, and suggests that if this money is invested, the interest should be utilized in increasing the efficiency of the Muhammadan Anglo-Oriental College, Aligarh.

30. Maulvi Abdul Wadood of Bareilly contributes an article to the *Muslim Gazette* (Lucknow) of the 25th September 1912 (received on the 30th September), in which he expresses approval of the attitude of the members of the Muslim University Constitution Committee towards the decision of the Secretary of State, and urges his co-religionists to foster the enthusiasm for national movements that the university scheme has aroused in the community.

MUSLIM GAZETTE, 25th September 1912.

The proposed Muslim University and affiliation.

31. A correspondent who signs himself "HAFIZ MOHAMMAD NUR FROM ILAHI BAGH, GORAKHPUR," contributes an article to the *Mashriq* (Gorakhpur) of the 1st October 1912, in which he reproves his co-religionists for their despondent attitude towards the decision of the Secretary of State regarding the Muslim University.

MASHRIQ, 1st October 1912.

The proposed Muslim University and affiliation.

He urges his co-religionists to agitate on constitutional lines against the decision, and to send a deputation to England to request the Secretary of State to rescind it.

He objects to the use of the university funds otherwise than on the university, and expresses regret that some of his co-religionists should have demanded the return of their money.

The editor protests against the idea prevailing amongst the Muhammadans that the organizers of the university scheme were aware of the views of Government on the question of affiliation before they appealed for funds, and that they purposely deceived the public.

He also takes exception to the language used by some writers in condemning the Muhammadan leaders who, he says, could never be guilty of deception.

In conclusion he expresses the opinion that for the present the power of affiliation is not essential for the welfare of the Muslim University, but he suggests that Government should grant a charter which should permit the affiliation of colleges of a specified standard.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

SADDHARM PRACHARAK, 25th September 1912.

Consumption of intoxicants in the Punjab.

32. The *Saddharm Prachárak* (Kangri, Bijnor) of the 25th September 1912 (received on the 30th September), expresses regret at the widespread prevalence of the drink habit in the Punjab, and urges a vigorous temperance campaign and the closing of liquor shops by Government.

ABHYUDAYA, 26th September 1912.

Sale of cocaine at Allahabad.

33. The *Abhyudaya* (Allahabad) of the 26th September 1912 (received on the 30th September), complains that the sale of cocaine has been rapidly increasing at Allahabad for some time past and that the local police have done practically nothing to check the evil.

ABHYUDAYA, 29th September 1912.

The proposed reduction in office establishments.

34. The *Abhyudaya* (Allahabad) of the 29th September 1912 is opposed to any reduction in office establishments under Mr. Pike's scheme on the ground that the work in the various government offices is already too heavy. The editor contends that if the work were light there would be no occasion for the general complaint that most of the government offices are not closed on local and sometimes even on gazetted holidays.

LEADER, 29th September 1912.

Outrages upon females.

35. The *Leader* (Allahabad) of the 29th September 1912 has the following :—

"OFFENCES AGAINST WOMEN.

SIR,—If the vernacular press of Bengal is to be believed, offences against women are very common in Bengal. The vernacular papers report many such cases week after week. And it is fair to assume that there must be a good many unrecorded cases too. So far it does not seem that the steps taken by the authorities to put down this evil have been effective. The matter, however, is so important that we beseech the Government of His Excellency Lord Carmichael to cause a special investigation of it to be made with a view to the adoption of measures of just severity which may be called for.

September 23. U. N. G."

V.—LEGISLATION.

Nil.

VI.—RAILWAYS.

LEADER, 1st October 1912.

The Railway Board.

36. The *Leader* (Allahabad) of the 1st October 1912 states that the working of the Railway Board has created general dissatisfaction, and recommends that the suggestion of Sir R. N. Mukerjee and Sir Vithaldas Thackersey regarding the replacement of one of the three railway experts by a commercial member should be adopted.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

S. T. HOLLINS,

NAINI TAL: *The 3rd October* 1912.

Offg. Asst. to the Dy. Inspr. Genl. of Police, Criminal Investigation Department, United Provinces.

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Nil.

LIST OF NEWSPAPERS AND PERIODICALS.

[Corrected up to the 1st April 1912.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian ...	Lucknow ...	Quarterly...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 ,,
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 ,,
4	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 ,,
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 ,,
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 ,,
7	Muslim Review	Allahabad ...	Do. ...	Gulam Muhammad	700 ,,
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 ,,
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 ,,
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 ,,
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 51.	5,500 ,,
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 ,,
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	2,100 ,,
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth; Vaishya; 36 ...	200 ,,
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 41... ...	1,000 ,,
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zama Asar; Muhammadan; 45.	400 ,,
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 ,,
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 ,,
24	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 ,,
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán; Muhammadan; 40.	625 ,,
26	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.... ... Zafar-ul-Mulk Ulvi	400 ,,
27	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34 ...	900 ,,
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 33	850 ,,
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 ,,
30	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 43...	70 ,,
31	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam ...	200 ,,
32	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 ,,
†33	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 40.	400 ,,
34	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 36.	500 ,,
*35	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 ,,
36	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 ,,
37	Old Boy...	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 ,,
38	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 ,,
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	500 ,,
43	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Ram Dayal Vidyarthi; 35... ...	709 ,,
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
47	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 ,,
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 75.	200 ,,
49	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 ,,
†50	Guldasta-i-Anwár-i-Álam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
51	Gurukul Samachar ...	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 ,,
52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 ,,
53	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
54	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 35 ...	125 ,,
55	Vyápári and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 ,,
†56	All India Shia Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubárak Ali; 32	600 ,,
57	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
58	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din Kamboh; Muhammadan; 54.	1,050 ,,
59	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
60	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
61	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 32 ...	800 ,,
62	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
63	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 31 ...	300 copies.
64	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 ,,
65	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
66	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 ,,
67	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
68	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
69	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	100 ,,
*70	Ittihád	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
71	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
72	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
73	Kéyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
74	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 ,,
75	Medina	Bijnor ...	Do. ...	Maulvi Saiyid Nurul Hasan, Muhammadan.	
76	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
77	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 26 ...	1,800 ,,
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyad-Ibn-Ali; Muhammadan; 47 ...	450 copies.
80	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 54.	400 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sájjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 ,,
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 ,,
84	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 ,,
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahúr Ahmad; Muhammadan; 26.	300 ,,
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 ,,
87	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
88	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 ,,
89	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 33 ...	400 ,,
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 ,,
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 ,,
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 ,,
93	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 ,,
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 ,,
	Arabic-Urdu.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies
	Hindi.				
96	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan Chaudhari; Brahman; 56.	100 ,,
98	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 ,,
99	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 ,,
100	Brahman Samáchár ...	Meerut ...	Do. ...	Jagannáth Prasád; Brahman ...	405 ,,
101	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 55	700 ,,
102	Dehátí	Benares ...	Do. ...	Gulób Chand Srivástava; Kayasth ...	660 ,,
†103	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 ,,
*104	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.; 40 ...	1,000 ,,
105	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt Naithani; Brahman; 36.	600 ,,
106	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 copies.
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 ,,
109	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26. ...	650 ,,
†110	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 29	1,000 ,,
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 ,,
†112	Jiwan	Cawnpore ...	Do. ...	Rám Prasád Misra; 22	1,000 ,,
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 37 ...	450 ,,
114	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra; 46 ...	1,500 ,,
*115	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	400 ,,
*116	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 ,,
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málaviya; 27 ...	1,600 ,,
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 ,,
†119	Náráyani or The Vedánta Patriká	Fyzabad ...	Do. ...	Munshi Rám Nandhan; Kayasth; 32	325 ,,
120	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri; 37	1,000 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nigamágam Chandriká ...	Benares ...	Monthly ...	Rúp Naráyan Pande; 27	4,500 copies.
122	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 ,,
†123	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
124	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 ,,
125	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 ,,
126	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; 46...	4,000 ,,
127	Satya Prakash	Kunch (Jalaun) ...	Do. ...	Pandit Krishna Gopal Sharma.	
128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	3,000 ,,
*130	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla Vaidye; 36.	500 ,,
131	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 45	600 ,,
132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35	1,000 ,,
133	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 ,,
*134	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 ,,
135	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 41	1,030 ,,
†136	Kám Dhenu	Hardwar ...	Twice a month	Bábá Bhagwán Dás Udási; 46 ...	500 ,,
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 ,,
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 ,,
139	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 ,,
140	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
141	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
142	Arya Mitra	Agra	Do. ...	Sriman Pandit Shiva Shankar Kavyatirtha; Brahman.	1,600 ,,
143	Bharat Dharam Neta ...	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 ,,
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 ,,
145	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
146	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal Jain, Banker ...	1,000 copies.
†147	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 ,,
†148	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Srimati Vidyávati Devi	250 ,,
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 ,,
150	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 ,,
151	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 ,,
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—*Foreign.*

1. The *Muslim Gazette* (Lucknow) of the 2nd October 1912 (received on the 5th October) publishes a contributed article in which the writer protests against the British Foreign policy in regard to Persia.

MUSLIM GAZETTE, 2nd October 1912.

The situation in Persia.

He considers that the Anglo-Russian *entente* will be of no avail to the British in the event of a war between Germany and England, and he advises Sir Edward Grey to remodel his policy regarding Persia if he is anxious to secure the support of the Muhammadan countries for England.

2. The *Abhudaya* (Allahabad) of the 6th October 1912 (received on the 9th October) deplores the gradual occupation of Northern Persia by Russia, and attributes it to the weakness of Sir Edward Grey. The editor considers that Sir Edward Grey should be replaced by a stronger and more reliable Foreign Minister.

ABHYUDAYA, 6th October 1912.

The situation in Persia.

3. Referring to Tibetan affairs the editor of the *Leader* (Allahabad), in the issue of the 4th October 1912, considers that there is no reason why Britain should oppose the sovereignty of China in Tibet. He maintains that if Britain adopts an aggressive policy in regard to Tibet, her example will be generally followed by Russia and Japan who, he says, are only waiting for an excuse to occupy Mongolia and Manchuria.

LEADER, 4th October 1912.

The future of Tibet and England.

(b)—*Home.*

4. The following lines occur in a poem entitled "The sleep of the Gods" contributed by Krishna Chaitanya Goswami to the August number of the *Maryada* (Allahabad) (received on the 30th September):—

MARYADA, August 1912.

The condition of India.

* * * * * * *

"Your children are suffering from poverty, O Gods.
Behold, they are half dead on account of hunger.
That place is infected by plague and other diseases and is full of misery.
A thousand pities, a place that was once so happy is now the abode of grief and misery.
The disappearance of unity has brought about a woeful spectacle,
And brothers are quarrelling among themselves."

* * * * * * *

"Not to mention women, even the men have no education,
And are sorrowfully suffering while their enemies laugh at them.
Yes, those very people who have learnt all their arts and have become perfect.
It is a very great injustice to laugh at them."

* * * * * * *

"What will be our condition during the four months of separation (the Hindu Gods are supposed to sleep for months, i.e. from August to November)."

* * * * * * *

5. The *Prem* (Brindaban) of the 5th October 1912 (received on the 11th October) publishes a contributed article in which the writer discusses the contingency of war, and suggests means by which India may be enabled to protect herself from invasion by Russia, Afghanistan or Japan. His scheme is that the Nizam of Hyderabad should be in general charge of the military operations, and that India should be divided into four or five divisions, each of which should be under the control of one of the leading Native Princes. Immediately on the outbreak of hostilities he suggests that the Viceroy should go to Hyderabad with a bodyguard of five thousand British soldiers and should take up his residence there, and that two warships should remain anchored at Bombay to take over European refugees. He says that on the cessation of hostilities the Native Princes should be granted large territories as a reward for their military services.

PREM, 5th October 1912.

The defence of India.

6. The *Leader* (Allahabad) of the 6th October 1912 notes with regret that the revised council regulations have not removed any of the inequalities under which the

LEADER, 6th October 1912.

The revised council regulations.

Hindus of these provinces suffer. The editor invites attention to the injustice of allowing Muhammadan graduates and title-holders to vote, while Hindus satisfying the same requirements still remain without a vote. He protests against the over-representation of the Muhammadans, and urges that Hindus should be treated like Muhammadans and given direct representation. He considers that the representative of the Indian commercial community should be elected and not nominated, and that Kumaun should not be unrepresented.

He takes exception to the present arrangement by which the elected members are placed in a minority of six in the local council, and in conclusion he urges the Lieutenant-Governor to exercise his power of nomination in favour of the Hindu community.

LEADER, 9th October 1912.

The revised council regulation.

7. The *Leader* (Allahabad) of the 9th October 1912 expresses dissatisfaction with the new council regulations for the United Provinces. The editor complains that the property qualification in the case of the landholders' electorate has not been lowered and that official elected members of district and municipal boards are still allowed votes.

ADVOCATE, 10th October 1912.

The revised council regulations.

8. Discussing the revised council regulations the *Advocate* (Lucknow) of the 10th October 1912 notes with regret that the Kumaun division is still to continue unrepresented. The editor protests against the disabilities under which Hindu graduates and income-tax payers suffer in the matter of council elections, and he considers that Government would be well advised to redress the special grievances of Hindus in this respect at an early date.

MARYADA, August 1912.

The law of sedition in India.

9. Referring to the conviction of a schoolmaster in Thana (Bombay Presidency) for speaking seditiously, the editor of the *Maryada* (Allahabad) in the issue for August 1912 (received on the 30th September) considers that the law of sedition in India is too elastic as it is apparently applicable to private conversations.

ABHYUDAYA, 6th October 1912.

The law of sedition in India.

10. The *Abhyudaya* (Allahabad) of the 6th October 1912 (received on the 9th October) contrasts the leniency with which the violent speeches of Sir Edward Carson and other Ulster Unionist leaders are treated with the harshness with which sedition even in private conversations is regarded in India. The editor attributes this state of affairs to the moral weakness of Indians who quietly submit to all injustice and do not fight for their rights like the Irish.

ANAND, 3rd October 1912.

Pan-Islamism and the Amir of Afghanistan.

11. The *Anand* (Lucknow) of the 3rd October 1912 (received on the 7th October), invites attention to the discontent prevailing among Indian Muhammadans owing to the state of affairs in Morocco, Tripoli, Egypt, Turkey and Persia. The editor asserts that Muhammadans all over the world now look to the Amir of Afghanistan as the last hope of Islam, and he points out that the Amir is making a bid for the religious leadership of the Islamic world by appointing Turkish officers in his army, cultivating closer relations with Turkey, Kerbela and Najaf, and by appointing representatives at Mecca, Medina and Baghdad.

He ridicules the political ignorance of Indian Muhammadans who expect the British Government to act as a protector of Muhammadan states, and he condemns the action of the Muslim leaders who, he says, inflame the passions of the masses without considering the consequences.

In conclusion he suggests that the Government of India should keep a watchful eye on the progress of events in Afghanistan and should not permit the spirit of Jehad (Muslim religious war) to spread into British India.

AL MUSHIR, 4th October 1912.

Pan-Islamism in India.

12. *Al Mushir* (Moradabad) of the 4th October 1912 (received on the 9th October) regrets to note that certain European writers attribute ulterior motives to the Muhammadans of India because of their sympathy for their suffering co-religionists in Tripoli and Persia. The editor assures Government that Indian Muhammadans are not Pan-Islamists but are loyal subjects of the British Crown, and he appeals to European journalists not to create strained relations between the rulers and ruled in India by indulging in sensational writings.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a) Judicial and Revenue.

Nil.

(b) Police.

The Punjab Police.

13. The *Leader* (Allahabad) of the 4th October 1912 expresses concern at the increase of crime in the Punjab. The editor expresses agreement with Sir Louis Dane's opinion that increased expenditure on the Police department has not brought about an improvement in the *morale* and working of the force. He considers that Sir Louis Dane's remarks apply with equal force to the United Provinces, but he is glad to note that honest efforts are being made to purify police methods.

LEADER, 4th October 1912.

(c)—Finance and Taxation :

Nil.

(d)—Municipal and Cantonment Affairs :

Nil.

(e)—Eudcation :

The proposed Muslim University and affiliation.

14. A correspondent who signs himself "Muhammad Hamid from Orai" contributes an article to the *Aligarh Institute Gazette* of the 2nd October 1912 (received on the 10th October), in which he considers that Muhammadans should accept the charter outlined by Government for the Muslim University.

ALIGARH INSTITUTE GAZETTE, 2nd October 1912.

The proposed Muslim University and affiliation.

15. The *Kaisar-i-Hind* (Fyzabad) of the 3rd October 1912 (received on the 9th October) condemns the policy of those leaders who advise Muhammadans to accept the charter outlined by Government for the proposed Muslim University. The editor considers that his co-religionists should agitate against the decision of the Secretary of State regarding affiliation and should request him to rescind it. He also urges the necessity of amending certain clauses in the constitution of the University, and says that the income from the funds that have been collected should not be spent otherwise than on a federal university.

KAISAR-I-HIND, 3rd October 1912.

The Muslim University fund.

16. Referring to the various suggestions regarding the expenditure of the money that has been collected for the proposed Muslim University, the *Leader* (Allahabad) of the 4th October 1912 reproduces the suggestion of the *Observer* (Lahore) that Rs. 15 lakhs should be used for raising the Aligarh College to the status of a local university, and that the remaining 20 lakhs should be utilized in creating a general Muslim scholarships fund.

LEADER, 4th October 1912.

The presidentship of the educational conference.

17. Dr. Mahmud, Bar.-at-law, contributes an article to the *Muslim Gazette* (Lucknow) of the 2nd October 1912 (received on the 5th October), in which he suggests that Major Saiyed Husan Bilgrami should be elected president of the coming session of the Muhammadan Educational Conference.

The editor supports this suggestion, and says Major Bilgrami's high educational qualifications and political acumen eminently fit him for the presidentship of the conference.

MUSLIM GAZETTE, 2nd October 1912.

The Agra Medical school and Muhammadans.

18. The *Muslim Gazette* (Lucknow) of the 2nd October 1912 (received on the 5th October) publishes a contributed article in which the writer refers to the expulsion of Amir Ahmad from the Agra Medical school and urges the Muslim League to insist on his readmission into the school.

MUSLIM GAZETTE, 2nd October 1912.

LEADER, 4th October 1912.

Industrial education in the Punjab.

19. Referring to the proposals submitted to Government by the Punjab Industrial Education Committee, the *Leader* (Allahabad) of the 4th October 1912 considers that the industrial education question is an urgent one and that Sir Louis Dane should give it his attention as early as possible.

(f) Agriculture and questions affecting the land.

CAWNPORE GAZETTE, 1st October 1912.

Famine and cow protection.

20. The *Cawnpore Gazette* of the 1st October 1912 (received on the 7th October) attributes famines to the failure of the rains and to defective cultivation. In this connection the editor remarks that fields cannot be properly irrigated from wells owing to the inadequate supply of bullocks, and he therefore appeals to Muhammadans to give up cow-killing if they want to save their country from famine.

(g) General.

AL BASHIR, 1st October 1912.

The *swadeshi* movement in India.

21. The editor of *Al Bashir* (Etawah) in the issue of the 1st October 1912 (received on the 5th October) advises his co-religionists to co-operate with the Hindus in extending the *swadeshi* movement in the country.

He condemns the use of foreign goods as disastrous to the growth of indigenous industries, and he urges the boycott of all imports with the exception of articles manufactured in England. He says that though Government is not prepared to levy protective duties on imported articles, Indians are free to discard them, and he urges his countrymen to foster home industries and thus keep their money in their country.

ANAND, 3rd October 1912.

Sanitation in the United Provinces.

22. Reviewing the report of the administration of the Sanitation department for the year 1911, the *Anand* (Lucknow) of the 3rd October 1912 (received on the 7th October) expresses concern at the excess of deaths over births in the United Provinces, and appeals to Government to allot more funds for sanitation work.

BHARAT SUDASHA PRAVARTAKA, 4th October 1912.

Vaccination.

23. The *Bharat Sudasha Pravartaka* (Fatehgarh) for the 4th October 1912 (received on the 9th October) refers to the agitation against vaccination and suggests that Government should appoint a commission of medical experts to decide whether vaccination is of such utility as to justify the enormous expenditure it entails.

LEADER, 5th October 1912.

Plague and travelling dispensaries.

24. The *Leader* (Allahabad) of the 5th October 1912 notes with regret that science is apparently unable to solve the problem of plague. Discussing the measures adopted on the occasion of an outbreak of plague, the editor considers that the evacuation of houses leads to great inconvenience and discomfort and is at best only a temporary remedy. He suggests that Government should remodel all infected towns by opening up congested areas, destroying uninhabitable hovels and by providing sanitary dwellings. He deplores the falling off in the number of inoculations during the year 1911, and urges that the masses should be induced to submit to inoculation. He notes with regret that Sir John Hewett was opposed to the appointment of inoculation officers, and suggests that Government should accept the services of every one who volunteer for inoculation work. He notes with satisfaction that travelling dispensaries did good work during the year 1911.

ADVOCATE, 6th October 1912.

Adulteration of food.

25. The *Advocate* (Lucknow) of the 6th October 1912 comments on the adulteration of food-stuffs, and urges Government to put a stop to it.

ADVOCATE, 6th October 1912.

Settlement operations in Kumaun.

26. According to the *Advocate* (Lucknow) of the 6th October 1912, the people of Garhwal are complaining that the forest officers have placed the boundary pillars of reserved forests too near the villages and have left very little grazing ground for the cattle in the different villages. The editor says that the conversion of district forests into reserved forests is being carried out without due consideration for the people of the areas concerned, who, he states, have been deprived of all means of obtaining fuel and have been allotted grazing land at a considerable distance from their villages. He protests against the afforestation of waste lands

on the ground that it will render further agricultural expansion impossible, and he suggests that instead of appropriating waste lands, Government should encourage the local zamindars to utilize them for agricultural purposes.

V.—Legislation.

27. The *Kaisar-i-Hind* (Fyzabad) of the 3rd October 1912 (received on the 9th October) expresses gratification at the introduction of the Hon'ble Mr. Dadabhoy's Bill for the protection of minor girls, and considers that the clauses relating to the guardianship of girls and to the raising of the age of consent to sixteen will prove effective in bringing about a considerable decrease in the number of prostitutes. The editor also welcomes the Hon'ble Mr. Madge's Bill for the suppression of the traffic in white girls, and remarks that the Government of India will earn the everlasting gratitude of Indians by bringing these two Bills permanently on the Statute Book.

KAISAR-I-HIND, 3rd October 1912.

The bill for the protection of minor girls.

VI.—Railway.

28. The *Abhyudaya* (Allahabad) of the 3rd October 1912 (received on the 7th October), notes with regret that the *Puja* concession tickets issued by the Oudh and Rohilkhand Railway and the Bengal and North-Western Railway are to be available for eight days only.

ABHYUDAYA, 3rd October 1912.

Puja concession tickets on the Oudh and Rohilkhand Railway and the Bengal and North-Western Railway.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

29. The editor of the *Nava Jiwan* (Benares) in the issue for September 1912 (received on the 7th October), protests against the exhibition of objectionable and immoral scenes during the *Nak-Katiya* procession at the *Ram Lila* festival, Benares, and expresses the hope that the organisers of the *Ram Lila* will exclude such scenes from this year's programme.

NAVA JIWAN, September 1912.

Ram Lila at Benares.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,

Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

NAINI TAL:
The 11th October 1912.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian ...	Lucknow ...	Quarterly...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 ,,
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 ,,
4	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 ,,
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 ,,
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 ,,
7	Muslim Review	Allahabad ...	Do. ...	Gulam Muhammad	700 ,,
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 ,,
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 ,,
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 ,,
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 51.	5,500 ,,
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 ,,
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	2,100 ,,
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth; Vaishya; 36 ...	200 ,,
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 41... ...	1,000 ,,
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zama Asar; Muhammadan; 45.	400 ,,
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 ,,
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 ,,
24	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 ,,
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán; Muhammadan; 40.	625 ,,
26	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.... ... Zafar-ul-Mulk Ulvi	400 ,,
27	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34 ...	900 ,,
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 33	850 ,,
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 ,,
30	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 43...	70 ,,
31	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam ...	200 ,,
32	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 ,,
†33	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 40.	400 ,,
34	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 36.	500 ,,
*35	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 ,,
36	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 ,,
37	Old Boy...	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 ,,
38	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 ,,
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	500 ,,
43	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Ram Dayal Vidyarthi; 35... ...	709 ,,
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
47	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 ,,
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 75.	200 ,,
49	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 ,,
†50	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
51	Gurukul Samachar ...	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 ,,
52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 ,,
53	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
54	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 35 ...	125 ,,
55	Vyápári and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 ,,
†56	All India Shia Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubárak Ali; 32	600 ,,
57	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
58	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din Kamboh; Muhammadan; 54.	1,050 ,,
59	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
60	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
61	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 32 ...	800 ,,
62	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
63	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
64	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 ,,
65	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
66	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	228 ,,
67	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
68	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
69	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	100 ,,
*70	Ittihád	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
71	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
72	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
73	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
74	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 ,,
75	Medina	Bijnor ...	Do. ...	Maulvi Saiyid Nurul Hasan, Muhammadan.	
76	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
77	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 26 ...	1,800 ,,
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Azam	Moradabad ...	Do. ...	Saiyid Ibn Ali; Muhammadan; 47 ...	450 copies.
80	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 54.	400 ,,

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† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 ,,
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 ,,
84	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 ,,
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahúr Ahmad; Muhammadan; 26.	300 ,,
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 ,,
87	Tafrih	Lucknow ...	Do. ...	Bámshankar Prasád; Kayasth; 26 ...	400 ,,
88	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 ,,
89	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 33 ...	400 ,,
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 ,,
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 ,,
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 ,,
93	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 ,,
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 ,,
	ARABIC-URDU.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
96	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan Chaudhari; Brahman; 56.	100 ,,
98	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 ,,
99	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 ,,
100	Brahman Samáchár ...	Meerut ...	Do. ...	Jagannáth Prasád; Brahman ...	405 ,,
101	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 55	700 ,,
102	Dehátí	Benares ...	Do. ...	Gulób Chand Srivástava; Kayasth ...	600 ,,
†103	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 ,,
*104	Dharm Kusumákar	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.; 40 ...	1,000 ,,
105	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt Naithani; Brahman; 36.	600 ,,
106	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 copies.
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 ,,
109	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26 ...	650 ,,
†110	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 29	1,000 ,,
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 ,,
†112	Jiwan	Cawnpore ...	Do. ...	Rám Prasád Misra; 22	1,000 ,,
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 37 ...	450 ,,
114	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra; 46 ...	1,500 ,,
*115	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	400 ,,
*116	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 ,,
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málaviya; 27 ...	1,600 ,,
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 ,,
†119	Náráyani or The Vedánta Patriká	Fyzabad ...	Do. ...	Munshi Rám Nandhan; Kayasth; 32	325 ,,
120	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri; 37	1,000 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Nigamágam Chandriká ...	Benares ...	Monthly ...	Rúp Naráyan Pande; 27	4,500 copies.
122	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
†123	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
124	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
125	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
126	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; 46...	4,000 „
127	Satya Prakash	Kunch (Jalaun) ...	Do. ...	Pandit Krishna Gopal Sharma.	
128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	3,000 „
*130	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla Vaidye; 36.	500 „
131	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 45	600 „
132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35	1,000 „
133	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*134	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
135	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 41	1,030 „
†136	Kám Dhenu	Hardwar ...	Twice a month	Bábá Bhagwán Dás Udási; 46 ...	500 „
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
138	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
139	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
140	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
141	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
142	Arya Mitra	Agra	Do. ...	Sriman Pandit Shiva Shankar Kavyatirtha; Brahman.	1,600 „
143	Bharat Dharam Neta ...	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 „
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
145	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
146	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal; Jain; Banker ...	1,000 copies.
†147	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†148	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Srimati Vidyávati Devi	250 „
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
151	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
152	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

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I.—Politics.

(a)—Foreign.

1. The *Abhyudaya* (Allahabad) of the 10th October 1912 notes with regret that the European Powers are apparently hostile to Asiatic countries at the present moment. The editor refers to the obstacles put by Britain and Germany in the way of China's raising a loan, and remarks that England's action in the matter justifies the conclusion that she is trying to extend her influence in Tibet. He expresses regret that England, the home of freedom, should have thus tarnished her fair name by retarding the growth of a republic in China.

ABHYUDAYA, 10th October 1912.

Asiatic countries and the European Powers.

He next refers to the unsolicited intervention of England and Russia in Persian affairs, and dwells on the atrocities committed by Russia in Persia. He considers that the British Government is partly responsible for these atrocities, as, in his opinion, Russia could not have perpetuated them without the moral support of England.

He says that the agitation of the European Powers to secure autonomy for the Balkan provinces of Turkey at a time when she is at war with Italy, is characteristic of the aggressive policy of the Powers towards weaker and non-Christian countries.

In conclusion he observes that the demand of the European Powers for the grant of autonomy to Macedonia and Albania will be justifiable only when they have conceded self-government to the races they themselves govern.

2. The *Abhyudaya* (Allahabad) of the 10th October 1912 refers to the atrocities committed by Englishmen on the native labourers working on their rubber plantations in Peru, and inquires why Western historians, who speak with horror of the love of ancient oriental rulers for bull-fighting, close their eyes to the misdeeds of their own countrymen.

ABHYUDAYA, 10th October 1912.

The atrocities in Peru.

3. The *Abhyudaya* (Allahabad) of the 13th October 1912 says that Indians should not merely take an academic interest in Turkish affairs but should profit by them. The editor remarks that the failure of Turkey to protect Tripoli from Italian aggressions was due to her weakness and to the lack of foresight on the part of her statesmen, and he urges that this should teach Indians to be most scrupulous in the discharge of their duties towards their country.

ABHYUDAYA, 13th October 1912.

The lesson to be learnt from Turkey.

4. The *Muslim Gazette* (Lucknow) of the 16th October 1912 refers to the meeting of Musalmans held in Calcutta to express sympathy with Turkey in her present troubles, and urges the Muhammadans to hold similar meetings in different parts of India and to collect funds for the Turkish sufferers.

MUSLIM GAZETTE, 16th October 1912.

The Muslims and Turkey.

5. The *Abhyudaya* (Allahabad) of the 17th October 1912 says that although the Anglo-Russian Convention guarantees the integrity and independence of Persia, Russia has infringed the terms of the Convention in occupying the northern portion of Persia. The editor considers that the British Government has betrayed lamentable weakness in not opposing the aggressive policy of Russia in Persia and in not compelling her to abide by the terms of the Convention. He observes that Persia cannot be said to be independent when she cannot employ servants of her own choice, utilize the loans she has raised or convene her National Assembly without the permission of the Russian Government. He remarks that all this shows that Western civilization, notwithstanding its wonderful progress in the material world, still fosters a very low standard of morality.

ABHYUDAYA, 17th October 1912.

The situation in Persia.

(b)—Home.

6. The editor of *Al Bashir* (Etawah) in the issue of the 8th October 1912 (received on the 14th October), refers to the opinion expressed by *Capital* (Calcutta) that the writer of the article on *Pan-Islamism* in the *Times* (London) was Sir John Hewett and

AL BASHIR, 8th October 1912.

Pan-Islamism in India.

List of newspapers and periodicals—(concluded).

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121	Nigamágam Chandriká ...	Benares ...	Monthly ...	Rúp Naráyan Pande; 27	4,500 copies.
122	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
†123	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
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126	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; 46...	4,000 „
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128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
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†147	Kaisar Hind	Benares ...	Do. ...	Sita Ram Dinkar; 45	500 „
†148	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Srimati Vidyávati Devi	250 „
149	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Lala Munshi Rám; Khatri; 56 ...	3,000 „
150	Shubh Chintak	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	1,000 „
151	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
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I.—Politics.

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ABHYUDAYA, 10th October 1912.

Asiatic countries and the European Powers.

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ABHYUDAYA, 13th October 1912.

The lesson to be learnt from Turkey.

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MUSLIM GAZETTE, 16th October 1912.

The Muslims and Turkey.

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ABHYUDAYA, 17th October 1912.

The situation in Persia.

(b)—Home.

6. The editor of *Al Bashir* (Etawah) in the issue of the 8th October 1912 (received on the 14th October), refers to the opinion expressed by *Capital* (Calcutta) that the writer of the article on *Pan-Islamism* in the *Times* (London) was Sir John Hewett and

AL BASHIR, 8th October 1912.

Pan-Islamism in India.

expresses regret that a responsible officer like Sir John should have published such an objectionable article.

He advises Sir John Hewett to vindicate himself by bringing a defamation suit against *Capital* and suggests that until Sir John proves his innocence, his pension should be withheld.

MUSLIM GAZETTE, 9th October 1912.

The political policy of Muhammadans.

7. Shams-ul-Ulma Maulvi Shibli Nomani contributes an article to the *Muslim Gazette* (Lucknow) of the 9th October 1912 (received on the 14th October), in which he condemns the present political policy of the Muhammadans and says that the leaders of the Muhammadans are ignorant of the correct meaning of politics. He compares the resolutions passed at the various sittings of the All-India National Congress with those passed at the meetings of the Muslim League and expresses regret that the members of the Muslim League should have discussed only communal subjects and should have avoided topics that concern the country at large.

He urges the need for extending the sphere of influence of the Muslim League and suggests that the executive committee of the League should be purged of *zamindars* and *taluqdars* and that it should be composed of persons of independent views and moral courage.

In conclusion he appeals to his co-religionists to improve their relations with the Hindus and to diffuse political education amongst the masses.

ABHYUDAYA, 10th October 1912.

Political prisoners in the Andamans.

8. The *Abhyudaya* (Allahabad) of the 10th October 1912 expresses the opinion that the hard labour and rigorous treatment to which Ulaskar Dutt, a political prisoner, has been subjected in the Andamans are responsible for his mental aberration. The editor asks the Government of India to direct a thorough inquiry into the matter and to liberate Ulaskar Dutt in view of the precarious state of his health.

ABHYUDAYA, 10th October 1912.

The revised United Provinces Council regulations.

9. The *Abhyudaya* (Allahabad) of the 10th October 1912 notes with regret that the revised Council regulations have not removed any of the inequalities under which the Hindus of these provinces suffer, and remarks that Sir John Hewett's last act will long be remembered as it clearly shows his inner feelings towards the rights and aspirations of the people.

LEADER, 11th October 1912.

The Bombay Legislative Council.

10. The *Leader* (Allahabad) of the 11th October 1912 considers that the non-official members of the Bombay Council have not fully exercised the new rights given them under the Councils Act of 1909. The editor congratulates the Council on the Improvement Trust Amendment Bill, but in regard to the extension of college education he observes that the Presidency has not been fairly treated. He deplores the rejection of the Hon'ble Mr. R. P. Karandikar's resolution regarding the local cess on excise revenue, and urges that, in view of the enormous increase in excise revenue, Government should enhance the compensation it pays to district boards for the loss of this cess.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Nil.

(b)—Police.

ABHYUDAYA, 10th October 1912.

The consumption of *chandu* and cocaine at Allahabad.

11. The *Abhyudaya* (Allahabad) of the 10th October 1912 again refers to the increased consumption of cocaine and *chandu* (an opium preparation) at Allahabad, particularly

in the Ahiyapur ward, and urges that the best way of putting an end to this evil is to offer rewards for the arrest of all unlicensed dealers in cocaine and *chandu*. The editor observes that the amount of these rewards should be deducted from the pay of the head constables and sub-inspectors who fail to bring the offenders to book.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment affairs.

12. The editor of the *Independent* (Allahabad) in the issue of the 14th October 1912 complains of the unhealthy condition of the streets and roads in Allahabad city and of the dirty drains in the Badshahi mandi ward, and expresses regret that the members of the municipal board do not pay proper attention to the improvement of the sanitary conditions of the city. INDEPENDENT, 14th October 1912.

The Allahabad Municipality.

13. The *Abhyudaya* (Allahabad) of the 17th October 1912 publishes an article contributed by Pandit Indra Narayan Dwivedi in which he finds fault with the Allahabad District Muslim League for complaining that the Allahabad District Board neglects Muhammadan interests, and does not employ a sufficiently large number of Muhammadans in its Education department. He admits that there are few Muhammadans on the teaching and inspecting staff of the Board, but he urges that Muhammadans themselves are to blame for this, as they are unwilling to enter a department where they cannot increase their incomes by illegal means. He maintains that the number of Muhammadan teachers in village schools is by no means small and that qualified Muhammadans are not available for employment in tahsili schools. He ridicules the Muslim League for its preposterous demands and suggests that a district Hindu *sabha* should be established to lay before Government and the public the correct version of the misrepresentations made by the Muhammadans. ABHYUDAYA, 17th October 1912.

The Allahabad District Board.

(e)—Education.

14. The *Anand* (Lucknow) of the 10th October 1912 (received on the 12th October), advises the Hindus to accept the Government decision in regard to the University question, and to establish a residential university for the present. The editor considers that when the proposed university will have proved its worth, Government will grant it powers of affiliation. ANAND, 10th October 1912.

The proposed Hindu University and affiliation.

15. The *Sahifa* (Bijnor) of the 12th October 1912 (received on the 16th October), reproves Hindus and Muhammadans for their despondent attitude regarding the Hindu and Muslim Universities and urges them to continue their efforts to secure independent universities. SAHIFA, 12th October 1912.

The proposed Muslim and Hindu Universities and affiliation.

16. The *Advocate* (Lucknow) of the 13th October 1912 expresses the hope that Government will give due effect to the suggestions made by Lieutenant-Colonel Atkinson and Mr. Dawson by making Technical and Engineering Colleges more useful and practical. The editor suggests that Government should also take into consideration the question of providing employment for those who have already passed out of the Technical and Engineering institutions in India. ADVOCATE, 13th October 1912.

Technical education in India.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

17. The *Bharat Sudasha Pravartak* (Fatehgarh) of the 12th October 1912 invites attention to the increase of crime during the last two or three years at Farrukhabad, and urges that BHARAT SUDASHA PRAVARTAK, 12th October 1912.

Increase of crime at Farrukhabad.

as the people are not allowed to keep arms, Government should take care to protect their persons and property.

ADVOCATE, 17th October 1912.

The Benares Town Hall and public meetings

18. The *Advocate* (Lucknow) of the 17th October 1912 joins the *Tribune* (Lahore) in protesting against the refusal of the District Magistrate of Benares to allow Lala Lajpat Rai to use the Town Hall. The editor considers that neither as the chairman of the municipality nor as District Magistrate can he legally prevent an ordinary public meeting being held in the Town Hall, his powers being limited to the suppression of a seditious meeting or of an unlawful assembly.

He urges that as the question is one of the utmost public importance, Government should be asked to settle it.

V.—Legislation.

MASHRIQ, 8th October 1912.

The *Wakf* Validation Bill.

19. The *Mashriq* (Gorakhpur) of the 8th October 1912 (received on the 11th October), publishes a contributed article in which the writer urges Government not to allow the Hon'ble Mr. Jinnah's *waqf* Bill to become law as it would interfere with the religious liberties of the Muhammadans.

SADDHARM PRACHARAK, 9th October 1912.

The Bill for the protection of minor girls.

20. The *Saddharm Prachárak* (Kangri, Bijnor) of the 9th October 1912 (received on the 14th October), publishes a contributed article in which the writer expresses gratification at the introduction of the Hon'ble Mr. Dadabhoy's Bill for the protection of minor girls, and urges Indians to support it unanimously so as to ensure its becoming law.

ADVOCATE, 17th October 1912.

The proposed Bill for the suppression of gambling.

21. The *Advocate* (Lucknow) of the 17th October 1912 welcomes the Bill for the suppression of gambling that the Bengal Government proposes to submit to the Government of India and urges that it should be passed without delay in order to prevent the ruin of innumerable families. The editor suggests that the measure should not be confined to Calcutta only, but should be made applicable to the whole country.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

TAJIR, 11th October 1912.

Juma prayers.

22. The editor of the *Tajir* (Meerut) in the issue of the 11th October 1912 (received on the 14th October), describes the importance of Juma prayers for Muhammadans, and expresses regret that Fridays have not been recognized by Government as a general Muhammadan holiday.

He urges the necessity for granting two hours' leave to Muhammadan employés in courts and government offices on Fridays.

AL BASHIR. 15th October 1912.

Juma prayers.

23. The editor of *Al Bashir* (Etawah) in the issue the 15th October 1912 expresses regret that Government has not yet sanctioned two hours' leave to Muhammadans on Fridays to enable them to offer their Juma prayers, and he urges his co-religionists to memoralize Government on the subject and to hold meetings in different parts of India in order to pass resolutions in support of their request. He also urges Government to grant the Muhammadans three days' holiday on the occasions of *Id-ul-Fitr* and *Id-ul-Zuha*.

SADDHARM PRACHARAK, 16th October 1912.

The Naini Tal *Arya Samaj*.

24. The *Saddharm Prachárak* (Kangri, Bijnor) of the 16th October 1912 publishes a resolution passed by the Bulandshahr *Arya Samaj* protesting against the order of the Deputy Commissioner of Naini Tal regarding the singing of hymns by the *Arya Samaj* during the month of *Ramzan*, and asking the Lieutenant Governor to declare the order illegal.

The editor suggests that the Naini Tal *Arya Samaj* or the United Provinces representative *Arya Samaj* association should seek redress by preferring an appeal against the order in the Allahabad High Court.

ADVOCATE, 17th October 1912.

The need for an All-India Hindu Association.

25. The *Advocate* (Lucknow) of the 17th October 1912 says that a committee will be convened in connection with the forthcoming session of the *Punjab Hindu Sabha* at Delhi to discuss the question of starting an All-India Hindu Association with Delhi as its head quarters. The editor considers that the formation of such an association is absolutely necessary to safeguard particular Hindu interests and to take up social problems relating to the moral, educational and material advancement of the Hindu community. He expresses himself in favour of the movement, but only if there are public-spirited Hindus willing to devote themselves to the organization and if funds are available. He observes that great care should be taken in selecting a leader for the new movement and that the man finally selected should have the confidence of the people and the State alike. He expresses the hope that a sufficiently large number of middle class Hindus will go to Delhi to take part in the deliberations of the committee.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,

ALLAHABAD: *The 18th October 1912.*

Offg. Asst. to the Dy. Inspr. General of Police, Criminal Investigation Department, United Provinces.

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[Corrected up to the 1st October 1912.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
†1	Lucknow Collegian ...	Lucknow ...	Quarterly...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 ,,
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 ,,
4	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 ,,
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 ,,
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 ,,
7	Muslim Review	Allahabad ...	Do. ...	Hamid Ahmad Ansari; Muhammadan	700 ,,
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 ,,
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 ,,
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 ,,
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 51.	5,500 ,,
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 ,,
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	2,100 ,,
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth; Vaishya; 36 ...	200 ,,
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 41... ...	1,000 ,,
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zama Asar; Muhammadan; 45.	400 ,,
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 ,,
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 ,,
24	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 ,,
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Noméni; Muhammadan; 56. Maulvi Habib-ur-Rahmán; Muhammadan; 40.	625 ,,
26	An Nasir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.... ... Zafar-ul-Mulk Ulvi	400 ,,
27	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34 ...	900 ,,
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 33	850 ,,
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	390 ,,
30	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 43...	70 ,,
31	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam ...	200 ,,
32	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 ,,
†33	Iatibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 40.	400 ,,
34	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 ,,
*35	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 ,,
36	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 ,,
37	Old Boy...	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 ,,
38	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,

* Irregular.
† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 ,,
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	500 ,,
43	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Ram Dayal Vidyarthi; 35... ...	709 ,,
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
47	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 ,,
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 75.	200 ,,
49	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 ,,
†50	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
51	Gurukul Samachar	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 ,,
52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 ,,
53	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
54	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 35 ...	125 ,,
55	Vyápári and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 ,,
†56	All India Shia Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubárak Ali; 32	600 ,,
57	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
58	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din Kamboh; Muhammadan; 54.	1,050 ,,
59	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
60	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
61	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 32 ...	300 ,,
62	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
63	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
64	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 ,,
65	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
66	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45...	223 ,,
67	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
68	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
69	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	100 ,,
*70	Ittihád	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
71	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
72	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
73	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
74	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 ,,
75	Medina	Bijnor ...	Do. ...	Maulvi Saiyid Nurul Hasan, Muhammadan.	
76	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
77	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 26 ...	1,800 ,,
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Asam	Moradabad ...	Do. ...	Saiyid Ibn Ali; Muhammadan; 47 ...	450 copies.
80	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 54.	400 ,,

* Irregular.
† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
91	Oudh Punch	Lucknow ...	Weekly	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
92	Rahbar	Moradabad ...	Do.	Bábu Banwári Lál; Vaishya; 31 ...	400 ,,
93	Rohilkhand Gazette	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 ,,
94	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 ,,
95	Sár Punch	Shahjahanpur ...	Do. ...	Saiyid Zahúr Ahmad; Muhammadan; 26.	300 ,,
96	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 ,,
97	Tafrih	Lucknow ...	Do.	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
98	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 ,,
99	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 33 ...	400 ,,
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 ,,
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 48.	1,000 ,,
92	Hindustáni	Lucknow ...	Twice a week.	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 ,,
93	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 ,,
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	800 ,,
	ARABIC-URDU.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	800 copies.
	HINDI.				
96	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan Chaudhari; Brahman; 56.	100 ,,
98	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 ,,
99	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 ,,
100	Brahman Samáchár ...	Meerut ...	Do. ...	Jagannáth Prasád; Brahman] ...	405 ,,
101	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 55	700 ,,
102	Dehátí	Benares ...	Do. ...	Gulób Chand Srivástava; Kayasth ...	600 ,,
†103	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 ,,
*104	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.; 40 ...	1,000 ,,
105	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt Naithani; Brahman; 36.	600 ,,
106	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 copies.
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	800 ,,
109	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26 ...	650 ,,
†110	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 29	1,000 ,,
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	800 ,,
†112	Jiwan	Cawnpore ...	Do. ...	Rám Prasád Misra; 22	1,000 ,,
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 37 ...	450 ,,
114	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra; 46 ...	1,500 ,,
*115	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	400 ,,
*116	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 ,,
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málaviya; 27 ...	1,600 ,,
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 ,,
119	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri; 37	1,000 ,,
120	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Palliwál Patrika	Fatehgarh ...	Monthly ...	Pandit Gauri Shankar Sharmá; 25 ...	200 copies.
†122	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
123	Sanádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 „
124	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
125	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; 46...	4,000 „
126	Satya Prakash	Kunch (Jalaun) ...	Do. ...	Pandit Krishna Gopal Sharma.	
127	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
128	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	3,000 „
*129	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla Vaidye; 36.	500 „
130	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 45	600 „
131	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 „
132	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 „
*133	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
134	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 41	1,030 „
†135	Kám Dhenu	Hardwar ...	Twice a month	Bábá Bhagwán Dás Udási; 46 ...	500 „
136	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
137	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 „
138	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
139	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
140	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 48 ...	200 copies.
141	Arya Mitra	Agra	Do. ...	Sriman Pandit Shiva Shankar Kavyatirtha; Brahman.	1,600 „
142	Bharat Dharam Neta ...	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 „
143	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
144	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
145	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal; Jain; Banker ...	1,000 copies.
†146	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Srimati Vidyávati Devi	250 „
147	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
148	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. *Al Khalil* (Bijnor) of the 16th October 1912 (received on the 22nd October), observes that England should consult her own interests by maintaining the integrity and independence of the Persian Empire. The editor considers that the intention of Russia is to extend her dominions to the Persian Gulf with the ultimate object of invading India. He therefore advises Sir Edward Grey not to allow further Russian aggressions in Persia.

AL KHALIL, 16th October 1912.

The situation in Persia.

2. The *Kaiser-i-Hind* (Fyzabad) of the 17th October 1912 (received on the 22nd October), bewails the lot of the Muhammadan kingdoms of the world, and asserts that the Balkan war is the result of Christian animosity towards Islam. The editor, however, considers that this war will be beneficial to Turkey as it will heal the bitter differences between the opposing parties in the State, and will revive the martial spirit of the people and will give a renewed lease of life to young Turkey. He notes that the operations in Tripoli gave no scope for the military ardour of the Turks, but he expresses confidence that now that the seat of war has been transferred nearer home, Turkey will be able to display her military prowess to the full.

KAISER-I-HIND, 17th October 1912.

The Balkan war.

3. *Al Bashir* (Etawah) of the 22nd October 1912 expresses dissatisfaction at the terms on which Turkey has concluded peace with Italy. The editor, however, admits that Turkey was placed in a difficult position by the declaration of war by the Balkan Confederacy and had to submit to the terms proposed by Italy.

AL BASHIR, 22nd October 1912.

The Italian-Turkish war.

He expresses confidence that the Arabs will fight for the independence of Tripoli, and that Turkey will again turn her attention to Tripoli when the Balkan war is over. In conclusion he appeals to Indian Muhammadans not to withhold their sympathy from Turkey in the present crisis.

In the same issue the editor ridicules an article that appeared in the *Pioneer* (Allahabad) praising Italy's prowess and attributing peace to Italy's military successes in Tripoli.

4. The *Oudh Akhbar* (Lucknow) of the 23rd October 1912 considers that Turkey has betrayed the Arabs of Tripoli by concluding peace with Italy. The editor thinks that the Arabs will not submit tamely to Italian domination, and says that all the horrors of war will be repeated in Tripoli.

OUDH AKHBAR, 23rd October 1912.

The Italian-Turkish war.

He points out that Turkey has now lost much of her prestige in the eyes of the Muslim world, and he expresses apprehension lest Yemen will also pass out of her hands.

5. The editor of the *Muslim Gazette* (Lucknow) in the issue of the 23rd October 1912 expresses agreement with the view of His Highness the Agha Khan that the Muhammadans of India should for the present postpone all their national movements and make every possible effort to help their Turkish brethren in their trouble.

MUSLIM GAZETTE, 23rd October 1912.

The Turkish Relief Fund.

He urges his co-religionists to organize committees in different parts of the country for the collection of funds to relieve the distress of the widows and orphans of the Turks wounded and killed in the Balkan war, and he also urges them to hold meetings to protest against the Balkan Committee formed in London with the object of helping the Balkan States.

Al Bashir (Etawah) of the 22nd October 1912 publishes a similar article, and urges Government to withdraw all British officers from the Greek Fleet.

AL BASHIR, 22nd October 1912.

(b)—Home.

6. A correspondent who signs himself "M. A. Wadood from Allahabad" contributes an article to the *Leader* (Allahabad) of the 17th October 1912, in which he condemns the article on Pan-Islamism and the Amir of Kabul that appeared in the *Times* (London). He admits, however, that recent events in Morocco, Tripoli, Egypt and the Balkans have convinced the Muslims that Islam is in peril, but he considers that

LEADER, 17th October 1912.

Pan-Islamism in India.

it is only natural that Indian Muslims should sympathize with their co-religionists in other countries. He expresses the opinion that Pan-Islamism is a growing movement, but he assures the Hindus that it will but strengthen the cause of Indian nationalism.

AL MUSHIR, 18th October 1912.

Pan-Islamism in India.

7. Referring to a statement in *Capital* (Calcutta) to the effect that Sir John Hewett was the author of the article on "Pan-Islamism and the Amir of Kabul," that appeared in the *Times* (London), *Al Mushir* (Moradabad) of the 18th October 1912 (received on the 22nd October), notes that Sir John has injured the cause of Muhammadanism by publishing this article as it must cause the Muhammadans to be veiwed with distrust. The editor condemns the publication of articles of this nature which in his opinion tend to still further widen the breach between the rulers and the ruled.

UNION GAZETTE, 7th and 14th October 1912.

Referring to the same subject the editor of the *Union Gazette* (Bareilly) in the combined issue of the 7th and the 14th October 1912 (received on the 25th October), says that it is unworthy of Sir John Hewett to have made such an unfounded attack on the Indian Muhammadan community.

He expresses regret that in spite of having spent the best part of his life in India, Sir John still misunderstands Muhammadans.

NAIYAR-I-AZAM, 19th October 1912.

Pan-Islamism in India.

8. The editor of the *Naiyar-i-Azam* (Moradabad) in the issue of the 19th October 1912 denies the existence of any Pan-Islamic movement in India or elsewhere, and in support of his contention says that if a Pan-Islamic movement really existed, Russian atrocities in Persia and French and Italian aggressions in northern Africa would have been impossible.

ZUL QARNAIN, 21st October 1912.

Pan-Islamism in India.

9. The editor of the *Zul Qarnain* (Budaun) in the issue of the 21st October 1912 remarks that if Sir John Hewett was the writer of the article on Pan-Islamism in India that appeared in the *Times* (London) he should not have been created a Lieutenant Governor as he was obviously too prejudiced to administer the affairs of a province impartially.

RAHBAR, 14th October 1912.

The working of the Press Act.

10. The *Rahbar* (Moradabad) of the 14th October 1912 (received on the 17th October), protests against the action taken by Government against the *Punjab Advocate* (Mianwali), and considers that in view of the fact that it is the only paper that represents the grievances of the Hindus of the North-West Frontier Province, its publication should not be stopped.

TOHFA-I-HIND, 18th October 1912.

Council regulations.

11. The editor of the *Tohfa-i-Hind* (Bijnor) in the issue of the 18th October 1912 (received on the 22nd October), expresses regret that the Kumaun division is to remain unrepresented in the local Council.

He asserts that the people of the Kumaun division are in no way inferior in intellectual attainments to those of the other parts of the province, and he urges Government to nominate a deserving person from the division to the Council.

NAIYAR-I-AZAM, 19th October 1912.

Relations between Hindus and Muhammadans.

12. The *Naiyar-i-Azam* (Moradabad) of the 19th October 1912 expresses regret at the growing tension of feeling between Hindus and Muhammadans, and suggests that both communities should co-operate in demanding independent universities, in encouraging the *swadeshi* movement, and in boycotting foreign goods.

MUSLIM GAZETTE, 23rd October 1912.

The Indian National Congress and the Muslim League.

13. The *Muslim Gazette* (Lucknow) of the 23rd October 1912 publishes an article from the pen of "AN EDUCATED MUHAMMADAN," in which the writer compares the ideals, aims and objects of the Muslim League with those of the Indian National Congress, and expresses regret that the ideals of the Muslim League do not create in the Muhammadans a zeal for the improvement of their condition.

He considers that the low ideals of the League are responsible for the growing effiminacy of Muhammadans, and he urges the members of the League to effect a complete change in its constitution, to adopt the ideals of the Congress, and to put the resolutions passed at the meetings of the League into practical effect.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Nil.

(b)—Police.

14. A correspondent who signs himself "An able and experienced police officer" contributes an article to the *Kaiser-i-Hind* (Fyzabad) of the 17th October 1912 (received on the 22nd October), in which he suggests that in cases in which the accused are named by the complainants the police should take no action beyond sending the case to the magistrate and seeing that the witnesses on both sides attend court. He considers that this procedure would bring about a considerable decrease in the number of false charges, as the complainants under these circumstances would be more liable to prosecution for perjury.

Police reform.

KAISER-I-HIND, 17th October 1912.

He thinks that the attention of the police should be confined to the prevention of crime and to the investigation of cases in which the names of offenders are not known. He says that the police should never try to collect evidence by show of force but should always conduct their inquiries as unostentatiously as possible.

He expresses the opinion that if his suggestions are adopted, bribery, dishonesty and oppression will be gradually eliminated from police administration.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment affairs.

15. The *Surma-i-Rozgar* (Agra) of the 16th October 1912 (received on the 24th October), appeals to the educated Hindus of Agra to reform the condition of the municipality, and suggests that the inefficient members of the municipal board should be replaced by better men at the next elections.

The Agra Municipality.

SURMA-I-ROZGAR, 16th October 1912.

16. The editor of the *Nasim-i-Agra* in the issue of the 19th October 1912 complains of the dilapidated state of the municipal buildings in Agra, and says that the public latrines are in a disgraceful condition.

The Agra Municipality.

NASIM-I-AGRA, 19th October 1912.

He attributes this state of affairs to the carelessness of the present secretary-engineer, and suggests that his services should be dispensed with.

17. The *Leader* (Allahabad) of the 18th October 1912 publishes comparative death-rate statistics of the larger towns of the United Provinces to show the insanitary condition of Benares city, and concludes with the following remarks :—

The Benares Municipality.

LEADER, 18th October 1912.

"It is time that the municipal board of Benares bestirred itself resolutely to tackle the situation and improve its sanitation by embarking upon a comprehensive scheme of town improvement. We would also draw the attention of the Government to the sorry condition of public health in that town, in spite of its improved drainage and water works, and to the necessity of relieving congestion in it."

(e)—Education.

18. The editor of the *Garhwal Samáchár* (Dugadda, Garhwal) in the combined issue for August and September 1912 (received on the 18th October), advises Hindus to accept the charter outlined by Government for the proposed Hindu University, and he expresses the opinion that agitation regarding the question of affiliation is mere waste of time.

The proposed Hindu University and affiliation.

GARHWAL SAMACHAR, August and September 1912.

The editor of the *Tyagi Brahman* (Meerut) in the issue for September 1912 (received on the 22nd October), expresses a similar opinion, but insists that all existing schools and colleges within the city of Benares should be affiliated to the Hindu University.

TYAGI BRAHMAN, September 1912.

LEADER, 19th October 1912.

Primary education.

19. The *Leader* (Allahabad) of the 19th October 1912 takes exception to the closing of a large number of primary schools in the Benares district, and considers that this step is opposed to the educational policy of Government.

(f)—Agriculture and questions affecting the land.

GARHWAL SAMACHAR, August and September 1912.

Forest administration in Kumaun.

20. The editor of the *Garhwal Samáchár* (Dugadda, Garhwal) in the combined issue for August and September 1912 (received on the 18th October), regrets to note that the administration of the forests in Kumaun has now been entrusted to the forest authorities. He expresses apprehension lest the villagers may not be treated with due consideration by the forest authorities, and he urges Government to devise means to protect their interests.

(g)—General.

GARHWAL SAMACHAR, August and September 1912.

Government servants at Pauri.

21. The editor of the *Garhwal Samáchár* (Dugadda, Garhwal) in the combined issue for August and September 1912 (received on the 18th October), asserts that the cost of living at Pauri is high, and he considers that the government servants in the locality should be given extra allowances.

LEADER, 18th October 1912.

Patronage and public appointments.

22. The *Leader* (Allahabad) of the 18th October 1912 concludes its leading article entitled "Patronage and public appointments" with the following remarks:—

"The point is that so long as the public service is not freed from the taint of patronage—and this can never be done so long as some sort of competitive test for admission to the public service is not insisted upon—the men in the service cannot be relied upon to show independence of judgment and power of taking the initiative which are as much necessary for administrative efficiency as a proper sense of duty and official discipline. A spirit of subserviency which alone can be the result of what is euphemistically called the principle of selection can never elevate the status of an Indian officer, and an officer recruited in this way and looking for his promotion to the same means can never command the same respect either from his European colleagues or his subordinates as a competition walah can."

NAIYAR-I-AZAM, 19th October 1912.

Muhammadans and commerce.

23. A correspondent who signs himself "AHMAD HUSAIN KKAN RAHAT FROM BOMBAY" contributes an article to the *Naiyar-i-Azam* (Moradabad), of the 19th October 1912, in which he expresses regret that educated Muhammadans seek government service and discard trade. He urges his co-religionists to develop indigenous industries and to devote their energies to trade.

LEADER, 22nd October 1912.

Plague and the United Provinces Government.

24. The *Leader* (Allahabad) of the 22nd October 1912 protests against the indifference hitherto shown by the Local Government in adopting measures for the prevention of plague. The editor asserts that during recent years much better work was done in this respect in the Central Provinces and the Punjab, and he urges the United Provinces Government to adopt timely measures to arrest the spread of plague this year.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:
The 25th October 1912.

PRINTED BY F. LUKER, SUPERINTENDENT, GOVERNMENT PRESS, UNITED PROVINCES.

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IX.—MISCELLANEOUS.

Nil.

LIST OF NEWSPAPERS AND PERIODICALS.

[Corrected up to the 1st November 1912.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Lucknow Collegian ...	Lucknow ...	Quarterly...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 ,,
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 ,,
4	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 ,,
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 ,,
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Kali Prasanno Chaterji; 50 ...	3,000 ,,
7	Muslim Review	Allahabad ...	Do. ...	Hamid Ahmad Ansari; Muhammadan	700 ,,
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 ,,
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 ,,
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 ,,
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 51.	5,500 ,,
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 ,,
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	2,100 ,,
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
†17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Anchterlonie; European, 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth; Vaishya; 36 ...	200 ,,
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lal; Vaishya; 41... ...	1,000 ,,
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zama Asar; Muhammadan; 45.	400 ,,
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 ,,
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 ,,
24	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 ,,
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán; Muhammadan; 40.	625 ,,
26	An Nasir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.... ... Zafar-ul-Mulk Ulvi	400 ,,
27	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34 ...	900 ,,
28	Árya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 33	850 ,,
29	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Anand Sarúp; Kayasth; 42 ...	300 ,,
30	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 43...	70 ,,
31	Edward	Cawnpore ...	Do. ...	Shyam Sunder Lal Nigam ...	900 ,,
32	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 ,,
†33	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 40.	400 ,,
34	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 36.	500 ,,
*35	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 ,,
36	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 ,,
37	Old Boy...	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 ,,
38	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 ,,
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	500 ,,
43	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Ram Dayal Vidyarthi; 35... ...	709 ,,
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
47	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 ,,
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 75.	200 ,,
49	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 ,,
†50	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
51	Gurukul Samachar ...	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 24.	600 ,,
†52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 ,,
53	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
54	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 35 ...	125 ,,
55	Vyápári and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 ,,
†56	All India Shia Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubárak Ali; 32	600 ,,
57	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
58	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din Kamboh; Muhammadan; 54.	1,050 ,,
59	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
60	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
61	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 32 ...	800 ,,
62	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khan.	
63	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
64	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 ,,
65	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
†66	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 ,,
67	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
68	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
69	Independent	Allahabad ...	Do. ...	Babu Lal Bihari Lal; Khatri; 55 ...	100 ,,
*70	Ittihád	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
71	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
72	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
73	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
74	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 ,,
75	Medina	Bijnor ...	Do. ...	Maulvi Saiyid Nurul Hasan, Muhammadan.	
76	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
77	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 26	1,800 ,,
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn Ali; Muhammadan; 47 ...	450 copies.
80	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 54.	400 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	325 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
84	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahúr Ahmad; Muhammadan; 26.	300 „
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
87	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
88	Tájir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	328 „
89	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 33 ...	400 „
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
93	Nasím-i-Agra	Agra ...	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
	Arabic-Urdu.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
96	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan Chaudhari; Brahman; 56.	100 „
98	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
99	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 „
100	Brahman Samáchár ...	Meerut ...	Do. ...	Jagannáth Prasád; Brahman ...	405 „
101	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 55	700 „
102	Deháti	Benares ...	Do. ...	Gulób Chand Srivástava; Kayasth ...	600 „
†103	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*104	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.; 40 ...	1,000 „
105	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt Naithani; Brahman; 36.	600 „
106	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girija Dutt Naithani.	
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanacharya, B.A.; 40 ... Shri Mati Gopal Devi	1,800 copies.
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
109	Indu	Benares ...	Do. ...	Ambika Prasád Gupta; 26 ...	650 „
†110	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 29	1,000 „
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
†112	Jiwan	Cawnpore ...	Do. ...	Rám Prasád Misra; 22	1,000 „
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 37 ...	450 „
114	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra; 46 ...	1,500 „
*115	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	400 „
*116	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 „
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málaviya; 27 ...	1,600 „
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „
119	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri; 37	1,000 „
120	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Palliwál Patrika	Fatehgarh ...	Monthly ...	Pandit Gauri Shankar Sharmá; 25 ...	200 copies.
122	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
123	Sánádhyopkárak	Agra	Do. ...	Lakshmi Narayan Dube	700 ,,
124	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 ,,
125	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; 46...	4,000 ,,
126	Satya Prakash	Kunch (Jalaun) ...	Do. ...	Pandit Krishna Gopal Sharma.	
127	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
128	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	3,000 ,,
*129	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla Vaidye; 36.	500 ,,
130	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 45	600 ,,
*131	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Narayan Dwivedi; Brahman; 35.	1,000 ,,
*132	Vaishya	Allahabad ...	Do. ...	Sangam Lal; Agarwal; 22... ...	200 ,,
*133	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 ,,
134	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 41	1,030 ,,
†135	Kám Dhenu	Hardwar ...	Twice a month	Bábá Bhagwán Dás Udási; 46 ...	500 ,,
136	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 ,,
137	Rájpút	Agra	Do. ...	Thakur Hanumant Singh; 45 ...	1,700 ,,
138	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 ,,
139	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratap; Hindu.	
140	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
141	Arya Mitra	Agra	Do. ...	Sriman Pandit Shiva Shankar Kavyatirtha; Brahman.	1,600 ,,
142	Bharat Dharam Neta ...	Benares ...	Do. ...	Dharam Dutt, Vedshashtri; 26 ...	500 ,,
143	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 ,,
144	Bhârat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
145	Jain Gazette	Aligarh ...	Do. ...	Lala Misri Lal; Jain; Banker ...	1,000 copies.
†146	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Srimati Vidyávati Devi	250 ,,
147	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kant Malviya; 28 ...	2,000 ,,
	ANGLO-BENGALI.				
148	Trishul	Benares ...	Weekly ...	J. N. Bysak	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—*Foreign.*

1. One Bala Ji from Tokio contributes an article entitled "The Japanese national day" to the *Maryada* (Allahabad) for September and October 1912, in which the following passage occurs:— MARYADA, September and October 1912.

The Japanese national day.

"The 14th of March 1868 marks the rise of modern Japan . . . Prior to this date the Japanese had a bandage on their eyes which they had put on with their own hands. They had tied their hands, and had fettered their legs, with the result that clever crows and vultures began to peck at her (Japan) and she was unable through her ignorance and helplessness to protect herself. On this day Japan awoke, tore away the bandage from her eyes, burst her bonds, overcome her weakness and drove away these vultures (foreigners) . . .

This day heralds the decline of Europeans and the regeneration of the Asiatics."

2. The editor of the *Urdu-i-Mualla* (Aligarh) in the issue for October 1912 (received on the 2nd November), expresses dissatisfaction with the terms on which Turkey has concluded peace in Tripoli, but admits that the situation in the Balkans to some extent justified her doing so. He points out that this peace has marred the prospects of Muslim ascendancy in Africa, as the African tribes will not in future be able to get rifles and ammunition through Tripoli. He attributes the Balkan war to Christian fanaticism, and appeals to all Moslems and Asiatics to help Turkey in what he calls the last struggle between Europe and Asia, between Christianity and Islam. URDU-I-MUALLA, October 1912.

The Italian-Turkish war.

He is glad to note that the Hindu Press has shown great enthusiasm for the Turkish cause.

In conclusion he appeals to Indian Muhammadans to boycott all European goods.

3. The *Mukhbir-i-Alam* (Moradabad) of the 23rd October 1912 (received on the 28th October), expresses disappointment at the terms on which Turkey has concluded peace with Italy, and accuses Turkey of selling the independence of Tripoli. The editor considers that Turkey's action in the matter will alienate the sympathy of the whole Muslim world from her. MUKHBIR-I-ALAM, 23rd October 1912.

The Italian-Turkish war.

The *Sahifa* (Bijnor) of the 26th October 1912 expresses similar views on the subject. SAHIFA, 26th October 1912.

The *Nizam-ul-Mulk* (Moradabad) of the 24th October 1912 (received on the 28th October), points out that Turkey will be placed in a very awkward position if she has to help Italy to wrest Tripoli from the Arabs. NIZAM-UL-MULK, 24th October 1912.

Referring to the Balkan war, the editor considers that the only true friend of Turkey is England, and he says that Indian Muhammadans should be grateful to her for her prompt declaration of neutrality. He appeals to his co-religionists to subscribe liberally for the relief of the distressed and wounded in Turkey.

4. The *Rohilkhand Gazette* (Bareilly) of the 24th October 1912 (received on the 28th October), considers that the situation in the Balkans fully justified Turkey in accepting the terms of peace offered by Italy. The editor, however, considers that Turkey in all probability advised Sheikh Sennoussi and the Arabs to fight for the independence of Tripoli. ROHILKHAND GAZETTE, 24th October 1912.

The Italian-Turkish war.

Al Mushir (Moradabad) of the 25th October 1912 (received on the 28th October), expresses similar views, and says that the Arabs will never permit the Italians to penetrate any further into Tripoli. AL MUSHIR, 25th October 1912.

5. The editor of the *Tafrih* (Lucknow) in the issue of the 28th October 1912 takes exception to the conclusion of peace between Italy and Turkey, and says that the Turks have done a great wrong to the Arabs by making peace with the Italians. TAFRIH, 28th October 1912.

The Italian-Turkish war.

He considers that the unjustifiable action of the Turks in making peace will alienate the sympathy of the Arabs of the Hedjaz and Yemen, and he thinks

that both these countries will soon come under the protection of one of the European Powers.

MUSLIM GAZETTE, 30th October 1912.

The Italian-Turkish war.

6. The *Muslim Gazette* (Lucknow) of the 30th October 1912 takes exception to the conclusion of peace between Italy and Turkey, and remarks that the peace will lower the prestige of the Turks in the eyes of the Arabs and of Muhammadans in general and that the Arabs in other parts of the Turkish Dominions will gradually throw off the Turkish yoke. The editor, however, expresses the hope that the Turks have not recognized the Italian sovereignty over Tripoli, and that the Tripolitain Arabs will continue to fight against the Italians.

Writing in the same issue Sardar Muhammad Aslam Khan Baluch, editor, *Al Mu'in* (Amritsar), expresses regret that Turkey has concluded peace with Italy, and says that Turkey has betrayed the Arabs in Tripoli and has alienated the sympathy of the whole Muslim world by her action. He urges Indian Muhammadans to boycott the Turks who have proved themselves treacherous to Islam.

The editor of the *Muslim Gazette* deplores the tone of this article, and contends that the grave situation in the Balkans compelled Turkey to conclude peace. In conclusion he urges Indian Muhammadans not to adopt a suicidal policy by withdrawing their sympathy from Turkey.

NAIYAR-I-AZAM, 26th October 1912.

Indian Muhammadan volunteers for Turkey.

7. Saiyid Raza Ali, B.A., LL.B., of Moradabad, contributes an article to the *Naiyar-i-Azam* (Moradabad) of the 26th October 1912, in which he deplores the situation in Morocco and Persia, and says that if Turkey is defeated by the Balkan Confederacy, the Muhammadans will be in the position of a subject race throughout the world. He suggests that besides contributing for the relief of the distressed and wounded in Turkey, India should send eight or ten thousand young Muhammadan volunteers to assist Turkey. He expresses confidence that Government will not object to Indian Muhammadans volunteering for service in Turkey, but in case Government is not prepared to allow this, he suggests that those who want to fight for Turkey should leave India without disclosing their destination.

MUSLIM GAZETTE, 30th October 1912.

Indian Muhammadan volunteers for Turkey.

8. The *Muslim Gazette* (Lucknow) of the 30th October 1912 publishes Mr. Shaukat Ali's appeal for Indian Muhammadan volunteers for Turkey.

In the same issue Dr. Abdul Hakim of Rampur appeals for funds for the Red Crescent Society of Constantinople.

The editor supports both these appeals, and urges Muhammadan youths, who know how to shoot, to proceed to Constantinople. He contends that the raising of a body of volunteers in India for service in Turkey will in no way embarrass England as regards the policy of neutrality to which she is pledged, and he expresses confidence that Government will not prevent Indian Muhammadans from volunteering to serve with the Turkish colours.

NIZAM-UL-MULK, 31st October 1912.

Indian Muhammadan volunteers for Turkey.

9. The *Nizam-ul-Mulk* (Moradabad) of the 31st October 1912 (received on the 2nd November), urges Indian Muhammadans to proceed to Turkey as volunteers. The editor says that the funds that have been collected for the proposed Muslim University should be utilized for helping wounded and distressed Muhammadan volunteers. In case Government refuses to permit the enlistment of volunteers, he suggests that this money should be given to the wandering Bedouin Arab tribes on condition that they fight for Turkey.

ALIGARH INSTITUTE GAZETTE, 30th October 1912.

The situation in Turkey.

10. The *Aligarh Institute Gazette* of the 30th October 1912 takes exception to the *Pioneer's* commendation of Italian diplomacy and military strategy in the Italian-Turkish war, and adversely criticizes the article entitled "The Balkan war and Asia" published in the *Englishman* (Calcutta). The editor denies the existence of any real Pan-Islamic movement in India, and urges his co-religionists to revive among themselves the brotherly feeling which is enjoined upon them by their religion.

He says that if Pan-Islamism had really been in existence in India, the Indian Muhammadans would have contributed a much larger sum to the Turkish Relief Fund at a time when they saw that Christian Europe officially and unofficially was rendering help to the Balkans.

11. The *Mashriq* (Gorakhpur) of the 29th October 1912 (received on the 1st November), publishes Sheikh Ahmad Ali Kidwai's appeal for funds for the Turkish Red Crescent Society. The editor lends his support to the appeal, and reminds Indian Muhammadans of the help they gave to Turkey in the war of 1877.

MASHRIQ, 29th October 1912.

Subscriptions for the Turkish Red Crescent Society.

12. The editor of the *Aligarh Institute Gazette* in the issue of the 23rd October 1912 (received on the 28th October), says that the Balkan States could not have declared war against Turkey if they had not been secretly instigated to do so and promised support by some of the European Powers.

ALIGARH INSTITUTE GAZETTE, 23rd October 1912.

The Balkan war.

He refers to the proclamation of the Balkan States that the war in which they are engaged is "a new crusade," and he considers that as the struggle has now resolved itself into a religious war, the Turks will fight with all the fanaticism of their race and the Muhammadans of the East will be drawn into it.

He cordially agrees with His Highness the Agha Khan that the Muhammadans of India should render every possible help to their Turkish brethren, and he urges them to collect funds for the relief of the widows and orphans of the Turks wounded and killed in the war.

He appeals to England to help Turkey, and says that she will but consult her own interests by doing so.

13. The *Musáfir* (Agra) of the 25th October 1912 (received on the 28th October), ridicules the contention that the action of the Balkan Confederacy against Turkey is influenced by religious motives. The editor asserts that the Christian nations of the present day are very tolerant in religious matters, and he considers that the Balkan war has been caused by religious fanaticism and cruelty on the part of the Turks.

MUSAFIR, 25th October 1912.

The Balkan war.

14. *Al Bashir* (Etawah) of the 29th October 1912 says that when the Balkan States openly declare that their present war is "a new Christian crusade against Turkey" it is no wonder that Indian Muhammadans express sympathy for their Turkish brethren. The editor urges his co-religionists to curtail their expenses and to contribute to the Turkish Relief Fund.

AL BASHIR, 29th October 1912.

The Balkan war.

He discountenances the idea of Indian Muhammadans going out to Turkey as volunteers, but urges the need for pecuniary help for the Turkish sufferers.

He objects to the sending of false reports by Reuter to India about Turkish reverses, and remarks that such reports cause resentment and indignation amongst the Muhammadans.

15. The *Muslim Gazette* (Lucknow) of the 30th October 1912 publishes a contributed article in which the writer says that the Balkan States could not have declared war against Turkey if they had not been instigated to do so by Russia and Austria. He expresses apprehension lest the present war may develop into a European conflagration, and he says that if this is the case and England helps Russia against Turkey, she will incur the odium of the Muhammadan subjects in all her possessions.

MUSLIM GAZETTE, 30th October 1912.

The Balkan war.

(b)—Home.

16. Referring to the article on "Pan-Islamism and the Amir of Kabul" that appeared in the *Times* (London) the *Naiyar-i-Azam* (Moradabad) of the 26th October 1912 regrets to note that the sympathy shown by Indian Muhammadans for their distressed co-religionists in Tripoli and Persia has been misconstrued into a dangerous Pan-Islamic movement. The editor asserts that Indian Muhammadans are loyal, and in support of his contention, instances their calm attitude on the question of the Muslim University and on the annulment of the partition of Bengal. He enquires of the writer in the *Times* whether human nature can possibly withhold sympathy from the victims of barbarous cruelties practised in Tripoli and Persia, and expresses surprise that Indian Muhammadans are taken to task for showing such sympathy.

NAIYAR-I-AZAM, 26th October 1912.

Pan-Islamism in India.

In conclusion he thanks Professor Vambery for showing the worthlessness of the opinion of the writer of the article in question.

MASHRIQ. 29th October 1912.

Pan-Islamism in India.

17. Referring to the article in the *Times* (London) on "Pan-Islamism and the Amir of Kabul" the *Mashriq* (Gorakhpur), of the 29th October 1912 (received on the 1st November), enquires whether the writer of this article can refer to any occasion when the Muhammadan states were influenced by Pan-Islamism to combine against a Christian power. The editor asserts that Pan-Islamism is not a political or military movement, but is purely religious in character. He denounces the idea that the Muhammadans are a fanatical and bigoted race, and he says that history will show that Christians have been more influenced by religion than Muhammadans. He considers that the Pan-Islamic movement which aims at the social, moral and religious uplifting of the Muhammadans of the world, should command the sympathy of every right-minded Christian and Hindu.

LEADER, 30th October 1912.

Talukdars and Council election.

18. The *Leader* (Allahabad) of the 30th October 1912 blames Sir James Meston for what it calls his unsolicited intervention in the election of the representative of the British Indian Association. The editor further takes exception to the appointment of the Chief Secretary and the Commissioner as members of the sub-committee formed to nominate the representative of the Association. He considers that instead of the British Indian Association, all zamindars of Oudh who satisfy the tests that have been imposed in the case of the Agra landholders, should form the electorate and that a free choice should be allowed. In conclusion he urges that officials should have no part in elections of any description.

LEADER, 1st November 1912.

The Council Regulations.

19. The *Leader* (Allahabad) of the 1st November 1912 complains that the number of voters in the general electorate in the United Provinces is smaller than in the Muhammadan or in the landholder electorate and that 287 voting delegates out of whom 197 are representatives of the district (rural) boards cannot be said to represent the community. The editor further points out that 78 out of the 287 delegates are Muhammadans, though Muhammadans form only 14 per cent. of the population and have a separate electorate of their own. He also takes exception to the plurality of votes enjoyed by landholders, and he urges that the same individual should not be elected as a voting delegate by a municipal and by a district board.

ADVOCATE, 31st October 1912.

An executive council for the United Provinces.

20. Referring to the rumour that the United Provinces are to be given an executive council at an early date, the *Advocate* (Lucknow) of the 31st October 1912 expresses the hope that Lord MacDonnell and Lord Curzon will not oppose the creation of the council. The editor contends that the United Provinces have a greater claim to an executive council than the backward provinces of Behar and Orissa, and he considers that in view of the fact that Sir James Meston is in favour of an executive council its creation should not be delayed any longer.

MARYADA, September and October 1912.

The regeneration of India.

21. The *Maryada* (Allahabad) for September and October 1912 publishes an article contributed by Lala Lajpat Rai on "The obstacles in the way of the progress of Hindus." The writer attributes the general failure of the Hindus to achieve success in life to their belief in the unreality of the world, and he considers that this baneful doctrine has induced diffidence and pessimism in their character to such an extent as to wholly incapacitate them for national progress.

He refers to the efforts of Raja Ram Mohan Roy, and urges the Hindu leaders to devise means to improve the national character of their community and to infuse fresh hope and a spirit of self-reliance into their people.

ANAND, 31st October 1912.

The regeneration of India.

22. The *Anand* (Lucknow) of the 31st October 1912 (received on the 2nd November), contains a poem in which the following lines occur:—

" * * * * * * * *

Behold the evil condition of Indians (O God!)
Devise some means (for their salvation). You came into this world and relieved the sufferings (of Indians).

* * * * * * *

Oh! why have you become silent who were so generous?

* * * * * * * *

(Indians) are suffering from the pangs of hunger,
And are undergoing untold miseries.

* * * * * * * *

O Creator! Is not India a part of the world?

* * * * * * * *

O loving one! Why do you not take pity on her and save her (India)?

* * * * * * * *

* * * * * * * *

O love! Spread love in this country (India),
So that the people may have happiness.

* * * * * * * "

URDU-I-MUALLA, October 1912.

Mr. Tilak's release.

23. The editor of the *Urdu-i-Mualla* (Aligarh) in the issue for October 1912 (received on the 2nd November), publishes the proceedings of a meeting held on the 27th October at Achal Talab, Aligarh.

The meeting was presided over by the editor of the *Urdu-i-Mualla* and was addressed by him and by Babu Anandeo Prasad Ghazipuri, Honorary Secretary, United Provinces Nationalist Association. The city inspector with constables in uniform was present to preserve order. The Superintendent of Police passed by in his motor during the meeting. There was a fair attendance, and considerable cheering and shouting of *Bande mataram*.

Resolutions urging the release of Mr. Tilak and Ulaskar Datt and asking for the better treatment of political prisoners and condemning the anti-Asiatic religious war declared by the Balkan Confederacy against Turkey were passed.

It was also proposed that a Tilak Release Fund be opened with a view to enable Mr. Anandeo Prasad Ghazipuri to tour through the province in order to hold similar meetings with a view to securing the release of Mr. Tilak.

MARYADA, September and October 1912.

The spirit of patriotism.

24. The *Maryada* (Allahabad) for September and October 1912 publishes a short article on Ireland by Pandit Debi Dutt Dwivedi. The following passage occurs in the prefatory remarks:—

"England, Ireland and Scotland, these three countries form the United Kingdom of Great Britain. England conquered the last two countries, because might is right.

He who fears death dies or is killed. The countries whose inhabitants fight with the knowledge that they have been born only to die and to serve their country still enjoy independence, as in the case of Japan, whereas people who sheltered themselves in their houses through fear were crushed and their descendants became serfs and died of starvation."

MARYADA, September and October 1912.

The awakening of India.

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"O sons of India,
Awake, arise, be men of action,
Nations build themselves."

* * * * * *

"All titles and degrees are useless,
Self-government is the only reality,
Why do you not possess it?"

* * * * * *

"Will not injustice ever follow in the footsteps of indolence?
Mere sighs will never relieve pain."

* * * * * * *

"Advance on the field of action,
None can bar your way;
No tricks can succeed against you,
Let there be a glorious dawn in the East."

MASHRIQ.
29th October 1912.

Pan-Islamism in India.

17. Referring to the article in the *Times* (London) on "Pan-Islamism and the Amir of Kabul" the *Mashriq* (Gorakhpur), of the 29th October 1912 (received on the 1st November), enquires whether the writer of this article can refer to any occasion when the Muhammadan states were influenced by Pan-Islamism to combine against a Christian power. The editor asserts that Pan-Islamism is not a political or military movement, but is purely religious in character. He denounces the idea that the Muhammadans are a fanatical and bigoted race, and he says that history will show that Christians have been more influenced by religion than Muhammadans. He considers that the Pan-Islamic movement which aims at the social, moral and religious uplifting of the Muhammadans of the world, should command the sympathy of every right-minded Christian and Hindu.

LEADER,
30th October 1912.

Talukdars and Council election.

18. The *Leader* (Allahabad) of the 30th October 1912 blames Sir James Meston for what it calls his unsolicited intervention in the election of the representative of the British Indian Association. The editor further takes exception to the appointment of the Chief Secretary and the Commissioner as members of the sub-committee formed to nominate the representative of the Association. He considers that instead of the British Indian Association, all zamindars of Oudh who satisfy the tests that have been imposed in the case of the Agra landholders, should form the electorate and that a free choice should be allowed. In conclusion he urges that officials should have no part in elections of any description.

LEADER,
1st November
1912.

The Council Regulations.

19. The *Leader* (Allahabad) of the 1st November 1912 complains that the number of voters in the general electorate in the United Provinces is smaller than in the Muhammadan or in the landholder electorate and that 287 voting delegates out of whom 197 are representatives of the district (rural) boards cannot be said to represent the community. The editor further points out that 78 out of the 287 delegates are Muhammadans, though Muhammadans form only 14 per cent. of the population and have a separate electorate of their own. He also takes exception to the plurality of votes enjoyed by landholders, and he urges that the same individual should not be elected as a voting delegate by a municipal and by a district board.

ADVOCATE,
31st October 1912.

An executive council for the United Provinces.

20. Referring to the rumour that the United Provinces are to be given an executive council at an early date, the *Advocate* (Lucknow) of the 31st October 1912 expresses the hope that Lord MacDonnell and Lord Curzon will not oppose the creation of the council. The editor contends that the United Provinces have a greater claim to an executive council than the backward provinces of Behar and Orissa, and he considers that in view of the fact that Sir James Meston is in favour of an executive council its creation should not be delayed any longer.

MARYADA,
September and
October 1912.

The regeneration of India.

21. The *Maryada* (Allahabad) for September and October 1912 publishes an article contributed by Lala Lajpat Rai on "The obstacles in the way of the progress of Hindus." The writer attributes the general failure of the Hindus to achieve success in life to their belief in the unreality of the world, and he considers that this baneful doctrine has induced diffidence and pessimism in their character to such an extent as to wholly incapacitate them for national progress.

He refers to the efforts of Raja Ram Mohan Roy, and urges the Hindu leaders to devise means to improve the national character of their community and to infuse fresh hope and a spirit of self-reliance into their people.

ANAND,
31st October 1912.

The regeneration of India.

22. The *Anand* (Lucknow) of the 31st October 1912 (received on the 2nd November), contains a poem in which the following lines occur :—

" * * * * * * *

Behold the evil condition of Indians (O God !)
Devise some means (for their salvation). You came into this world and relieved the sufferings (of Indians).

* * * * * * *

Oh! why have you become silent who were so generous?

* * * * * * *

(Indians) are suffering from the pangs of hunger,
And are undergoing untold miseries.

* * * * * * *

O Creator! Is not India a part of the world?

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O loving one! Why do you not take pity on her and save her (India)?

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"Will not injustice ever follow in the footsteps of indolence?
Mere sighs will never relieve pain."

* * * * * * *

"Advance on the field of action,
None can bar your way;
No tricks can succeed against you,
Let there be a glorious dawn in the East."

TAJIR, 11th October 1912.

Relations between Hindus and Muhammadans.

26. The *Tajir* (Meerut) of the 11th October 1912 complains that the Hindus who are predominant in every part of the country oppress the Muhammadans and are gradually dispossessing them of their mosques and burial grounds. The editor says that the Hindus do not allow the Muhammadans to represent their grievances to the authorities, and that when Muhammadans have recourse to the press to ventilate these grievances, action is taken against them under the Press Act.

In conclusion he expresses the opinion that it is unjust to impute disloyalty or to attribute Pan-Islamic feelings to the Muhammadans who represent the just grievances of their co-religionists to Government.

Continuing the subject in the issue of the 25th October 1912 (received on the 31st October), the editor reproduces an article from the *Zamindar* (Lahore), in which Hindus were said to be oppressing Muhammadans and to have prevented them from laying their grievances before the authorities. He refuses to believe that the growing bitterness of feeling between Hindus and Muhammadans is due to cow-killing alone, and referring to the book entitled, *Beef in Ancient India* by Dr. Rajendra Lal Mitra, L.L.D., he remarks that when Hindus are not only allowed but are also enjoined by the *Vedas* to kill cows for religious purposes (as proved by Dr. Mitra in his book) it is wrong to believe that they hate Muhammadans simply because they kill cows.

LEADER, 31st October 1912.

Indian autonomy and progress.

27. Saiyid Wazir Husain contributes an article to the *Leader* (Allahabad) of the 31st October 1912, in which he contends that most of the criticism against the Indian demand for "self-government on colonial lines" is due to the absence of a clearly defined scheme of self-government, and he urges the formulation of such a scheme at an early date. He considers that in order to meet Lord Crewe's objections the scheme should ensure the presence of British troops and officials in India.

He appeals for greater co-operation between the different communities in India, and he insists that the interests of the minorities should be adequately protected. He further suggests that the work of mass education and social and hygienic reforms should be taken in hand and vigorously pushed forward.

ARYA MITRA, 1st November 1912.

New Delhi.

28. The *Arya Mitra* (Agra) of the 1st November 1912 has the following :—

"Lord Hardinge, accompanied by Indian Chiefs, will make his entry into Delhi with great *éclat* on the 23rd December this year. Fireworks manufacturers have been summoned from London and great preparations are being made. It is estimated that the cost of building new Delhi will be fifty crores of rupees. If unfortunate Indians are dying of starvation, let them die. If the Goddess of Famine assumes a fearful aspect and wants to devour India, don't heed or talk of it. Let there be no hindrance at all to the amusements and recreation of Europeans. This is the policy in which your well-being consists.

* * * * * * * *

O Goddess of Famine. This is an auspicious occasion for thee too. Thou shouldst also appear beforehand to welcome the Viceroy."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

ALIGARH INSTITUTE GAZETTE, 23rd October 1912.

A Muhammadan Judge for the Madras High Court.

29. The *Aligarh Institute Gazette* of the 23rd October 1912 (received on the 28th October), urges Government to appoint a Muhammadan Judge to officiate for the Hon'ble Mr. Justice Abdur Rahim who has been appointed on the Public Service Commission.

The editor asks the Muslim League and the Muhammadan press to address Government on the matter.

30. The *Advocate* (Lucknow) of the 31st October 1912 considers that the sentence of one year's imprisonment passed on Mr. Arnold in the *Burma Critic* defamation case was unduly severe. The editor contends that as there are great difficulties in the way of Indian journalists in arriving at the exact truth and that as Mr. Arnold acted in good faith he should have been let off with a light sentence.

ADVOCATE, 31st October 1912.

The *Burma Critic* defamation case.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment affairs.

31. The *Anand* (Lucknow) of the 31st October 1912 (received on the 2nd November), urges the Lucknow Municipality to improve the drainage system of the city before undertaking any further improvement schemes.

ANAND, 31st October 1912.

The Lucknow Municipality.

(e)—Education.

32. Maulana Habib-ur Rahman Khan Shervani of Aligarh contributes an article to the *Aligarh Institute Gazette* of the 23rd October 1912 (received on the 28th October), in which he lays great stress on the power of affiliation, and urges his co-religionists never to accept a charter other than that of their own making.

ALIGARH INSTITUTE GAZETTE, 23rd October 1912.

The proposed Muslim University and affiliation.

33. Khan Bahadur Nawab Muzammil-ullah Khan suggests in the *Muslim Gazette* (Lucknow) of the 30th October 1912, that two representatives from each district should attend the Muslim University foundation committee meeting to be held in December at Lucknow to consider the decision of Government regarding the university question. The editor urges the members of the committee to alter the constitution of the Muslim University to suit the wishes of the Muhammadan public and not to accept the decision of Government in the matter.

MUSLIM GAZETTE, 30th October 1912.

The proposed Muslim University and affiliation.

34. Nawab Mushtaq Husain contributes an article to the *Aligarh Institute Gazette* of the 30th October 1912, in which he discusses the questions of affiliation and denomination in connection with the proposed Muslim University. He sees no reason why Government should insist that the proposed University should be called the University of Aligarh as he is unable to understand why the denomination of the Muslim University or the power of affiliation should set it at variance with any of the existing universities.

ALIGARH INSTITUTE GAZETTE, 30th October 1912.

The proposed Muslim University and affiliation.

Discussing the various reasons given by Government for not accepting the Muhammadan idea of a university, he maintains that the establishment of a Muhammadan University will raise the standard of education throughout the country. As for efficient supervision, he urges that it is merely a question of money.

35. The *Leader* (Allahabad) of the 30th October 1912 publishes a contributed article in which the writer suggests the appointment of an Indian poet-laureate at Delhi.

LEADER, 30th October 1912.

The appointment of an Indian poet-laureate.

(f) Agriculture and questions affecting the land.

36. The *Mashriq* (Gorakhpur) of the 29th October 1912 (received on the 1st November), publishes a contributed article in which the writer states that in Ahraula tahsil in the Azamgarh district the *kharif* crop has been spoiled by excessive rains, and that the rice crop is now being ruined for want of rain. He says that if there is no rain the *rabi* crop will also suffer. He asks the authorities to bear this in mind when assessing revenue in December and demanding repayment of *taqavi* grants.

MASHRIQ, 29th October 1912.

The failure of crops in Ahraula tahsil in the Azamgarh district.

(g)—General.

37. A correspondent who signs himself "SHAIKH AHMAD" contributes an article entitled "The fire vomitting of the *Hindustan* or Aurangzeb and Hindu writers" to the

TAJIR, 4th October 1912.

Aurangzeb and Hindu writers.

Tajir (Meerut) of the 4th October 1912 (received on the 10th October) in which the following lines occur:—

* * * * * * * *

It (the *Hindustan*) hurls more abuse (against Aurangzeb) taking the name of Shivaji, though Shivaji was a faithless person.

* * * * * * * *

The fact is, that love of rebellion and faithlessness are ingrained in the character of this community (the Hindus).

* * * * * * * *

Another correspondent who signs himself "ANWAR HUSAIN RUSWA DABAIWI" contributes an article entitled "The revenue administration of Aurangzeb" to the *Tajir* (Meerut) of the 18th October 1912 (received on the 24th October), in which the following lines occur:—

"I do not understand why hatred for Aurangzeb has so blinded the non-Muslim press . . . , that it has forgotten the deeds of its ancestors and is bent on wounding the feelings (of Muhammadans).

Will those who stigmatize Muhammadans as bigoted and biased take no notice of the faithlessness, vulgar abuses and quarrels of the non-Muslims . . . who are led by religious fanaticism to abuse Aurangzeb . . . who was born of a Hindu mother . . . the Hindus are called civilized and faithful even if they indulge in abuse . . .

In my opinion, if the Hindus are really truth-loving and faithful or loyal they should have refrained from abusing Aurangzeb, considering that he was their sister's son or adopted son. If not, they (Hindus) should have seen that their (Hindus') ancestors were also guilty of the (evil) actions attributed to Aurangzeb by non-Muslim writers. Aurangzeb was not an angel . . . he did not come into this world like Christ, who was the Son of God, and was free from faults. He was after all human . . . When the *Rishis* and *Munis* (Hindu saints) themselves were guilty of a thousand faults it was impossible for him (Aurangzeb) to be faultless.

* * * * * * * *

Was not the war of the *Kauravas* and *Pandavas* actuated by this motive (land-hunger). Have the non-Muslims forgotten that Raja Kans imprisoned his own brother-in-law, Basdevaji, who was the father of Sri Kanhaiyaji maharaja? . . ."

TAJIR, 11th October 1912.

Hindu officials in the Meerut district.

38. The *Tajir* (Meerut) of the 11th October 1912 takes exception to the judgment of the Hindu munsif of Meerut in the *Neel-ki-galli* mosque case, and states that further proof of the intolerance of the Hindu officials in the Meerut district has been given by their action with regard to their burial ground in Dhoulena town. The editor invites the attention of the Lieutenant Governor to the matter.

V.—LEGISLATION.

ABHYUDAYA, 31st October 1912.

Bill for the protection of minor girls.

39. The *Abhyudaya* (Allahabad) of the 31st October 1912 considers that the Hon'ble Mr. Dadabhoy's Bill for the protection of minor girls, if passed into law, will go a great way towards suppressing offences against women, and will substantially promote the cause of purity. The editor lends his unqualified support to the measure, and urges all classes of Indians to support it unanimously.

VI.—RAILWAY.

MASHRIQ, 29th October 1912.

A railway complaint.

40. One Munshi Muhammad Shakur, servant of a clergyman at Gorakhpur, complains in the *Mashriq* (Gorakhpur) of the 29th October 1912, that the gate-keeper at the railway crossing near the octroi post, Alinagar, frequently closes the gate during the day to the great inconvenience of passers-by.

He also complains that the gate-keeper exacts something from every villager passing through the gate, and he invites the attention of the railway authorities to the matter.

VII.—POST OFFICE.

Nil.

VIII.—Native societies and religious and social matters.

41. The *Tajir* (Meerut) of the 28th October 1912 (received on the 31st October), expresses regret that the authorities at Meerut adopted no measures to prevent the Hindus from wounding the religious susceptibilities of the Muhammadans on the occasion of the last *Ram Lila* procession.

TAJIR, 28th October 1912.

The *Ram Lila* at Meerut.

The editor complains that the Hindus excited the religious fanaticism of the masses by displaying the picture of a cow to them, and he invites the attention of the District Magistrate to the matter.

42. The *Musáfir* (Agra) of the 25th October 1912 (received on the 28th October), protests against the order of the District Magistrate of Saharanpur confining the celebration of the *Ram Lila* festival within the precincts of the Nabha *mandir* (temple) at Deoband. The editor considers that the police should have made adequate arrangements for the preservation of the peace, and he invites the attention of Sir James Meston to this unwarranted interference with the religious liberties of the Hindus of the locality.

MUSAFIR, 25th October 1912.

The *Ram Lila* at Deoband.

The *Rahbar* (Moradabad) of the 21st October 1912 (received on the 28th October), expresses similar views on the subject, and contends that as no Muhammadan festival was being celebrated at the time there was no necessity to prohibit the *Ram Lila*.

RAHBAR, 21st October 1912.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,

ALLAHABAD: *The 2nd November* 1912.

Offg. Asst. to the Dy. Inspr. General of Police, Criminal Investigation Department, United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Lucknow Collegian ...	Lucknow ...	Quarterly...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 ,,
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 ,,
4	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 ,,
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 ,,
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Káli Prasanno Chaterji; 50 ...	3,000 ,,
7	Muslim Review	Allahabad ...	Do. ...	Hamid Ahmad Ansári; Muhammadan	700 ,,
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 ,,
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 ,,
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 ,,
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 51.	5,500 ,,
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 ,,
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	2,100 ,,
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
†17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth; Vaishya; 36 ...	200 ,,
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lál; Vaishya; 41... ...	1,000 ,,
21	Al Fasih...	Bareilly ...	Do. ...	Hakim Fasih-uz-Zama Asar; Muhammadan; 45.	400 ,,
22	Al Awárif	Lucknow ...	Do. ...	Hakim Kásim Ali; Muhammadan; 40	900 ,,
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 ,,
24	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 ,,
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán; Muhammadan; 40.	625 ,,
26	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.... ... Zafar-ul-Mulk Ulvi	400 ,,
27	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34 ...	900 ,,
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 33	850 ,,
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 ,,
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34	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 36.	500 ,,
*35	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 ,,
36	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 ,,
37	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 ,,
38	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 „
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 „
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shéh Muhammad Fazil; 35 ...	500 „
43	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayál Vidyarthi; 35... ...	709 „
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 „
47	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 „
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 75.	200 „
49	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 „
†50	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	125 „
51	Gurukul Samachar ...	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 24.	600 „
†52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 „
53	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 „
54	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 35 ...	125 „
55	Vyápári and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 „
†56	All India Shia Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubárak Ali; 32	600 „
57	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 „
58	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din Kamboh; Muhammadan; 54.	1,050 „
59	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
60	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
61	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 32 ...	800 „
62	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khán.	
63	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
64	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 „
65	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 „
†66	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 „
67	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 „
68	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 „
69	Independent	Allahabad ...	Do. ...	Babu Lál Bihari Lal; Khatri; 55 ...	100 „
*70	Ittihád	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 „
71	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 „
72	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 „
73	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 „
74	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 „
75	Medina	Bijnor ...	Do. ...	Maulvi Saiyid Nurul Hasan, Muhammadan.	
76	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	800 copies.
77	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 26 ...	1,600 „
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Azam	Moradabad ...	Do. ...	Saiyid Ibn Ali; Muhammadan; 47 ...	450 copies.
80	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 54.	400 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 ,,
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 ,,
84	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 ,,
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahúr Ahmad; Muhammadan; 26.	300 ,,
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 ,,
87	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
88	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 ,,
89	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 33 ...	400 ,,
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 ,,
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 ,,
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 ,,
93	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 ,,
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 ,,
	Arabic-Urdu.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
96	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan Chaudhari; Brahman; 56.	100 ,,
98	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 ,,
99	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 ,,
100	Brahman Samáchár ...	Meerut ...	Do. ...	Jagannáth Prasád; Brahman ...	405 ,,
101	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 55	700 ,,
102	Deháti	Benares ...	Do. ...	Gulób Chand Srivástava; Kayasth ...	600 ,,
†103	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 ,,
*104	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.; 40 ...	1,000 ,,
105	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt Naitháni; Brahman; 36.	600 ,,
106	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girijá Dutt Naithani.	
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanáchárya, B.A.; 40 ... Shri Mati Gopál Devi	1,800 copies.
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 ,,
109	Indu	Benares ...	Do. ...	Ambiká Prasád Gupta; 26 ...	650 ,,
†110	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 29	1,000 ,,
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 ,,
†112	Jiwan	Cawnpore ...	Do. ...	Rám Prasád Misra; 22	1,000 ,,
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 37 ...	450 ,,
114	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra; 46 ...	1,500 ,,
*115	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	400 ,,
*116	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 ,,
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málaviya; 27 ...	1,600 ,,
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 ,,
119	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri; 37	1,000 ,,
120	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Palliwál Patrika	Fatehgarh ...	Monthly ...	Pandit Gauri Shankar Sharmá; 25 ...	200 copies.
122	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
123	Sanádhyopkárak	Agra	Do. ...	Lakshmi Náráyan Dube	700 „
124	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
125	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; 46...	4,000 „
126	Satya Prakash	Kunch (Jalaun) ...	Do. ...	Pandit Krishna Gopál Sharma.	
127	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
128	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	3,000 „
*129	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla Vaidya; 36.	500 „
130	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 45	600 „
*131	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Náráyan Dwivedi; Brahman; 35	1,000 „
*132	Vaishya	Allahabad ...	Do. ...	Sangam Lál; Agarwal; 22... ...	200 „
*133	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
134	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 41	1,030 „
†135	Kám Dhenu	Hardwar ...	Twice a month	Bábá Bhagwán Dás Udási; 46 ...	500 „
136	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
137	Rájpút	Agra	Do. ...	Thákur Hanumant Singh; 45 ...	1,700 „
138	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
139	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratáp; Hindu.	
140	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
141	Arya Mitra	Agra	Do. ...	Srimán Pandit Shiva Shankar Kavyatirtha; Brahman.	1,600 „
142	Bharat Dharam Neta ...	Benares ...	Do. ...	Dharam Dutt, Vedsháshtri; 26 ...	500 „
143	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
144	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
145	Jain Gazette	Aligarh ...	Do. ...	Lálá Misri Lál; Jain; Banker ...	1,000 copies.
†146	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Srimati Vidyávati Devi	250 „
147	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kánt Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
148	Trishul	Benares ...	Weekly ...	J. N. Bysák	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Mashriq* (Gorakhpur) of the 5th November 1912 considers that Turkey has generally been very badly treated by the European Powers, and that Russia is the greatest enemy of Islam. The editor invites attention to the British and Russian ambitions in Tibet and Mongolia respectively, and he expresses apprehension that the partition of China is fast approaching. He also refers to the military activity in Afghanistan, and expresses doubts as to the future of this country.

The political outlook.

MASHRIQ, 5th November 1912.

He predicts that the land-hunger of the European Powers will some day lead to a general conflagration that will destroy all science, arts and agriculture and will bring about the birth of a new era.

2. The *Anwar-i-Alam* (Dehra Dun) of the 24th September 1912 (received on the 7th November), publishes an article entitled "A letter from the Prophet Muhammad to Jesus Christ" which runs as follows:—

Christian Powers and Islam.

ANWAR-I-ALAM, 24th September 1912.

"To-day I wish to make some friendly complaints to You (complaints which have long remained unexpressed in my heart).

I am obliged to invite Your attention to the unjustifiable aggression and cruelty with which Your followers are treating mine.

You are fully aware what an intense love I bear for my followers, so much so that I love them more than I loved my grandsons, Hassan and Hussain, and my daughter, Fatima. Their prosperity is my highest desire and their well-being my chief aim. Their grief is my grief, and their happiness is my joy.

I felt more grief at the slaughter of innocent Muhammadans in Tripoli than I felt at the slaughter of my grandchild, Hussain.

I cannot fully describe what an intense grief I felt at the killing of innocent women and children in Tripoli and of *Saqqahul-Islam* in Persia.

The throne of my merciful and forbearing God was shaking. Thank God, that at the time God was in a merciful mood. If He had adopted an angry mood (even for a second) no one can foretell what the dire result would have been.

I have been informed that a section of Your followers desire to bombard the *Kaaba* and my mausoleum. O Italians! do it and do it indeed! O foolish persons! destroy the house of God and my mausoleum and reap the fruit of your misdeeds.

O kind-hearted and good-natured Prophet, is the action of Your followers in Tripoli, Morocco and Persia in accordance with Your teachings? Have You given Your consent to it? No, never! Your sacred teaching "If a person smite thee on the right cheek turn him the left also" is quite contrary to their actions. Well, my dear friend Christ, Your followers have determined to wipe out Islam from the face of the earth, but they should remember that as long as the world lasts Islam will prevail. Short-sighted enemies in their folly think that they can destroy Islam. They will be destroyed themselves. It is one of the articles of my faith, according to the commandment of God, to revere You. Muhammadans are strictly following their commandments, but it is a pity that Your followers openly abuse me, and see how the actions of Your followers differ from those of mine.

I am overwhelmed with grief and wish to curtail my complaints. Please send a reply through Gabriel as soon as possible so that my noble friend (Gabriel) should not be put to unnecessary trouble."

3. The *Mashriq* (Gorakhpur) of the 5th November 1912 deplores the action of Turkey in concluding peace with Italy, and remarks that Turkey has, by betraying the Arabs of Tripoli, alienated the sympathy of the Muslim world from herself. The editor says that, in spite of her guardianship of the holy places of Islam, Turkey will never regain the spiritual leadership of Islam.

The future of Islam.

MASHRIQ. 5th November 1912.

He predicts that Shaikh Sennousi will be the future leader of Islam, and says that the Shaikh may yet teach a severe lesson to the Christian world.

MUSLIM GAZETTE, 6th November 1912.

4. The *Muslim Gazette* (Lucknow) of the 6th November 1912 annonuces that it has opened a Balkan Fund, and it makes a stirring appeal to Indian Muhammadans to contribute liberally to this fund. The editor invites attention to the fact that the Balkan confederacy and Christian priests have not hesitated to lend a religious colouring to the Balkan war, and he asserts that the war is in fact the final trial of strength between Islam and Christianity. He dwells at length on the manner in which Turkey has been gradually deprived of her European possessions, and he attributes the action of the Balkan confederacy to a conspiracy to drive out the Turks from Europe. He, however, assures his co-religionists that Turkey will contest every inch of her territory and that the waters of the Bosphorous will be dyed crimson with blood before she consents to abandon Constantinople. He appeals to Indian Muhammadan youths to proceed as volunteers to Turkey, and he urges them not to hesitate to sacrifice their lives for the protection of Islam.

An appeal for volunteers and funds for Turkey.

MUSLIM GAZETTE, 6th November 1912.

5. The *Muslim Gazette* (Lucknow) of the 6th November 1912 is glad to note that Muhammadan youths are coming forward in increasing numbers as volunteers for Turkey. The editor reminds his co-religionists that they are descended from a brave, fighting race, and he urges them not to hesitate in sacrificing their lives for the protection of Islam at this critical moment. He says that if Indian Muhammadans do not give practical proof of their valour at this time they will be regarded "as a useless and paralysed limb of the British political body," and he urges that the military spirit that has existed among the Muhammadans for centuries should now be called forth for the defence of the community and the country. He concludes with the following words: "Can it possibly be a matter of pride for the British political body to rule over dead and despondent limbs, even when the only just occasion for pride is when it rules over living, strong and useful members? From this point of view it is necessary that Muhammadans, who form a limb of this empire, should give practical proof of their life, fervour and strength."

Indian Muhammadan volunteers for Turkey.

AL KHALIL, 1st November 1912.

6. The editor of *Al Khalil* (Bijnor) in the issue of the 1st November 1912 (received on the 4th November), appeals in the name of religion to Indian Muhammadans to proceed to Turkey as volunteers if the British Government permits them to do so.

Indian Muhammadan volunteers for Turkey.

ROHILKHAND GAZETTE, 1st November 1912.

The editor of the *Rohilkhand Gazette* (Bareilly) in the issue of the 1st November 1912 (received on the 4th November), also appeals to his co-religionists in the name of religion to proceed to Turkey as volunteers, and he says that when Russia has sent £100,000 to relieve the distress of the Christian sufferers in the Balkan war, it is the duty of the Indian Muhammadans to help their Turkish brethren to the best of their ability. In conclusion he asks the British Government to permit Indian Muhammadans to proceed to Turkey as volunteers.

KAISER-I-HIND, 31st October 1912.

The editor of the *Kaiser-i-Hind* (Fyzabad) in the issue of the 31st October 1912 (received on the 4th November), congratulates Mr. Shaukat Ali for having stated his intention of going to Turkey as a volunteer, and expresses the hope that other Indian Muhammadans will follow his example.

AL KHALIL, 1st November 1912.

7. *Al Khalil* (Bijnor) of the 1st November 1912 (received on the 4th November), blames the young Turks for dethroning Sultan Abdul Hamid, and holds them responsible for the present deplorable situation in Turkey.

The situation in Turkey.

The editor remarks that as soon as Sultan Abdul Hamid was dethroned "the civilized cut-throats of Europe began to attack Turkey with their knives." He asserts that Abdul Hamid is the only person who can overcome the difficulties with which the present Turkish Government is confronted, and he suggests his immediate reinstatement as Sultan.

OUDH AKHBAR, 3rd November 1912.

8. The *Oudh Akhbar* (Lucknow) of the 3rd November 1912 expresses surprise at the reported Turkish reverses in the Balkan war and concludes that either the confederacy is secretly getting help from some of the European Powers or the Turks are disgracefully demoralized.

The situation in Turkey.

The editor finds fault with the constitutional government of Turkey, and remarks that, since the inauguration of the constitutional régime, Turkey has been losing one province after another.

He appeals to the patriotic Muhammadans of Turkey in particular and to the Moslem world generally to make efforts to improve the deplorable condition of the Turks, and he expresses the apprehension that if the present state of affairs in Turkey continues for any length of time, independent Muhammadan kingdoms will disappear from the face of the earth.

9. The *Leader* (Allahabad) of the 3rd November 1912 considers that Turkey has done nothing that merited her being attacked by the Balkan States. The editor asserts that the young Turks have been actuated by a strong desire for progress, but he urges that four years is too short a period in the life of a nation to judge of its achievements. He recounts the difficulties in which Turkey was placed by her internal troubles and her war with Italy, and expresses regret that instead of showing sympathy with her, Christian Europe treated her either with indifference or with opposition. He invites attention to the state of affairs in China, Persia, Turkey, Egypt, Morocco and Tripoli, and remarks that if Asiatic nations want to preserve their political existence they must adapt themselves to altered circumstances and move with the times.

LEADER, 3rd November 1912.

The situation in Turkey.

10. *Al Bashir* (Etawah) of the 5th November 1912 blames the young Turks for dethroning Sultan Abdul Hamid and for proclaiming a weak and incapable man as his successor. The editor also holds the young Turks responsible for enlisting Christians in the Army, and remarks that the fall of Kirk Killisa was mainly due to the infidelity of the Christian soldiers.

He takes exception to the appointment of Kamil Pasha as Grand Vazir and deplores the Porte's request to the Powers for mediation.

He considers that the end of the Turkish Empire is at hand, and he remarks that it would have been better for the Turks if they had fought to the last and had not ignominiously asked for peace.

AL BASHIR, 5th November 1912.

The situation in Turkey.

11. The editor of *Al Bashir* (Etawah) in the issue of the 5th November 1912 expresses disapproval of Mr. Muhammad Ali's scheme for raising a loan in India for the Turkish Government for which he has obtained the permission of the Viceroy, and says that the Muhammadans of India are too poor to contribute any large amount to Turkey.

He, however, urges his co-religionists to contribute liberally to the Turkish Relief Fund.

AL BASHIR, 5th November 1912.

The situation in Turkey.

12. *Al Bashir* (Etawah) of the 5th November 1912 says that the *Englishman's* (Calcutta) editorial note to the effect "that for the continuance of peace in Asia it would be better if Turkey were defeated in the Balkan war" will lead the Indian Muhammadans to think that the European Powers and the British Government are secretly helping the Balkan confederacy to bring about the overthrow of the Ottoman Empire and will create bitter feelings against the English.

The editor says that Indian Muhammadans are quite justified in expressing their sympathy with the Turks, and he urges Government to demand security under the Press Act from the *Englishman* for causing hatred amongst the Indian Muhammadans against the British Government.

He takes exception to the exciting of religious fanaticism among the people by Christian missionaries in England and to their insinuation that Muhammadans were responsible for the Indian Mutiny of 1857.

In conclusion he says that the aggressive policy of Christian Europe towards Muhammadan kingdoms is the real cause of the spread of the Pan-Islamic movement, and that the European Powers are themselves responsible for the progress the movement has made.

AL BASHIR, 5th November 1912.

The situation in Turkey.

13. The editor of the *Mashriq* (Gorakhpur) in the issue of the 5th November 1912 refuses to believe in the reported Turkish reverses, and remarks that the war reports sent out to India are mostly fabricated by Reuter.

MASHRIQ, 5th November 1912.

He says that the Balkan States could not have declared war against Turkey had they not been urged to do so and promised support by the European Powers.

He holds that the Balkan States exist merely through the sufferance of the European Powers, and that if they had been Muhammadan kingdoms the Powers would not have allowed them to retain their independence.

MASHRIQ, 5th November 1912.

The situation in Tripoli.

14. The *Mashriq* (Gorakhpur) of the 5th November 1912 reminds the Tripolitain Arabs of their solemn oath to contest every inch of Tripolitain ground before yielding it to the Italians, and urges them to prefer extinction to subjugation. The editor cites the example of the Arabs in Morocco and Algiers and appeals to the Arabs of Tripoli to give the Muslim world a stirring example of valour and self-sacrifice in their final struggle for independence.

He attaches little weight to what he calls the paper treaty between Turkey and Italy, and says that the Turks, who already repent it, may be inclined to change their mind regarding Tripoli in the event of a general European conflagration.

In conclusion he assures the Arabs of the sympathy and help of Indian Muhammadans.

AL MUSHIR, 4th November 1912.

The Italian-Turkish war.

15. *Al Mushir* (Moradabad) of the 4th November 1912 takes exception to the action of the British Government in being the first to recognize the Italian sovereignty over Tripoli, and says that England's action in this respect will cause resentment to the Muhammadans of India.

KAISER-I-HIND, 31st October 1912.

The Balkan war.

16. The *Kaiser-i-Hind* (Fyzabad) of the 31st October 1912 (received on the 4th November), attributes the Balkan war to a conspiracy of the Christian Powers to overthrow all the independent Muhammadan kingdoms in the world. The editor characterizes this war as a crusade against Islam, and he invites the attention of Indian Muhammadans to the possibility of their Calephate being destroyed and of their holy places passing into Christian hands.

MUSLIM GAZETTE, 6th November 1912.

The Balkan situation.

17. Referring to the observation of the *Englishman* (Calcutta) that a Turkish victory in the Balkan war would create new hopes and ambitions in the Indian mind, the *Muslim Gazette* (Lucknow) of the 6th November 1912 considers that this is apparently a veiled suggestion to England to bring about the downfall of Turkey. The editor says that if the British Government puts this suggestion into effect, it will fan the flames of sorrow and indignation in the hearts of Indian Muhammadans and will lead to very undesirable results. He advises England to be at least neutral and not to hinder the Turks from enjoying the fruits of their victory if they come out successful in the war. He claims that no European Power can deceive Muhammadans by outwardly showing sympathy for them while secretly following an anti-Muhammadan policy, and he advises the Powers that rule over Asiatic races not to have recourse to duplicity, but to trust their subjects and to show every regard for their feelings and aspirations. He says that the atrocities in Tripoli and Persia have roused the indignation of Muhammadans and he predicts that this indignation will show its results some day.

In conclusion he asks the European nations not to be misled by the silence of the Muslim world which at present refrains from expressing its bitter feeling.

(b)—Home.

KANYAKUBJA HITKARI, October 1912.

The poverty of India.

18. The *Kanyakubja Hitkari* (Cawnpore) for October 1912 (received on the 7th November), publishes a poem entitled "Farewell to the manes" contributed by a correspondent who signs himself "SHAH," in which the following lines occur :—

* * * * * * * * *

"O manes, we are extremely grieved to part with you,
You leave us empty-handed, we have nothing to present to you."

* * * * * * * * *

"The times that you saw and enjoyed, O manes,
Are to-day no more than faint recollections."

* * * * * * * * *

"Not even in dreams are the former resources of happiness found.
At present India is in the grip of poverty and disease.
Hard are the times; our income is not a single pice,
Yet famine visits us as a guest every now and then.
Alas! O manes, what should we say to you?
Sometimes we do not get a single meal."

* * * * * * * *

"O ancestors, a very critical moment has arrived,
They (Indians) are discarding their old traditions and are showing a preference for the new order of things.
They have lost their sovereignty and former happiness and depend upon others for bread;
Like dolls they play into the hands of others."

* * * * * * * *

JADU, 29th October 1912.

Pan-Islamism in India.

19. The *Jadu* (Jaunpur) of the 29th October 1912 (received on the 4th November), denies the existence of any real Pan-Islamic movement, and says that no Muhammadan Power has yet helped another in time of distress. The editor suggests that meetings should be held in different parts of India to protest against the article entitled "Pan-Islamism in India" that appeared in the *Times* (London), and he asks Sir John Hewett to disclaim the authorship of this article.

KAISER-I-HIND, 31st October 1912.

Al Halal (Calcutta).

20. A Benares correspondent contributes an article to the *Kaiser-i-Hind* (Fyzabad) of the 31st October 1912 (received on the 4th November), in which he says:—

"I did not intend to take up your space or to waste the time of your readers in discussing personalities. But persons who are just entering into a state of political consciousness will learn much from every word of the following letter. As the letter is very long, only portions of it are given for the information of your readers. A perusal of this letter will specially benefit those who intend to become the leaders or reformers of their community. It has generally been observed that as soon as any one devotes himself with sincerity of heart to the welfare of the community, his detractors begin to put difficulties in his way till at last he is compelled to give up his work in sheer disgust.

But such men should not lose hope.

LETTER.

'O Pharaoh of the age, O Nimrod of the Times, O Satan, son of Satan, you think that by publishing *Al Halal* (Calcutta) and inserting verses of the *Qoran* you will become a reformer of the community . . . Are you not ashamed that you abuse those admittedly respected and true leaders of the community who can buy and distribute bogus, bigoted *Qoran*-reading *mullahs* like you? O shameless villian, after all what do you think yourself to be? The present is the age of education and enlightenment, and even a schoolboy laughs at the ignorance of the *maulvis* . . . Remember that now people will not be caught in the snare of your religious (show), now the ascendency of religion is gone, you will see and again, I say, you will see that every educated gentleman will spit in your face and will crush the bones and ribs of your invitations to follow the teachings of the *Qoran* and your other nonsense . . . It is quite possible that the servants of those great and glorious leaders whom you attack possess more money than you . . .

At first you people published the *Muslim Gazette* and now, when you have guaged the public feeling to some extent, you have published *Al Halal*, which in the language of your *Qoran* is, in reality, *vice* (personified), you are now dancing freely . . . The *Comrade* also is pursuing a double-faced policy with a view to become the leading paper of both parties. It is quite possible that it has also joined this conspiracy . . .

It is not proper for you to stir up these big men at whose merest nod your feet can be placed in irons. If their lips move ever so little, you, with all your relgious learning, your Arabic libraries, your teachings of the *Qoran* and the show of your *Al Halal* office, will go to perdition and be destroyed . . . We will after all be compelled to take steps to put down this trouble and to give

you an idea of what will happen. I may say, that you will be wiped out of existence for ever.'"

Commenting on the above letter the writer considers that it must have been written by a follower of one of those gentlemen who want to monopolize the community. He says that it is no wonder that the servants of such gentlemen possess more money than the editors of newspapers. He deplores the irreligiousness of the writer of the letter and attributes it to the defective system of secular education prevalent in India.

Referring to the threats of imprisonment held out to the editors of papers like *Al Halal* he says that prison has no terrors for patriotic and unselfish workers. He advises *Al Halal* not to encourage the writers of such disgraceful letters by publishing them in its columns but to carry on its work fearless of misguided criticism.

ADVOCATE, 7th November 1912.

Political prisoners in the Andamans.

21. The *Advocate* (Lucknow) of the 7th November 1912 considers that as the Punjab Government has been successful in effecting the reclamation of hardened criminals by kind and gentle treatment, there is no reason why the political prisoners in the Andamans who were driven to crime under the influence of the political excitement following the partition of Bengal, should not also be reformed. The editor asserts that these political offenders are mostly educated young men belonging to respectable families and that they do not deserve to be herded with common felons or to be submitted to the hardships of ordinary prison life.

He states that political prisoners are handcuffed for refusing to do irksome work or to take food, and he appeals in the name of humanity to His Excellency the Viceroy to inquire into the matter and to do something to relieve the sufferings of these young men.

He also urges a speedy consideration of the case of Ulaskar Dutt, who is reported to have become insane.

ABHYUDAYA, 3rd November 1912.

The Punjab Hindu Sabha.

22. The *Abhyudaya* (Allahabad) of the 3rd November 1912 expresses appreciation of the presidential address of the Hon'ble Lala Shadi Lal at the last session of the Punjab Hindu Sabha at Delhi.

The editor agrees with the president in urging that the Punjabis should devote more attention to the spread of Hindi among themselves, but he notes with regret that the entire proceedings of the *sabha* were conducted in English and Urdu and he expresses the hope that this will not occur again.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Nil.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment affairs.

NASIM-I-AGRA, 3rd November 1912.

The Agra Municipality.

23. The *Nasim-i-Agra* of the 3rd November 1912 referring to the abolition of the post of superintendent of cattle pounds in the Agra Municipality, suggests that the work of supervision of cattle pounds should be entrusted to the Secretary-Engineer. The

editor urges the reduction of the salaries of the high-paid officials of the municipality, and he appeals to the members of the board to give more attention to municipal work and to devise means to reduce municipal expenditure.

He complains of the inefficient supervision of municipal work by the Secretary-Engineer, and states that a serious case of defalcation by a cattle pound muharrir remained undetected for a year. He refers to the octroi refunds that have risen from 40 to 50 per cent., and states that the deplorable condition of the Public Works department of the municipality proves that the Secretary is not a practical engineer. He protests against the squandering of public money by municipal officials, and in conclusion he says that all inefficient employés of the municipality should be dismissed and should be replaced by men who are qualified by education and experience to discharge their duties properly.

(e)—Education.

24. Referring to the reply sent by the Hindu University Society to Sir Harcourt Butler's letter, the *Abhyudaya* (Allahabad) of the 3rd November 1912 expresses the hope that Government will reconsider its decision and will permit the proposed university to be called the "Hindu" university and will grant it the power of affiliation.

ABHYUDAYA, 3rd November 1912.

The proposed Hindu University and affiliation.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

25. *Al Khalil* (Bijnor) of the 1st November 1912 (received on the 4th November), deplores the publication at the last session of the All-India *Shiah* Conference at Patna of a *Shiah* pamphlet in which it is stated that the *Shiah* students of the Muhammadan Anglo-Oriental College, Aligarh, do not enjoy religious liberty like the *Sunni* students and that the same arrangements are not made for the former as for the latter.

AL KHALIL, 1st November 1912.

A *Shiah* pamphlet.

The editor expresses regret that the successors of Sir Saiyid are accused of going back on the promises made by him to the *Shiahs*, and says that the suggestions made in the pamphlet regarding the *Shiah* boarding house, if adopted in their entirety, would make the Aligarh College a nursery of discord and religious strife. He considers that this pamphlet is simply a device to alienate *Shiah* sympathy from the Aligarh College and to turn it towards the Lucknow *Shiah* boarding house.

26. The editor of the *Mukhbir-i-Alam* (Moradabad) in the issue of the 1st November 1912 (received on the 5th November), does not believe in the efficacy of plague inoculation and the sanitary measures adopted to prevent epidemics, and states that the untimely outbreak of cholera, plague and other epidemics is due to the use of adulterated milk, *ghi* and unseasonable vegetables and to the lack of discrimination in selecting wholesome flour and *dal*.

MUKHBIR-I-ALAM, 1st November 1912.

Epidemics and their causes.

27. A correspondent who signs himself "KARAN DAS FROM BIJNOR" contributes an article to the *Hindustani* (Lucknow) of the 4th November 1912, in which he expresses satisfaction at the new rules regarding *begar*, but complains that tahsildars do not observe these rules. He suggests that tahsildars should be instructed to send receipts of cart hire paid to cart drivers to the nazir of the Collector's office who should report irregularities to the Collector. In case of *begar* supplied to the military department, he thinks that military officers should send copies of the receipts to the Collector's office. Regarding the *banias* employed in camp under the *begar* system, he suggests that all provisions should be supplied by Government according to the scheduled rates to the *bania*, and that whatever remains unsold should be returned to the merchant from whom it was originally bought.

HINDUSTANI, 4th November 1912.

The *begar* system.

V.—LEGISLATION.

28. A correspondent who signs himself "MUHAMMAD ZAHUR-UL-HAQ, B.A. (ALIG.)," contributes an article to the *Mashriq* (Gorakhpur) of the 5th November 1912, in which he

MASHRIQ, 5th November 1912.

The *Waqf* Validation Bill.

takes exception to the *Waqf* Validation Bill introduced by the Hon'ble Mr. Jinnah in the Imperial Council, and holds that the principle of the *waqf alal-au-lad* is against Islamic teachings.

He suggests that a meeting of the *Ulamas* should be convened on the occasion of the All-India Muslim League conference to discuss the bill, and that if they decide that *waqf alal-au-lad* is invalid the Hon'ble Mr. Jinnah should be asked to withdraw his bill.

VI.—Railway.

AL KHALIL, 1st November 1912.

The grievances of third class passengers.

29. A correspondent who signs himself "Abdul Jabbar Khan (physician) from Dhampur, district, Bijnor," contributes an article to *Al Khalil* (Bijnor) of the 1st November 1912 (received on the 4th November), in which he complains of the treatment accorded to third class passengers by railway officials, and takes exception to the over-crowding of passengers in railway carriages on the occasion of fairs. He also complains that booking clerks issue tickets to third class passengers just at train time, and that much inconvenience is caused to female passengers in carriages reserved for women. He suggests that carriages for women should be painted black or blue so that they might be easily distinguishable even at night.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

Nil.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,

Offg. Asst. to the Dy. Inspr. General of Police, Criminal Investigation Department, United Provinces.

Allahabad: *The 8th November* 1912.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Lucknow Collegian ...	Lucknow ...	Quarterly...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 ,,
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 ,,
4	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 ,,
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 ,,
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Káli Prasanno Chaterji; 50 ...	3,000 ,,
7	Muslim Review	Allahabad ...	Do. ...	Hamid Ahmad Ansári; Muhammadan	700 ,,
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 ,,
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 ,,
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 ,,
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 51.	5,500 ,,
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 ,,
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	2,100 ,,
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
†17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth; Vaishya; 36 ...	200 ,,
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lál; Vaishya; 41... ...	1,000 ,,
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zama Asar; Muhammadan; 45.	400 ,,
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 ,,
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 ,,
24	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 ,,
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán; Muhammadan; 40.	625 ,,
26	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.... ... Zafar-ul-Mulk Ulvi	400 ,,
27	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34 ...	900 ,,
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 33	850 ,,
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	300 ,,
30	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 43...	70 ,,
31	Edward	Cawnpore ...	Do. ...	Shyám Sunder Lal Nigam ...	200 ,,
32	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 ,,
†33	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 40.	400 ,,
34	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 36.	500 ,,
*35	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. *...	Muhammad Taqi; Muhammadan; 29	525 ,,
36	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 ,,
37	Old Boy...	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 ,,
38	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,

* Isregular.
† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 ,,
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	500 ,,
43	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayál Vidyarthi; 35... ...	709 ,,
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
47	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 ,,
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 75.	200 ,,
49	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 ,,
†50	Guldasta-i-Anwár-i-Álam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
51	Gurukul Samachar ...	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 24.	600 ,,
†52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 ,,
53	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
54	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 35 ...	125 ,,
55	Vyápári and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 ,,
†56	All India Shia Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubárak Ali; 32	600 ,,
57	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
58	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din Kamboh; Muhammadan; 54.	1,050 ,,
59	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
60	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
61	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 32 ...	800 ,,
62	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khán.	
63	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
64	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 ,,
65	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
†66	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 ,,
67	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
68	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
69	Independent	Allahabad ...	Do. ...	Babu Lál Bihari Lal; Khatri; 55 ...	100 ,,
*70	Ittihád	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
71	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
72	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
73	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
74	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 ,,
75	Medina	Bijnor ...	Do. ...	Maulvi Saiyid Nurul Hasan, Muhammadan.	
76	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
77	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 26 ...	1,800 ,,
78	Muslim Gazette	Lucknow ...	* Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn Ali; Muhammadan; 47 ...	450 copies.
80	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 54.	400 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 ,,
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 ,,
84	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 ,,
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahúr Ahmad; Muhammadan; 26.	300 ,,
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 ,,
87	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
88	Tájir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	328 ,,
89	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 33 ...	400 ,,
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 ,,
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 ,,
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 ,,
93	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 ,,
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 ,,
	Arabic-Urdu.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
96	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan Chaudhari; Brahman; 56.	100 ,,
98	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 ,,
99	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 ,,
100	Brahman Samáchár ...	Meerut ...	Do. ...	Jagannáth Prasád; Brahman ...	405 ,,
101	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 55	700 ,,
102	Dehátí	Benares ...	Do. ...	Gulab Chand Srivástava; Kayasth ...	600 ,,
†103	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 ,,
*104	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.; 40 ...	1,000 ,,
105	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt Naitháni; Brahman; 36.	600 ,,
106	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girijá Dutt Naithani.	
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanáchárya, B.A.; 40 ... Shri Mati Gopál Devi	1,800 copies.
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 ,,
109	Indu	Benares ...	Do. ...	Ambiká Prasád Gupta; 26 ...	650 ,,
†110	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 29	1,000 ,,
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 ,,
†112	Jiwan	Cawnpore ...	Do. ...	Rám Prasád Misra; 22	1,000 ,,
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 37 ...	450 ,,
114	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra; 46 ...	1,500 ,,
*115	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	400 ,,
*116	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 ,,
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málaviya; 27 ...	1,600 ,,
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 ,,
119	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri; 37	1,000 ,,
120	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 ,,
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	500 ,,
43	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayál Vidyarthi; 35... ...	709 ,,
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
47	Zíá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 ,,
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 75.	200 ,,
49	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 ,,
†50	Guldasta-i-Anwár-i-Álam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
51	Gurukul Samachar ...	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 24.	600 ,,
†52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 ,,
53	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
54	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 35 ...	125 ,,
55	Vyápári and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 ,,
†56	All India Shia Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubárak Ali; 32	600 ,,
57	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
58	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din Kamboh; Muhammadan; 54.	1,050 ,,
59	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
60	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
61	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 32 ...	800 ,,
62	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khán.	
63	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 31 ...	300 copies.
64	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 ,,
65	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
†66	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 ,,
67	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
68	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
69	Independent	Allahabad ...	Do. ...	Babu Lál Bihari Lal; Khatri; 55 ...	100 ,,
*70	Ittihád	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
71	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
72	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
73	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
74	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 ,,
75	Medina	Bijnor ...	Do. ...	Maulvi Saiyid Nurul Hasan, Muhammadan.	
76	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
77	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 26 ...	1,800 ,,
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn Ali; Muhammadan; 47 ...	450 copies.
80	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 54.	400 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 ,,
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 ,,
84	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 ,,
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahúr Ahmad; Muhammadan; 26.	300 ,,
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 ,,
87	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
88	Tájir	Meerut ...	Do. ...	Maulvi Nazir Ahmad; 35	328 ,,
89	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 33 ...	400 ,,
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 ,,
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 ,,
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 ,,
93	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 ,,
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 ,,
	Arabic-Urdu.				
†95	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	Hindi.				
96	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†97	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan Chaudhari; Brahman; 56.	100 ,,
98	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 ,,
99	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 ,,
100	Brahman Samáchár ...	Meerut ...	Do. ...	Jagannáth Prasád; Brahman ...	405 ,,
101	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 55	700 ,,
102	Dehátí	Benares ...	Do. ...	Gulób Chand Srivástava; Kayasth ...	600 ,,
†103	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 ,,
*104	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.; 40 ...	1,000 ,,
105	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt Naitháni; Brahman; 36.	600 ,,
106	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girijá Dutt Naithani.	
107	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanáchárya, B.A.; 40 ... Shri Mati Gopál Devi	1,800 copies.
†108	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 ,,
109	Indu	Benares ...	Do. ...	Ambiká Prasád Gupta; 26 ...	650 ,,
†110	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 29	1,000 ,,
111	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 ,,
†112	Jiwan	Cawnpore ...	Do. ...	Rám Prasád Misra; 22	1,000 ,,
113	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 37 ...	450 ,,
114	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra; 46 ...	1,500 ,,
*115	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	400 ,,
*116	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 ,,
117	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málaviya; 27 ...	1,600 ,,
118	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 ,,
119	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri; 37	1,000 ,,
120	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
121	Palliwál Patrika	Fatehgarh ...	Monthly ...	Pandit Gauri Shankar Sharmá; 25 ...	200 copies.
122	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
123	Sanádhyopkárak	Agra	Do. ...	Lakshmi Náráyan Dube	700 „
124	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
125	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; 46...	4,000 „
126	Satya Prakash	Kunch (Jalaun) ...	Do. ...	Pandit Krishna Gopál Sharma.	
127	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
128	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	3,000 „
*129	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla Vaidya; 36.	500 „
130	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 45	600 „
*131	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Náráyan Dwivedi; Brahman; 35	1,000 „
*132	Vaishya	Allahabad ...	Do. ...	Sangam Lál; Agarwal; 22... ...	200 „
*133	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
134	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 41	1,080 „
†135	Kám Dhenu	Hardwar ...	Twice a month	Bábá Bhagwán Dás Udási; 46 ...	500 „
136	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
137	Rájpút	Agra	Do. ...	Thákur Hanumant Singh; 45 ...	1,700 „
138	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
139	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratáp; Hindu.	
140	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
141	Arya Mitra	Agra	Do. ...	Srimán Pandit Shiva Shankar Kavyatirtha; Brahman.	1,600 „
142	Bharat Dharam Neta ...	Benares ...	Do. ...	Dharam Dutt, Vedsháshtri; 26 ...	500 „
143	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
144	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
145	Jain Gazette	Aligarh ...	Do. ...	Lálá Misri Lál; Jain; Banker ...	1,000 copies.
†146	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Srimati Vidyávati Devi	250 „
147	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kánt Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
148	Trishul	Benares ...	Weekly ...	J. N. Bysák	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Tajir* (Meerut) of the 4th November 1912 (received on the 11th November), in commenting on the troubles and difficulties with which Muhammadans all over the world are confronted at the present day, remarks:— TAJIR, 4th November 1912.

The situation in Islamic countries.

" . . . In India, in spite of the just rule of the British Government, our compatriots (Hindus) are persecuting us. Russia is oppressing the Persians, France is harassing Morocco. Turkey, which was at first worried by Italy, is now suffering at the hands of the small (Balkan) principalities . . .

This is the time for Indian Muhammadans to rise up and sacrifice their lives and property in the cause of religion. They should pray to God in a righteous spirit and should ask Him for what they want . . .

If they (Indian Muhammadans) possess sufficient courage, they should follow Mr. Shaukat Ali and should be prepared to sacrifice their lives in the name of God. They should proceed as volunteers to the field of battle . . .

In short, every Muhammadan should help the fighters for Islam according to his means, and as liberally as possible."

2. The *Naiyar-i-Azam* (Moradabad) of the 5th November 1912 (received on the 11th November), protests against what it calls the Christian conspiracy to annihilate Islam, and deplores the situation in Turkey, Persia, Tripoli and Morocco. The editor admires the bravery of the Turks and Arabs who fell fighting for their country, and he appeals to Indian Muhammadans to help their afflicted brethren in Turkey. NAIYAR-I-AZAM, 5th November 1912.

The situation in Islamic countries.

3. The *Naiyar-i-Azam* (Moradabad) of the 5th November 1912 (received on the 11th November), accuses the European Powers of being secretly inimical to the interests of Turkey, and says that they will not interfere as long as the Balkan Allies are victorious. The editor thinks that even if they now interfere, the terms of peace will be such as to deprive Turkey of almost all of her European possessions, and will thus lower her prestige in the eyes of the Muslim world. He thinks that Turkey will never accept peace on ignominious terms, and he expresses apprehension that the present struggle will result in a European conflagration. NAIYAR-I-AZAM, 5th November 1912.

The situation in Turkey.

4. Khwaja Abdul Majid, Barrister-at-law of Aligarh, contributes an article to the *Aligarh Institute Gazette* of the 6th November 1912 (received on the 11th November), in which he characterizes the Balkan war as a struggle between Christianity and Islam. He expresses regret that the European Powers are permitting the Balkan confederacy to perpetrate atrocities on the Turks merely because they are Muhammadans, and he invites the attention of his co-religionists to the enthusiasm shown by Christian missionaries and people in Europe in helping the Balkan Allies, and he urges them to subscribe liberally towards the Turkish Relief Fund. ALIGARH INSTITUTE GAZETTE, 6th November 1912.

The situation in Turkey.

5. The *Aligarh Institute Gazette* of the 6th November 1912 (received on the 11th November), expresses approval of Mr. Muhammad Ali's scheme for raising a Turkish loan in India, and thanks Lord Hardinge for informing Mr. Muhammad Ali that the raising of a loan by Indian Muhammadans for Turkey would not be against the policy or interests of the British Government. ALIGARH INSTITUTE GAZETTE, 6th November 1912.

The editor expresses the hope that his co-religionists in India will raise an amount sufficient to relieve Turkey of her present embarrassments.

The situation in Turkey.

6. The *Kaiser-i-Hind* (Fyzabad) of the 7th November 1912 (received on the 12th November), refuses to believe the reports sent out by Reuter that the Turks have been defeated all along the line, and remarks that false reports of Turkish defeats are circulated in order to incite the Christian subjects of Turkey to rebellion. The editor invites the attention of his co-religionists to the efforts made in the Christian countries of Europe to raise subscriptions for the Balkan Allies, and says that it is the duty of the Muhammadans to sacrifice their lives and property to help the Turks who are the guardians of their holy places. KAISER-I-HIND, 7th November 1912.

He says that Muhammadans throughout the world are bound to show their sympathy towards their spiritual leader, the Sultan of Turkey, and he states that Palestine will come under the subjugation of the Cross only when every Turk and Muhammadan has been exterminated throughout the world.

He expresses approval of the zeal shown by the students of the Muhammadan Anglo-Oriental College, Aligarh, in collecting funds for the Turkish sufferers, and he admires their self-denial, inasmuch as they have given up meat and other dishes and subsist on rice only.

In conclusion he appeals to the Muhammadans to give the money that has been collected for the proposed Muslim University to Turkey as a loan.

KAISER-I-HIND, 7th November 1912.

7. The *Kaiser-i-Hind* (Fyzabad) of the 7th November 1912 (received on the 12th November), says that the diplomacy of the European Powers is responsible for the present troubles of Turkey.

The situation in Turkey.

The editor remarks that since Turkey renounced an aggressive policy and adopted a defensive one, the European Powers have begun to snatch one province after another from her.

He deplores the dethronement of Sultan Abdul Hamid, and expresses regret that the young Turks failed to circumvent the Powers.

He ridicules the morality of the European Powers who, in spite of undertaking to maintain the integrity of the Turkish Empire according to the treaty of Berlin, neither objected to the Italian invasion of Tripoli nor to Balkan aggression in Turkey.

He asks the Turks to adopt the motto "Death or victory," and says that if they do so they will come out victorious in the present war.

ADVOCATE, 10th November 1912.

8. The *Advocate* (Lucknow) of the 10th November 1912 expresses apprehension as to the future of the Ottoman Empire, and remarks that its annihilation will give rise to feelings of sorrow and despair among Indian Muhammadans.

The situation in Turkey.

The editor, however, takes exception to the attitude assumed by Indian Muhammadans towards the British Government for not having intervened on behalf of Turkey, and he points out that how much so ever England may sympathise with the feelings of her Muhammadan subjects, her hands are tied by international treaties and she must act in concert with the other Powers.

AL BASHIR, 12th November 1912.

9. *Al Bashir* (Etawah) of the 12th November 1912 characterizes the Balkan war as a struggle between Christianity and Islam, and makes Austria and Russia responsible for the outbreak of the war.

The situation in Turkey.

The editor expresses surprise that even before the termination of the war the Christian Powers are planning the partition of the Turkish Empire in Europe amongst themselves.

He takes exception to Mr. Asquith's Guildhall speech in which he is reported to have said that the Balkan Allies should not be deprived of the fruits of their victories, and says that he will be unable in future to pursuade his co-religionists to believe in British honesty and put their faith in British promises.

He also objects to Sir Edward Grey's admiration for the courage of the Bulgarians and to his admission of the rights of the Bulgarians to the country they have conquered, and he remarks that it was unstatesman-like for a responsible minister like Sir Edward Grey to commit himself to such utterances in the House of Commons.

He expresses regret that the policy of Sir Edward Grey is responsible for weakening the loyalty of Indian Muhammadans towards Government, and he says that the interest of England demands an early change in the ministry.

He deplores the condition of the wounded Turkish prisoners in Philolopolis, and expresses surprise that the Bulgarians, who boast of their civilization, do nothing to relieve the distress of the wounded.

He refers to the donations made by Their Excellencies the Viceroy and the Governors of Bengal and Bombay to the Turkish Relief Fund, and says that he is not prepared to thank them unless it is first ascertained that England will not acquiesce in the partition of European Turkey.

10. The editor of the *Mashriq* (Gorakhpur) in the issue of the 12th November 1912 says that it is the duty of England, as the greatest Muhammadan Power, to sympathise with her Muhammadan subjects, and he appeals to her to use her influence in maintaining the integrity of the Turkish Empire.

The situation in Turkey.

MASHRIQ, 12th November 1912.

11. The *Aligarh Institute Gazette* of the 13th November 1912 deplores the unsympathetic attitude of the British Government towards Turkey.

The situation in Turkey.

ALIGARH INSTITUTE GAZETTE, 13th November 1912.

The editor refers to Mr. Asquith's Guildhall speech in which he is reported to have said that the Balkan Allies would not be deprived of the fruits of their victories, and he remarks that the speech has deeply wounded the feeling of Indian Muhammadans. He remarks that though the victorious Turks were not allowed by the European Powers to retain the country they conquered in the Greeco-Turkish war, the statesmen of Europe are planning the partition of European Turkey even before the termination of the present war.

He says that Muhammadans have noted with great pain that England was the first amongst the European Powers to recognize the Italian soveriegnty over Tripoli, and he inquires whether the Muhammadan subjects of the British Government have any right to expect that due regard will be paid to their sentiments by their rulers.

He says that England will not benefit herself by helping the Balkan States beyond gaining the temporary goodwill of Russia, and he states that had England actively helped Turkey she would have won a permanent place in the grateful hearts of the entire Muhammadan world. In conclusion he asks the British Government to change its policy with regard to Turkey.

12. The editor of the *Aligarh Institute Gazette* in the issue of the 6th November 1912 (received on the 11th November), expresses warm approval of the action of His Excellency Lord Hardinge in contributing to the Turkish Relief Fund, and observes that the action of His Excellency will cement the loyalty of the Indian Muhammadans to the British throne.

The Turkish Relief Fund.

ALIGARH INSTITUTE GAZETTE, 6th November 1912.

He suggests that the money collected in India for the Turkish Relief Fund should be remitted to Constantinople through His Excellency the Viceroy, and he urges his co-religionists to contribute to the fund liberally.

13. *Al Bashir* (Etawah) of the 12th November 1912 does not approve of the proposal to transfer the money that has been collected for the proposed Muslim University to the Turkish Relief Fund. The editor says that the sum is too small to be of any real use to Turkey, and he protests against its use otherwise than on the university.

The Turkish Relief Fund.

AL BASHIR, 12th November 1912.

14. The Hon'ble Sahibzada Aftab Ahmad Khan contributes an article to the *Aligarh Institute Gazette* of the 13th November 1912, in which he condemns the proposal to transfer the money that has been collected for the proposed Muslim University to the Turkish Relief Fund, and suggests that an association should be organized in every district to collect money for Turkey.

The Turkish Relief Fund.

ALIGARH INSTITUTE GAZETTE, 13th November 1912.

He urges that a committee should be formed in the United Provinces consisting of the manager of the Madrassa-i-Deoband, the Secretary, Nadwat-ul-ulma, Nawab Viqar-ul-Mulk, the Raja Sahib of Mahmudabad, the Raja Sahib of Jahangirabad, the Honorary Secretary of the Muhammadan College, the Secretary of the Muslim League and the Honorary Secretary of the All-India Muhammadan Educational Conference, and that they should be asked to meet as soon as possible in order to devise means for raising subscriptions for the Turkish fund.

He also appeals to Muhammadans to curtail unnecessary expenditure and to give the money thus saved to the fund.

15. *Al Mushir* (Moradabad) of the 11th November 1912 makes a stirring appeal to Indian Muhammadans to contribute liberally for the relief of their distressed and wounded Turkish brethren. The editor says that as Muhammadans and as guardians of the holy places of Islam, the Turks deserve the sympathy of the entire Muslim world. He invites attention to the *Fatwa* of the *Ulamas* of Deoband making it incumbent upon every Musalman to subscribe towards the Turkish Relief

Help for Turkey.

AL MUSHIR, 11th November 1912.

Fund, and he expresses the hope that Muhammadans will curtail their *Bakr-Id* expenses and will send the money thus saved to Turkey.

AL MUSHIR, 11th November 1912.

Help for Turkey.

16. Discussing Mr. Shaukat Ali's appeal for volunteers for Turkey *Al Mushir* (Moradabad) of the 11th November 1912 opines that Turkey just now stands more in need of money than of men. The editor considers that the money that would otherwise be spent in equipping and sending volunteers to the front should be utilized in helping the distressed and wounded and in relieving Turkey of her present financial difficulties.

TAJIR, 11th November 1912.

Help for Turkey.

17. The *Tajir* (Meerut) of the 11th November 1912 discountenances the idea that the money that has been collected for the proposed Muslim University should be transferred to the Turkish Relief Fund. The editor suggests instead that the middle classes should be induced to curtail all unnecessary expenditure and to give the money thus saved for the relief of the distressed and wounded in Turkey. He also urges that systematic efforts should be made to enlist the sympathy of the Muhammadan *raises* and masses.

In another article in the same issue the editor says that there would be no harm in advancing the money that has been collected for the proposed Muslim University as a loan to Turkey.

MASHRIQ, 12th November 1912.

Help for Turkey.

18. The *Mashriq* (Gorakhpur) of the 12th November 1912 publishes a contributed article in which the writer ridicules the idea of sending volunteers to Turkey from India. He asserts that Indian Muhammadans are totally ignorant of the art of modern warfare and cannot compare with the Turks in bravery. He considers that Indian volunteers would simply be a drag on the Turkish Army, and he urges his co-religionists to give Turkey the much more needed help of money.

AL KHALIL, 8th November 1912.

Turkey and Asiatic nations.

19. *Al Khalil* (Bijnor) of the 8th November 1912 (received on the 11th November), condemns European diplomacy which makes territorial acquisitions under the guise of political reform. The editor accuses Western civilization of being blood-thirsty, and says that Balkan aggression in Turkey has made the country an object of sympathy to all Asiatic nations. This, he says, is clear from the fact that Hindus have contributed to the Turkish Relief Fund and that Hindu politicians have expressed sympathy with Turkey in her troubles.

ABHYUDAYA, 14th November 1912.

The Balkan war.

20. Discussing the situation in the Balkan States the *Abhyudaya* (Allahabad) of the 14th November 1912 observes that the division of the conquered country is not unlikely to lead to serious differences between the Powers and result in a European conflagration. The editor says that although the European Powers declared before the outbreak of war that the integrity of European Turkey would not be interfered with, they now emphasise the impossibility of returning to the *statu quo*. He remarks that it is nothing uncommon for the European Powers to break their faith especially when they have an opportunity of delivering Europe from a non-Christian Asiatic Power.

ALIGARH INSTITUTE GAZETTE, 6th November 1912.

Islam and Europe.

21. The *Aligarh Institute Gazette* of the 6th November 1912 (received on the 11th November), publishes a translation of the article entitled "Islam and Europe: who is responsible," contributed by Mr. H. S. Cowper to the *Near East* (London) in which the writer urges the British Government to change its foreign policy with regard to Muhammadan States.

ABHYUDAYA, 14th November 1912.

Mongolia and Russia.

22. The *Abhyudaya* (Allahabad) of the 14th November 1912 considers that the recent convention between Mongolia and Russia will cost the Mongolians their independence and will lead to war between Russia and China. The editor expresses regret that China and Japan are not on friendly terms at present, and he emphasises the urgent need for unity and co-operation between all the Buddhist communities of Asia as an effective safeguard against the aggressions of selfish Christian Powers.

(b)—*Home.*

23. The *Abhyudaya* (Allahabad) of the 7th November 1912 (received on the 11th November), compares the constitution of the Legislative Councils of the three new provinces with that of the councils of the Punjab and the United Provinces, and remarks that the latter provinces have been treated very ungenerously in the matter owing to the unsympathetic attitude of Sir Louis Dane and Sir John Hewett. The editor expresses the hope that under the régime of the new Lieutenant Governor of these provinces the number of the elected members of the Provincial Legislative Council will be increased.

ABHYUDAYA, 7th November 1912.

The constitution of the United Provinces Legislative Council.

24. The *Leader* (Allahabad) of the 9th November 1912 protests against the privilege given to the Muhammadan landholders of the United Provinces to send one representative to the Imperial Council. The editor points out that the Muhammadan landholders are already voters in the general Muhammadan electorate and in the general landholders' electorate, and that their community already enjoys excessive representation, and he considers that Government has been unwise in creating a special electorate consisting of only one hundred and forty-nine voters for the sake of the Muhammadan community and the landholder class.

LEADER, 9th November 1912.

The council regulations for the United Provinces.

He also notes that in the electoral roll of the Muhammadan landholders of the United Provinces the Bara Banki district has nearly as many voters as all the divisions of Kumaun, Jhansi, Benares, Gorakhpur, Allahabad, Rohilkhand and Agra put together.

25. The *Leader* (Allahabad) of the 9th November 1912 protests against the excessive representation of the European commercial community on the Bengal Legislative Council. The editor asserts that the European members do not take part in the public life around them and do not identify themselves with the Indian non-official members, and that they thus detract from the effective strength of the elective majority.

LEADER, 9th November 1912.

The council regulations for Bengal and Behar.

He also protests against the excessive representation of the Muhammadan community on both the Bengal and the Behar Councils.

He points out that the anomalies existing in the other provinces have been perpetuated in the council regulations for Bengal and Behar, and he remarks that "there is a certain lack of simplicity in the arrangement of the divisional electorates of the Bengal Council."

He criticises the arrangement for the election of the two representatives of the Calcutta Corporation, and suggests that all rate-payers qualified to be members of the Corporation should have a vote in the election of the two representatives.

In conclusion he takes exception to the excessive representation of the landholders on the Behar Council, and suggests that all graduates of ten years' standing should be allowed to return one member to the Council.

26. The *Vaishya Hitkari* (Meerut) for October 1912 (received on the 11th November), publishes a poem entitled "The welfare of India" contributed by Kashi Nath *Fida* in which the following lines occur :—

VAISHYA HITKARI, October 1912.

The present condition of India.

"O young men of India ! take care of your country,
Just look for a moment at the condition of your mother (country),
Her heart is rent with grief and troubles."

* * * * * *

"Destruction and ruin are enveloping her (India) just now;
Gird up your loins for (her) protection."

* * * * * *

"If any one asks anything from you in the name of patriotism,
Offer your life, body, heart and soul;
Never injure even your ill-wishers."

* * * * * *

"Impress the public with your self-sacrifice."

* * * * * *

"Sacrifice your body, soul and wealth with a light heart,
O friend, I adjure you, leave no stone unturned."

TAJIR, 4th November 1912.

Mr. Gandhi and Indian Muhammadans in South Africa.

27. The *Tajir* (Meerut) of the 4th November 1912 (received on the 11th November), publishes a contributed article in which the writer remarks:—

". . . He (Mr. Gandhi) instead of using for the public good the sum of a lakh and a quarter of rupees received from India, has spent it in clearing off his own debts and in buying an estate in the Transvaal . . . When the news of Mr. Gokhale's visit (to South Africa) reached Mr. Gandhi, he declared the property at Phœnix (Natal) to be a *waqf* for the community and published the trust deed in his paper, the *Indian Opinion*.

We hope that this trust deed will not be cancelled like the previous one.

False accounts, which will be shown to Mr. Gokhale, are being prepared with the utmost speed and cleverness . . . High hopes are being held out to simple-minded Muhammadans and they are being robbed right and left. . . . It is a pity that there is no Muslim organ in South Africa to represent the views of Muhammadans to Government . . . "

ABHYUDAYA, 7th November 1912.

The release of Mr. Tilak.

28. The *Abhyudaya* (Allahabad) of the 7th November 1912 (received on the 11th November), joins with the *Leader* (Allahabad) in supporting Mr. Tilak's memorial to the Government of India for his release, and expresses the hope that the Viceroy will consider the memorial in a generous spirit.

AL MUSHIR, 11th November 1912.

The moral and spiritual aspect of European civilization.

29. A correspondent who signs himself "NUR-UD-DIN FROM GUJRANWALA" contributes an article to *Al Mushir* (Moradabad) of the 11th November 1912, in which he accuses European civilization of being materialistic, irreligious and immoral.

He characterizes the aggressions of France, Italy and Russia in Morocco, Tripoli and Persia respectively as brigandage, and he attributes these degradations to the lack of spiritual and moral feelings among the European nations. He invites attention to the chronic state of dissatisfaction in European society, as evidenced by the growth of nihilism, anarchism, socialism and trade unionism, and he asserts that the Christian nations are defying all the commandments of God and do not seem to have any fear of the Day of Retribution.

He says that sexual morality has sunk to such depths in Europe that a very considerable number of illegitimate births are registered every year. He states that gambling and drink always follow in the wake of European civilization, and that "from the moral and spiritual point of view there is little difference between them (Europeans) and brutes."

AL MUSHIR, 11th November 1912.

Muslim loyalty and the Hindu and Anglo-Indian press.

30. *Al Mushir* (Moradabad) of the 11th November 1912 deplores the attacks made on Muslim loyalty by the Hindu and Anglo-Indian press. The editor takes special exception to the tone of the *Pioneer* (Allahabad), and expresses regret that Government has not taken steps to put a stop to writings which are calculated to embitter the relations between Englishmen and Muhammadans. He assures Government that Muhammadans are the only race that will prove eternally loyal and faithful to the British.

ANAND, 14th November 1912.

The Indian National Congress.

31. The *Anand* (Lucknow) of the 14th November 1912 says that the sittings of the Indian National Congress once a year can have litte effect on the public life of the country. The editor therefore urges that the Congress should devise measures to carry on its work continuously throughout the year, and that Congress committees should be formed at every important centre to spread political education among the masses and to co-operate with the local authorities in the work of every-day administration. He expresses the hope that this question will receive due consideration at the forthcoming session of the Congress at Bankipore.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Nil.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Nil.

(e)—Education.

ALIGARH INSTITUTE GAZETTE, 6th November 1912.

The proposed Muslim University and affiliation.

32. The *Aligarh Institute Gazette* of the 6th November 1912 (received on the 11th November), publishes the second instalment of Nawab Mushtaq Husain's article on the proposed Muslim University in which the writer reproduces extracts from Mr. Mahmud's Muslim University scheme prepared in 1883 to prove that the founder of the Aligarh College never meant the Muslim University to be purely local. He says that Government, in giving its final decision on the matter, has safeguarded its own interests but has shown no sympathy for the aims and aspirations of the Muhammadans. He, however, advises his co-religionists to be reasonable in their demands regarding the university, and suggests that the by-laws of the university should be placed before Government when the foundation committee has fully reconsidered them.

He does not object to Government's having reasonable control over the Muslim University if it does not interfere with its internal affairs, and he notes that this was the view taken by the late Sir Saiyid Ahmad Khan.

ALIGARH INSTITUTE GAZETTE, 13th November 1912.

The proposed Muslim University and affiliation.

33. Nawab Mushtaq Husain contributes the third instalment of his article entitled "The proposed Muslim University and affiliation" to the *Aligarh Institute Gazette* of the 13th November 1912, in which he discusses the question of utilizing the funds that have been collected for the proposed Muslim University in case Government refuses to grant the Muhammadans a charter of their own making. He suggests that the Muslim University fund should be placed under the control of an All-India Muhammadan Educational Association which should supervise the work of the Lahore Islamia College and the Aligarh College and should also organize at Aligarh a central institution for the training of the Muhammadan youths who do not wish to enter government service. He urges the establishment of classes for the teaching of *unani* medicine, religion, commerce, agriculture, technology, &c. He insists that Urdu should be made the medium of instruction in this institution, and he lays stress on moral and physical education. He says that the All-India Muhammadan Educational Association should also take up the work of female education, and he also advocates the establishment of local schools at important centres throughout India, and he urges the convening of a conference to discuss these questions. He points out that a sum of rupees twenty-five lakhs would not suffice for such a comprehensive scheme, and he appeals to his co-religionists for further subscriptions.

ABHYUDAYA, 7th November 1912.

The proposed Hindu University and affiliation.

34. Discussing the reply of the Hindu University Society to Sir Harcourt Butler's letter regarding the proposed Hindu University scheme the *Abhyudaya* (Allahabad) of the 7th November 1912 (received on the 11th November), reiterates the opinion that the Hindu people will be greatly gratified if their University is designated "the Hindu University" instead of "the University of Benares," and says that the request of the society for the grant of the power of affiliation is by no means unreasonable. The editor urges that Government should also accede to the request of the Society that the King-Emperor and the Viceroy should become Protector and Patron respectively of the proposed university.

He expresses the hope that Government will generously consider the reply in all its details and will rescind its previous decision on the matter.

ADVOCATE, 10th November 1912.

35. The *Advocate* (Lucknow) of the 10th November 1912 states that the Taluqdars of Oudh abolished the law classes of the Lucknow Canning College under pressure from Sir John Hewett. The editor urges that as it is essential that landowners should have some knowledge of law, these classes should be revived. He points out that middle class people are put to great expense in sending their sons to Allahabad, Agra or Aligarh, and he also notes that the Allahabad University Law College is unable to cope with the large number of students attending the law classes. He therefore urges the revival of the law classes at Lucknow, and suggests that they should be placed under the Syndicate of the Allahabad University.

The study of law in Oudh.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

TAJIR, 4th November 1912.

36. The *Tajir* (Meerut) of the 4th November 1912 (received on the 11th November), deplores the moribund condition of the All-India Urdu Conference. Discussing the opposition of the Hindus to the propagation of Urdu the editor remarks :—

The Urdu-Hindi controversy.

"The community that was jealous of the rise of Europe and raised the cry of *swadeshi* is now stamping out Urdu . . . Though the treatment meted out to Urdu is opposed to the principles of honesty, still I must point out that dishonesty is a part of their (Hindus') nature, and I must invite the attention of my co-religionists to the fact that our compatriots (Hindus) never fail to attain the end they have in view . . . The Hindus have for the last few years been trying to make Devanagri (Hindi) the common language of India and to extend its use. They have been so far successful in their efforts that a large number of persons did not give Urdu as their mother-tongue at the last census."

MASHRIQ, 12th November 1912.

37. The *Mashriq* (Gorakhpur) of the 12th November 1912 takes exception to the Rev. Mr. Knowles' suggestion for the appointment of a Royal Commission to consider the question of a common script for India, and denounces the adoption of the Roman character for Indian languages. The editor expresses regret that the time has passed when Englishmen enthusiastically supported and encouraged the study of oriental languages, and that now Indians are asked to adopt the Roman character. He urges the Hindus and Muhammadans to make up their differences regarding the Hindi-Urdu question, and to maintain the integrity of the languages of India.

A common script for India.

ZUL QARNAIN, 7th November 1912.

38. The editor of the *Zul Qarnain* (Budaun) in the issue of the 7th November 1912 (received on the 12th November), deplores the publication of a *Shiah* pamphlet in which the authorities of the Muhammadan Anglo-Oriental College, Aligarh, are blamed for not according the religious freedom to the *Shiah* students of the college that the *Sunni* students enjoy.

A *Shiah* pamphlet.

He asks the members of the *Shiah* conference to publish a disclaimer that the pamphlet has not been published with their permission.

SARASWATI, November 1912.

39. The *Saraswati* (Allahabad) for November 1912 publishes a contributed article in which the writer, Shrikanth Pathak, discusses the Indian currency question. He observes that the fiscal changes introduced in India in 1893 have deprived Indians of the right enjoyed by all civilized peoples of getting private bullion coined. He urges that the silver coinage reserve fund should be transferred to India where it can be more profitably employed than in England.

Indian currency.

He suggests that, in view of the enormous international trade of India, a gold mint should be opened in this country, and he considers that such a measure would save Indians the cost of importing sovereigns from England and of sending gold to foreign countries.

ADVOCATE, 10th November 1912.

40. The *Advocate* (Lucknow) of the 10th November 1912 joins with Lord Curzon in protesting against the sale of Hasting's House, Calcutta, and urges that a house that has played such an important part in the history of India should be retained as an imperial possession.

Sale of Hasting's House.

V.—Legislation.

41. The editor of the *Mashriq* (Gorakhpur) in the issue of the 12th November 1912 takes exception to the intention of Government in introducing the Copyright Act of England into India according to which in future no translation of any European publication can be made in India without the author's permission. He considers that the Act is devised to stop the publication of the thoughts and ideas of European philosophers and politicians in Indian vernaculars, and says that it is futile for Government to make any attempt to suppress the spread of Western ideas of liberty amongst Indians. He asks the members of the Legislative Council and the press to protest against the passing of the Act.

The copyright of European publications in India.

MASHRIQ, 12th November 1912.

VI.—Railway.

42. The *Abhyudaya* (Allahabad) of the 7th November 1912 (received on the 11th November), refers to the question of a roadway being built on the Izat bridge, and expresses regret that Sir John Hewett paid no attention to the public demand in this connection. The editor, however, expresses the hope that Sir James Meston will earn the gratitude of the Allahabad public by having a roadway constructed on the bridge.

The Izat bridge.

ABHYUDAYA, 7th November 1912.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

43. The *Tajir* (Meerut) of the 4th November 1912 (received on the 11th November), has the following:—

"Dewali is in our midst and the picture, which represents the cow with eighty-four gods on her body and which last year inflamed the feelings of the Hindus in the Meerut district and led to disturbances at various places, is being again displayed. We hope that the Collector will take early steps to put a stop to this device to create a disturbance."

The cow-protection movement.

TAJIR. 4th November 1912.

44. The editor of the *Surma-i-Rozgar* (Agra) in the issue of the 8th November 1912 (received on the 14th November), says that the Hindus are responsible for cow-killing in India as they dispose of their cows to Muhammadans. He urges the Hindus to open *gaushalas* in every district in order to improve the breed of cattle, and he asks the Muhammadans to give up cow-killing on the occasion of the *Bakr Id*.

Cow killing.

SURMA-I-ROZGAR, 8th November 1912.

45. A correspondent who signs himself "Ábir" of Akbarabad contributes the following poem entitled "An Arya's prayer" to the *Musáfir* (Agra) of the 8th November 1912 (received on the 11th November):—

The propagation of the Vedic faith.

MUSAFIR, 8th November 1912.

"O God, may my body and soul be for the (good of the) world.
May my life be only for the good (of others).
If (I) possess (a) head upon (my) shoulders it should be for the sword.
(If I possess) a dagger, it should not be in (my) hands to hurt (anybody).
May I do service to others like a servant.
May I not be looked upon as a dangerous thorn even by an enemy.
May I shed the lustre (light) of sincerity (truth) all over the world.
May I show the road to annihilation to the worship of falsehood.
May I bring Christianity and Islam to the path of truth.
May I make every human being a sincere Arya.
May I purge the world of all its heresies.
May I annihilate falsehood from the earth.
May my tongue remain within my month, only on this condition
That my voice may reach Persia, Arabia and Yemen.
(May) the Vedic teachings reach every home in this country.
May the banner of the *Vedas* wave over China and Khotan.
May the *Vedas* be recited in the shrines of Mecca
And may my voice resound in Jerusalem.
I then inquire of you, O Shaikh, how good would it be
If the house of God were to exist in the heart of every human being,
If the sound of *Om* were to rise from the whole world
And every head were to bend in reverence to the *Vedas*,

May every one be relieved from the troubles of temples and mosques
And may they be released from the clutches of the Brahman and the Shaikh.
May every one bless that pilot who brought us who were drowning safe to the shore.
The man who carried us ashore safely through the storm of the Sea of life.
May the (world) resound with his plaudits.
May all unite to bow their heads at the feet of that *Rishi*
And may all become Arya and may they banish all ideas of duplicity from their hearts."

ARYA MITRA, 8th November 1912.

Swami Dayanand.

46. The *Arya Mitra* (Agra) of the 8th November 1912 (received on the 11th November), publishes an article entitled "Swamiji Parivrajakachrya" in which the editor discusses the claims of Swami Dayanand to being one of the greatest revivalists that the world has ever produced. The following are some extracts from the article:—

* * * * * * * * *

"Ancient and modern revivalists never sought for truth. Nor did they lead their disciples towards it. On the other hand they tried to ensnare their simple brethren in the nets of their own making. They declared that at times they went into the presence of God or that He himself came to them or that He sent some messenger to ask them to work on behalf of religion. How can that be true? No learned man of the present day can have any faith in such nonesense."

"Muhammad stated that he went to God who was several hundred thousands of miles away and that he came back again in a single night. Is not this an absolute falsehood? Did Dayanand ever say such a thing? Why then is he not the best of reformers?"

"Moses stated that God used to visit him on the mount and tell him what he should do. Jehovah used to send bread, vegetables, curry, rice and other edibles into the camp of the Israelites. Can this have been anything else than trickery? Where has that Jehovah gone to-day? How is it that He does not send a single loaf from heaven for the millions of starving people and why does He not reveal Himself to us now? Swamiji never talked of such miraculous deeds."

* * * * * * * * *

"All the miracles attributed to Christ are false. European savants are not prepared to accept them. Can a man be made to live again when dead? Could the trees and the sea understand Christ's words? Could a child be born of a virgin? The European savants themselves in their writings upon the Bible hold that the new and the old testaments are false. If Jesus Christ himself said that He was God and the Son of God, then He was not on the side of truth. We consider that such a Christ was never born."

TAJIR, 11th November 1912.

Swami Dayanand and the *Vedas*.

47. The *Tajir* (Meerut) of the 11th November 1912 publishes a contributed article in which the writer ridicules the attempts made by Swami Dayanand to prove that the *Vedas* were inspired books and existed from all eternity. He reproduces passages from the *Vedas* to show that they describe human actions, and he argues that they were therefore compiled by human agency. He also ridicules Swami Dayanand's attempt to prove that all the other religious books of the world were of human origin.

ALIGARH INSTITUTE GAZETTE, 6th November 1912.

The backward condition of Muhammadans.

48. The *Aligarh Institute Gazette* of the 6th November 1912 (received on the 11th November), publishes an article contributed by Maulvi Saiyid Abdul Haq, Assistant Professor of Arabic in the Muhammadan Anglo-Oriental College, Aligarh.

The writer dwells on the backward condition of Muhammadans throughout the world, and attributes it to their actions being contrary to the commandments of God. He therefore urges his co-religionists to reform and to become orthodox Muhammadans.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:
The 16th November 1912.

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37. Forest settlement in Kumaun ... 993

(g)—General:

38. Garhwal under British rule 993
39. The claims of Garhwal 994
40. Outrages upon Indian women ... 994
41. Hastings House 994

V.—LEGISLATION.

Nil.

Page.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

42. The dedication of children to the Ganges 994
43. Objectionable attacks on the Hindu religion 994
44. Mrs. Besant and reincarnations ... 995
45. Religious *dakaitis* in Benares ... 995
46. A protest against gambling 995
47. Cow-killing 995
48. The Ghazipur *Arya Samaj* 995

IX.—MISCELLANEOUS.

Nil.

LIST OF NEWSPAPERS AND PERIODICALS.

[Corrected up to the 1st November 1912.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Lucknow Collegian ...	Lucknow ...	Quarterly...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 „
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 „
4	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 „
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 „
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Káli Prasanno Chaterji; 50 ...	3,000 „
7	Muslim Review	Allahabad ...	Do. ...	Hamid Ahmad Ansári; Muhammadan	700 „
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 „
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 „
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 „
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 51.	5,500 „
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 „
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	2,100 „
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
†17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth; Vaishya; 36 ...	200 „
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lál; Vaishya; 41... ...	1,000 „
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-us-Zama Asar; Muhammadan; 45.	400 „
22	Al Kwárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 „
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 „
24	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 „
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Noméni; Muhammadan; 56. Maulvi Habib-ur-Rahmán; Muhammadan; 40.	625 „
26	An Nasir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.... ... Zafar-ul-Mulk Ulvi	400 „
27	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34 ...	900 „
28	Árya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 33	850 „
29	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 „
30	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 43...	70 „
31	Edward	Cawnpore ...	Do. ...	Shyám Sunder Lal Nigam ...	200 „
32	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 „
†33	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 40.	400 „
34	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 36.	500 „
*35	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 „
36	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 „
37	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 „
38	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 ,,
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	500 ,,
43	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma.	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayál Vidyarthi; 35... ...	709 ,,
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
47	Zíá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 ,,
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 75.	200 ,,
49	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 ,,
†50	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
51	Gurukul Samachar ...	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 24.	600 ,,
†52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 ,,
53	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
54	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 35 ...	125 ,,
55	Vyápári and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 ,,
†56	All India Shia Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubárak Ali; 32	600 ,,
57	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
58	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din Kamboh; Muhammadan; 54.	1,050 ,,
59	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
60	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
61	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 32 ...	800 ,,
62	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khán.	
63	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
64	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 ,,
65	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
†66	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 ,,
67	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
68	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
69	Independent	Allahabad ...	Do. ...	Babu Lál Bihari Lal; Khatri; 55 ...	100 ,,
*70	Ittihád	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
71	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
72	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
73	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	600 ,,
74	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	225 ,,
75	Medina	Bijnor ...	Do. ...	Maulvi Saiyid Nurul Hasan, Muhammadan.	
76	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
77	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 26 ...	1,800 ,,
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Azam	Moradabad ...	Do. ...	Saiyid Ibn Ali; Muhammadan; 47 ...	450 copies.
80	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 54.	400 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 ,,
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 ,,
84	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 ,,
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahúr Ahmad; Muhammadan; 26.	300 ,,
86	Surma-i-Bozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 ,,
87	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
88	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 ,,
89	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 33 ...	400 ,,
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 ,,
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 ,,
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 ,,
93	Nasim-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 ,,
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 ,,
95	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	
	ARABIC-URDU.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
97	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†98	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan Chaudhari; Brahman; 56.	100 ,,
99	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 ,,
100	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 ,,
101	Bráhman Samáchár ...	Meerut ...	Do. ...	Jagannáth Prasád; Brahman ...	405 ,,
102	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 55	700 ,,
103	Deháti	Benares ...	Do. ...	Gulab Chand Srivástava; Kayasth ...	600 ,,
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 ,,
*105	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.; 40 ...	1,000 ,,
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt Naitháni; Brahman; 36.	600 ,,
107	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girijá Dutt Naithani.	
108	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanáchárya, B.A.; 40 ... Shri Mati Gopál Devi	1,800 copies.
†109	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 ,,
110	Indu	Benares ...	Do. ...	Ambiká Prasád Gupta; 26 ...	650 ,,
†111	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 29	1,000 ,,
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 ,,
†113	Jiwan	Cawnpore ...	Do. ...	Rám Prasád Misra; 22	1,000 ,,
114	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 37 ...	450 ,,
115	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra; 46 ...	1,500 ,,
*116	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	400 ,,
*117	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 ,,
118	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málaviya; 27 ...	1,600 ,,
119	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 ,,
120	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri; 37	1,000 ,,
121	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Palliwál Patrika	Fatehgarh ...	Monthly ...	Pandit Gauri Shankar Sharmá; 25 ...	200 copies.
123	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
124	Sanádhyopkárak	Agra	Do. ...	Lakshmi Náráyan Dube	700 ,,
125	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 ,,
126	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; 46...	4,000 ,,
127	Satya Prakash	Kunch (Jalaun) ...	Do. ...	Pandit Krishna Gopál Sharma.	
128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	3,000 ,,
*130	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla Vaidya; 36.	500 ,,
131	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 45	600 ,,
*132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Náráyan Dwivedi; Brahman; 35.	1,000 ,,
*133	Vaishya	Allahabad ...	Do. ...	Sangam Lál; Agarwal; 22... ...	200 ,,
*134	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 ,,
135	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 41	1,000 ,,
†136	Kám Dhenu	Hardwar ...	Twice a month	Bábá Bhagwán Dás Udási; 46 ...	500 ,,
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 ,,
138	Rájpút	Agra	Do. ...	Thákur Hanumant Singh; 45 ...	1,700 ,,
139	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 ,,
140	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratáp; Hindu.	
141	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
142	Arya Mitra	Agra	Do. ...	Srimán Pandit Shiva Shankar Kavyatirtha; Brahman.	1,600 ,,
143	Bharat Dharam Neta ...	Benares ...	Do. ...	Dharam Dutt, Vedsháshtri; 26 ...	500 ,,
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 ,,
145	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
146	Jain Gazette	Aligarh ...	Do. ...	Lálá Misri Lál; Jain; Banker ...	1,000 copies.
†147	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Srimati Vidyávati Devi	250 ,,
148	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kánt Malviya; 28 ...	2,000 ,,
	ANGLO-BENGALI.				
149	Trishul	Benares ...	Weekly ...	J. N. Bysák	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—*Foreign.*

1. A correspondent who signs himself "Qamar Ahmad (Alig.)" contributes an article to the *Mashriq* (Gorakhpur) of the 19th November 1912, in which he gives expression to the utter feeling of despair produced among Indian Muhammadans by recent events in Morocco, Persia and Turkey. He suggests that the British Government should select some uninhabited islands where Indian Muhammadans, who wish to efface themselves, should be allowed to settle, entirely cut off from the world, where they can no longer live without disgrace.

The situation in Islamic countries.

MASHRIQ, 19th November 1912.

2. The editor of the *Jadu* (Jaunpur) in the issue of the 13th November 1912 (received on the 19th November), says that the European Powers have conspired to destroy the independence of Turkey, and he assures them that if Turkey loses her independence a world-wide conflagration will ensue.

The situation in Turkey.

JADU, 13th November 1912.

3. The *Kaiser-i-Hind* (Fyzabad) of the 14th November 1912 (received on the 18th November), says that the conspiracy of the European Powers to partition European Turkey will lead to their own undoing by bringing about a world-wide conflagration.

The situation in Turkey.

KAISER-I-HIND, 14th November 1912.

The editor accuses the European Powers of secretly helping the Balkan Allies, and he states that they have received a considerable supply of arms and ammunition from England. He admits that these war materials are nominally despatched to Austria or Russia, but he asserts that they eventually find their way to Sofia, Belgrade or Cettinje. He points out that Turkey has been disgracefully betrayed by her Christian soldiers, but he says that there is no occasion for surprise at the treacherous conduct of these soldiers, as they were seduced from their allegiance to Turkey by the preaching of Christian priests. He assures the Christian Powers that they will never be successful in effecting a peaceful partition of Turkey, and he says that the followers of the Cross will enter the holy places of Islam only through a sea of blood.

He is glad to note the practical sympathy shown by Indian Muhammadans for their wounded and distressed co-religionists in Turkey, and he ridicules the cowardice of those who refuse to contribute towards the Turkish Relief Fund for fear of the displeasure of Government.

4. *Al Khalil* (Bijnor) of the 16th November 1912 (received on the 18th November), deplores the religious colour given to the Balkan war by Christian priests, and resents the insinuation that Indian Muhammadans were responsible for the Indian Mutiny of 1857.

The situation in Turkey.

AL KHALIL, 16th November 1912.

The editor also takes exception to the manifesto of the Balkan Committee, and he deprecates the attempt to excite religious feeling. He deplores the change in British foreign policy as evidenced by Mr. Asquith's Guildhall speech, and he reminds Europe of the admirable fighting qualities of the Turk, and he points out that Turkey will not submit to partition without a supreme effort.

He regrets that the news supplied to India regarding the Balkan war is mostly of a doubtful nature.

5. The editor of *Al Mushir* (Moradabad) in the issue of the 18th November 1912 takes exception to Mr. Asquith's Guildhall speech and expresses regret that the Prime Minister should have given vent to his pro-Balkan feelings in such a public manner. He says that Mr. Asquith's speech has deeply hurt the feeling of Indian Muhammadans, and he remarks that a statesman of the position of Mr. Asquith should not have so wantonly wounded the feelings of the millions of Indian Muhammadan subjects of His Britannic Majesty.

The situation in Turkey.

AL MUSHIR, 18th November 1912.

6. A correspondent who sings himself "Muhammad Sulaiman Alwi" contributes an article to the *Mashriq* (Gorakhpur) of the 19th November 1912, in which he reproaches

The situation in Turkey.

MASHRIQ, 19th November 1912.

the Turks for retiring before the Balkan Allies, and in which he makes an appeal to Muhammadans all over the world in the following terms :—

"O my brave brethren, do not lose heart,
The weak use weapons, the cowardly learn drill.
Islam is your sword and the doctrine of monotheism is your conscience.
O brave followers of the *Qoran* and servants of God,
Islam is being butchered by infidels, look sharp and save it.
Behold ! the knife has been placed on the throat of Islam and it is wailing piteously.
O Muhammadans of India, China, Afghanistan, Persia, of the East and of the West, help its followers,
The enemies of God (Christians) are killing (Islam),
Do you (Muhammadans) not love Islam ?"

He then dwells on the excellencies of Islam, and expresses regret that its followers are disregarding its precepts. He expresses the hope that God will give success to the Turkish arms, and that neither Austria nor Russia nor any of the other Powers will be able to harm Turkey.

MASHRIQ, 19th November 1912.

The situation in Turkey.

7. Criticising Mr. Asquith's Guildhall speech the *Mashriq* (Gorakhpur) of the 19th November 1912 says that such an anti-Muhammadan speech was not quite unexpected from a follower of Mr. Gladstone's.

The editor asserts that the previous declaration of the Powers in favour of the maintenance of the *status quo* in the Balkan Peninsula was simply due to fear of Turkish victories, and he points out that now that the Turks are sustaining reverses, the Powers have no hesitation in going back upon their solemn affirmations. He, however, expresses the opinion that if the Turks now conquer the territories of the Balkan Allies, the Powers will not be able to revive the question of *status quo*.

He urges Indian Muhammadans to make a direct appeal to their King-Emperor to restrain his ministers from wounding the feelings of his Muhammadan subjects by their public utterances.

MUSLIM GAZETTE, 20th November 1912.

The situation in Turkey.

8. The *Muslim Gazette* (Lucknow) of the 20th November 1912 takes exception to Mr. Asquith's Guildhall speech in which he is reported to have welcomed the fall of Salonica and to have said that "Salonica was the gateway through which Christianity entered Europe" and that "the European Powers would not deprive the Balkan Allies of the fruits of their victories." The editor also objects to the statement reported to have been made in the House of Commons by Sir Edward Grey to the effect that the country conquered by the Balkan Allies would not be given back to Turkey, and he reminds his readers that in the beginning of the war the Powers declared that, notwithstanding the result of the war, the *status quo* would be maintained in Eastern Europe.

He says that the declaration about the maintenance of the *status quo* in the Balkans was made when the Powers believed that the Turks would be victorious, and he says that now that they find the Turks losing ground in the present struggle, the statesmen of Europe are planning the partition of European Turkey and have forgotten the solemn affirmations they have already made.

He says that responsible ministers like Sir Edward Grey and Mr. Asquith should not have openly expressed sympathy with the Balkan Allies and that they should not have given an unnecessary cause of annoyance and dissatisfaction to the Indian Muhammadan subjects of His Majesty the King-Emperor.

MASHRIQ, 19th November 1912.

The situation in Turkey.

9. The *Mashriq* (Gorakhpur) of the 19th November 1912 publishes a letter from a young student in which he deplores the situation in Islamic countries and describes how enthusiastically students are giving up luxuries in order to help the Turks.

The editor invites the attention of Government to the intensity of feeling of Indian Muhammadans in regard to the situation in Turkey, and says that it would not be statesmanlike on the part of British politicians to damp their enthusiasm in any way.

10. The *Aligarh Institute Gazette* of the 20th November 1912 regrets to note that the majority of British newspapers incite their readers against the Turks and go even so far as to question the loyalty of Indian Muhammadans and to characterize it as a negligible factor in Imperial politics. The editor considers that such newspaper comments, coupled with Mr. Asquith's Guildhall speech, may create an undesirable impression among Muhammadans, and he appeals to Government to stop the publication of such attacks on its Muhammadan subjects.

ALIGARH INSTITUTE GAZETTE, 20th November 1912.

The situation in Turkey.

11. The *Nizam-ul-Mulk* (Moradabad) of the 16th November 1912 (received on the 18th November), publishes a contributed article in which the writer takes exception to Dr. Abdul Hakim's suggestion that Muhammadans of India should not go to Turkey as volunteers but that they should only send money to relieve the distress of the widows and orphans of the Turkish soldiers killed and wounded in the Balkan war.

NIZAM-UL-MULK, 16th November 1912.

Indian Muhammadan volunteers for Turkey.

He considers that Indian Muhammadans should proceed to Turkey as volunteers and fight against the Balkan Allies who, he says, are fighting in the name of their religion to destroy Islam in Europe.

Another correspondent who signs himself "KOWKAB (STAR) of ROHILKHAND" contributes an article to the same issue, in which he urges Mr. Shaukat Ali to organize a volunteer corps and to collect funds for its maintenance. He dwells on the necessity for helping the Turks who are guardians of the holy places of Islam, and he expresses the hope that the Muhammadans who realize that the expulsion of the Turks from Europe will mean the cessation of the Muhammadan guardianship of their holy places, will contribute liberally towards the fund for the maintenance of volunteers.

12. The editor of the *Khatun* (Aligarh) in the issue for October 1912 (received on the 19th November), refers to the peculiar position of the Sultan as the spiritual leader of Islam, and appeals to Indian Muhammadans to contribute liberally towards the Turkish Relief Fund.

KHATUN, October 1912.

Help for Turkey.

13. A correspondent who signs himself "PANDIT PARAM SUKH AVASTHI FROM GORAKHPUR" contributes an article to the *Mashriq* (Gorakhpur) of the 19th November 1912, in which he enunciates the theory that the Turks belong to a pure *Surajbansi* Rajput stock.

MASHRIQ, 19th November 1912.

Help for Turkey.

He says that the original Hindu Turks migrated from India to Kasghar where they successively embraced Buddhism and Islam and finally went to Turkey. He appeals to Hindus on the ground of this racial affinity to subscribe towards the Turkish Relief Fund.

14. The *Rahbar* (Moradabad) of the 28th October 1912 (received on the 19th November), considers that the organization of a volunteer corps for Turkey by Indian Muhammadans is a distinct breach of the neutrality declared by the British Government, and advises Hindus not to help Turkey with funds.

RAHBAR, 28th October 1912.

Help for Turkey.

The editor also says that Indian Muhammadans are in no way grateful to the Hindus for their contributions to the relief fund for Turkey.

15. The editor of *Al Mushir* (Moradabad) in the issue of the 18th November 1912 condemns the proposal to transfer the money that has been collected for the Muslim University to the Turkish Relief Fund, but urges his co-religionists to subscribe liberally to the fund.

AL MUSHIR, 18th November 1912.

The Turkish Relief Fund.

16. Discussing the question of Egyption aid to Turkey, the *Mashriq* (Gorakhpur) of the 19th November 1912 says that England would earn the gratitude of the whole Muslim world if she allowed Egypt to send troops and pecuniary aid to Turkey.

MASHRIQ, 19th November 1912.

Egyptian aid for Turkey.

17. The editor of the *Naiyar-i-Azam* (Moradabad) in the issue of the 19th November 1912 supports the proposal for raising a loan in India for Turkey, and suggests that the money that has been collected for the Muslim University should be given as a loan to Turkey to be repaid in six months' time.

NAIYAR-I-AZAM, 19th November 1912.

A Turkish loan.

He says that it would be better to help the Turks by giving them the Muslim University fund as a loan than to deposit the money in a Christian bank and thus benefit the Christians.

He also suggests that a deputation should tour throughout the country in order to appeal to the Muhammadan public to contribute to the Turkish loan fund.

MUSLIM GAZETTE, 20th November 1912.

A Turkish loan.

18. The editor of the *Muslim Gazette* (Lucknow) in the issue of the 20th November 1912 expresses approval of the proposal of the *Zamindar* (Lahore) to raise a loan in India for Turkey, and states that the editor of the *Zamindar* has arranged with the Orient Bank of India, Limited, Lahore, to issue five rupee debenture shares towards the loan.

He says that as Lord Hardinge has declared that the raising of a loan in India for Turkey will not be against the interests of the Government of India, Indian Muhammadans of all ranks should not hesitate in buying these shares.

He suggests that a deputation should tour throughout the country to induce people to interest themselves in the loan.

UNION GAZETTE, 8th November 1912.

The European Powers and the *status quo* in European Turkey.

19. The *Daily Union Gazette* (Bareilly) of the 8th November 1912 (received on the 14th November), accuses the European Powers of going back upon their promises to maintain the *status quo* in Turkey, and says that no Asiatic nation will in future be deceived by European diplomacy. The editor expresses the hope that England will, out of consideration for the feeling of her Muhammadan subjects, allow no pressure to be brought to bear on Turkey.

UNION GAZETTE, 10th November 1912.

British foreign policy and Muslim feeling.

20. In the course of an article on Muslim feeling in regard to the Balkan war, the *Daily Union Gazette* (Bareilly) of the 10th November 1912 (received on the 14th November), takes exception to the foreign policy of Sir Edward Grey, and says that it has deeply pained the feelings of Muhammadans.

UNION GAZETTE, 20th November 1912.

The ill-treatment of prisoners in the Balkans.

21. The *Daily Union Gazette* (Bareilly) of the 20th November 1912 reproaches the Bulgarians for maltreating the Turkish prisoners in Salonica, and remarks that the Turks, though they have always been called cruel and barbarous, have never been guilty of ill-treating their prisoners of war.

(b)—Home.

RAHBAR, 7th November 1912.

Muhammadan loyalty.

22. The *Rahbar* (Moradabad) of the 7th November 1912 (received on the 19th November), says that, in spite of the protestations of loyalty by Indian Muhammadans, recent events go to prove that, owing to the altered outlook in Turkey and Persia, their loyalty has waned and they feel greater love and reverence for the rulers of Turkey and Persia than for any of the crowned heads of Europe. In support of this contention the editor states that the *Zamindar* (Lahore) severed its connection with one of its correspondents on learning that he was a British spy in Turkey.

In conclusion he advises Indian Muhammadans to abandon their double-faced policy of feigning loyalty to the British Government while execrating its spies in Islamic countries. He also deprecates the exhibition of undue political sympathy with Turkey, Tripoli and Persia.

AGRA AKHBAR, 14th November 1912.

The degeneration of Muhammadans.

23. Nawab Haji Ismail Khan contributes an article to the *Agra Akhbar* of the 14th November 1912 (received on the 18th November), in which he discusses the causes of the degeneration of Muhammadans throughout the world.

He deprecates the insinuations made by some of the Muhammadan papers that Christianity is responsible for the overthrow of the Muhammadan kingdoms, and he holds that the downfall of the Muhammadans in different parts of the world is due to their appalling ignorance of modern sciences and arts.

He says that Christians of Europe, by virtue of their high attainments in science and arts, are in every way fitted to rule over the world. He asks his co-religionists to realize the fact that it was their own weakness and incapability to rule India that made the English the rulers of the country. He points out that though the English are Christians, they have given absolute freedom to their subjects to profess and practice whatever faith they like, and he remarks that it is a wrong policy to excite the fanaticism of the Muhammadans by falsely attributing the degeneration of the Muhammadans and the downfall of their kingdoms to the prejudice and bigotry of the Christians.

RAHBAR, 7th November 1912.

Christianity and politics.

24. The *Rahbar* (Moradabad) of the 7th November 1912 (received on the 19th November), publishes a contributed article in which the writer discountenances the idea that the *Arya Samaj* is a political body, and asserts that Christian missionaries are responsible for the prevalence of this idea.

He says that the Christian missionary movement in India is itself political, and he points out that Indian Christians adopt European names, manners and dress, use roman characters, learn European music, in short become thoroughly European and begin to despise everything Indian. He states that these changes have nothing to do with religion and have an important political significance. In support of his contention he invites attention to the statement of Sir Valentine Chirol that the sixty millions of the depressed classes of India, if converted to Christianity, would form a very valuable political asset for the British Government.

RAHBAR, 7th November 1912.

The working of the Press Act.

25. The *Rahbar* (Moradabad) of the 7th November 1912 (received on the 19th November), protests against the security of fifteen hundred rupees taken from the *Saddharm Prachárak* which was recently transferred from the *Gurukul*, Kangri, to Delhi.

The editor points out that this paper has never adversely criticised Government, and he remarks that the security now demanded from the editor is not in accordance with the dignity and prestige of Government. He enquires why Government promissory notes were not accepted as security, and he invites attention to the fact that a Muhammadan paper was recently started without any deposit being required of the publisher.

He deprecates such invidious distinctions between Hindu and Muhammadan papers.

RAHBAR, 7th November 1912.

The release of Mr. Tilak.

26. The *Rahbar* (Moradabad) of the 7th November 1912 (received on the 19th November), urges the release of Mr. Tilak. The editor suggests that meetings should be held all over India to ask for the release of Mr. Tilak, and he expresses the hope that Government will not disregard Indian public opinion on the matter.

LEADER, 19th November 1912.

The appointment of Indians in the higher branches of the public service.

27. The *Leader* (Allahabad) of the 19th November 1912 publishes a contributed article in which the writer complains that, while the cost of living has increased, Indian graduates can only obtain appointments on initial salaries of rupees forty or fifty a month and are thus unable to afford nourishing food for themselves and their children. He attributes the decreasing vitality of the Indian educated classes to low salaries. He takes exception to the arrangement by which a European or even an Anglo-Indian gets twice as much remuneration as an Indian for doing practically the same work, and he also objects to the unfair treatment accorded to Indians and Europeans in the matter of promotion.

He deplores the fact that all the higher offices open to Indians are monopolized by persons who are either in affluent circumstances or can trace their descent from some family of *nawabs* or *rajas*.

He urges the holding of simultaneous examinations for the Civil Service both in England and in India, and he appeals to Government to consider the question impartially, so as to protect European and Anglo-Indian interests and also to do justice to Indians and thus give enduring strength to the foundations of British rule in India.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

HINDUSTANI, 18th November 1912.

The Benares State.

28. A correspondent who signs himself "Bhagwati Prasad Singh from Ramnagar, Benares," contributes an article to the *Hindustani* (Lucknow) of the 18th November 1912, in which he expresses appreciation of the efficient administration of the Benares State, and suggests that an English high school should be opened at Ramnagar.

IV.—Administration.

(a)—Judicial and revenue.

MUSAFIR, 15th November 1912.

Mrs. Besant's case.

29. Commenting on the defence put forward by Mrs. Besant in the suit filed against her by Mr. Narainyah for the recovery of his two sons, the editor of the *Musáfir* (Agra), in the issue of the 15th November 1912 (received on the 18th November), remarks:—

"As the case is still *sub judice* it would be premature to offer any opinion regarding the true facts. But it must be admitted that, by introducing into the purely personal quarrel the name of an Indian political party, simply in order to prejudice the (English) presiding officer of the court against the plaintiff, Mrs. Besant has been guilty of a mean trick, to which only degraded persons, who hesitate at nothing to humiliate and vex their enemies, are addicted."

ADVOCATE, 17th November 1912.

Attacks on Mr. Justice Fletcher.

30. Referring to the two questions regarding compensation to Mr. Weston recently put in the House of Commons by Sir J. D. Rees, the *Advocate* (Lucknow) of the 17th November 1912, resents the attacks made therein on the impartiality and ability of Mr. Justice Fletcher. The editor points out that the delay in the trial of Mr. Weston was occasioned, not through any fault of Mr. Justice Fletcher's, but by the prolonged examination of witnesses by Mr. Norton, the defendant's counsel. He asserts that Mr. Justice Fletcher enjoys the fullest confidence of the Indian public and is opposed only by a few Anglo-Indian bodies, and he considers that Mr. Weston deserves no compensation.

He points out that in a previous reply to a similar question it was remarked that only the Local Government concerned could raise the question of compensation, and he expresses regret that Mr. Baker said that the matter was under the consideration of the Secretary of State. He also regrets that the Under Secretary of State did not resent the attacks made on Mr. Justice Fletcher in these questions, and he expresses the hope that Mr. Baker will disabuse the Indian public of the grave misapprehensions which his reply has given rise to.

(b)—Police.

Nil.

(c)—Finance and taxation.

Nil.

(d)—Municipal and cantonment affairs.

TAJIR, 18th November 1912.

The Meerut Municipality.

31. The *Tajir* (Meerut) of the 18th November 1912 (received on the 22nd November), invites the attention of the Secretary, Municipal Board, Meerut, to the inconvenience caused to Muhammadans in crossing the drain near the *Juma masjid*, and urges that a culvert should be constructed over it.

LEADER, 22nd November 1912.

The Agra Municipality.

32. Referring to the memorial submitted to Government by the citizens of Agra against the imposition of a house tax, the *Leader* (Allahabad) of the 22nd November 1912 agrees with the memorialists that the incidence of taxation at Agra is not comparatively low.

The editor expresses dissatisfaction at the municipal management, and considers that under improved management the income of the municipality could be considerably increased.

He points out that the expenditure on the collection of taxes and on the water works is very high, and he suggests that the Secretary-Engineer, the

Assistant Secretary, the Urdu-knowing *peshkar* and the *peshkar's* translator should be replaced by a qualified Secretary-Engineer on Rs. 300 per mensem and an English-knowing *peshkar*.

In case it is ultimately found necessary to impose a fresh tax, he commends the suggestion of the memorialists regarding a passenger and cattle tax, and urges that the question of imposing a terminal tax should be reconsidered.

(e)—Education.

The proposed Muslim University and affiliation.

33. The *Khatun* (Aligarh) for the month of October 1912 (received on the 19th November), publishes a contributed article in which the writer reproaches the Muhammadans for abandoning the idea of establishing a University simply because Government has refused to grant the University the power of affiliation. KHATUN, October 1912.

The writer also considers that the change in the designation of the proposed University ought not to be resented by Muhammadans, and advises them to accept the Charter outlined by Government but to keep on agitating for the grant of the power of affiliation.

Sanitation and primary education.

34. The *Abhyudaya* (Allahabad) of the 17th November 1912 says that the sanitary improvements which Government proposes to carry out throughout the country cannot be successful unless the masses are taught the elementary rules of hygiene and sanitation through the medium of primary education. The editor notes that although the need for sanitation and primary education proceeding side by side was recognized by Sir Harcourt Butler in his recent speech at the All-India Sanitary Conference, the fate of Mr. Gokhale's Elementary Education Bill makes one doubtful whether Government will now become more liberal in its educational policy. ABHYUDAYA, 17th November 1912.

He considers that a definite pronouncement on the subject should be made by Government at an early date.

The Convocation address.

35. The *Leader* (Allahabad) of the 19th November 1912 eulogizes the sincere, simple and excellent character of His Honour's Convocation address. The editor is glad to note that His Honour proposes to give the public an opportunity to express its views on his comprehensive educational scheme before it is given its final shape. He urges the spread of better education, but says that the peculiar circumstances of India require the practice of the most rigid form of economy. LEADER, 19th November 1912.

He expresses appreciation of Sir James Meston's eloquent exhortation to the new graduates, and commends His Honour's advice regarding the importance of a well-balanced judgment, a spirit of co-ordination and sincerity. He characterizes as "wise opportune" the remarks of His Honour on the Hindu-Muhammadan question.

(f)—Agriculture and questions affecting the land.

Conversion of district forests into Imperial forests in Kumaun.

36. Referring to the recent Government notification whereby the district reserve forests in Kumaun have been converted into Imperial forests, the *Garhwal Samáchár* (Dugadda, Garhwal), for October 1912 (received on the 21st November), expresses the hope that, as the welfare of the inhabitants of Kumaun depends upon the forest administration, the change will not involve any hardship to them. GARHWAL SAMACHAR, October 1912.

Forest settlement in Kumaun.

37. The *Garhwal Samáchár* (Dugadda, Garhwal) for October 1912 (received on the 21st November), says that the present system of recruiting coolies daily for fixing boundary posts in connection with the work of forest settlement in Kumaun causes much inconvenience to villagers and is by no means economical to Government. The editor suggests that permanent coolies should be entertained. GARHWAL SAMACHAR, October 1912.

(g)—General.

Garhwal under British rule.

38. The *Garhwal Samáchár* (Dugadda, Garhwal) for October 1912 (received on the 21st November), complains that British rule has not conferred its usual blessings upon GARHWAL SAMACHAR, October 1912.

Garhwal beyond ensuring the safety of life and property, as the inhabitants of Garhwal are still very backward in education and have been given practically no high posts in the public service. The editor suggests that a deputation of Garhwalis should wait upon the Lieutenant Governor to lay their grievances before him.

GARHWAL SAMACHAR, October 1912.

The claims of Garhwal.

39. The *Garhwal Samáchár* (Dugadda, Garhwal) for October 1912 (received on the 21st November), says that the last vaccination report shows that vaccination has been exceedingly popular in the Garhwal district, and that this proves that the Garhwalis are the most law-abiding and loyal people in these provinces. The editor urges that in recognition of their loyalty, Government should accord special treatment to them, and he advises them to keep firm in their loyalty but represent their claims to preferential treatment to Government.

RAHBAR, 7th November 1912.

Outrages upon Indian women.

40. The *Rahbar* (Moradabad) of the 7th November 1912 (received on the 19th November), states on the authority of the *Punjabee* (Lahore) that one Bawa Narain Das Bahl was arrested at Batala (Gurdaspur) by a Muhammadan Inspector on a charge of attempting to murder his son, and that while he was in custody and his son was in hospital, the latter's wife named Vidyavati was outraged by four officers.

The editor says that in spite of a complaint made by Harnam Das, Vidyavati's brother, the Superintendent of Police and the District Magistrate did not take any action against the offending officers. He deprecates, what he calls, this new policy of Government of condoning even the illegal acts of its officers, and in this connection he invites attention to the action of the Burma Government in the *Burma Critic* defamation case. He concludes his article with the following remarks: "Even admitting that the policy of the Punjab Government has up till now been to encourage and support our Muhammadan brethren, yet we must point out that if such cases are not properly enquired into, feelings which Government will not welcome will be roused in the hearts of its Hindu subjects. We therefore hope that our kind Government will perform its duty, if the local officials fail to pay proper attention to the matter."

ADVOCATE, 17th November 1912.

Hastings House.

41. The *Advocate* (Lucknow) of the 17th November 1912 is glad to note that the Secretary of State for India has declared that it is not the intention of Government to sell Hastings House.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

VEDA PRAKASH, November 1912.

The dedication of children to the Ganges.

42. A correspondent who signs himself "Chuttan Lal Swami" contributes an article to the *Veda Prakash* (Meerut) for November 1912, in which he draws the attention of the District Magistrate, Meerut, to the undesirable practice obtaining among the Hindus of dedicating their children to the Ganges on the occasion of the Garhmukteshar fair. He says that children are thrown five times into the river by their parents and are rescued by the priest, and he adds that sometimes children are drowned or become seriously ill. He asks the District Magistrate to stop this practice in case there is no religious sanction for it in the Hindu *Shastras* or to take adequate steps to guard against accidents.

He suggests that the practice, if not stopped, should be localized to one *ghat* of the river which should be enclosed by wire.

RAHBAR, 7th November 1912.

Objectionable attacks on the Hindu religion.

43. A correspondent who signs himself "Umrao Singh" contributes an article to the *Rahbar* (Moradabad) of the 7th November 1912 (received on the 19th November), in which

he states that, according to Thomson's History of India, pages 13 and 14, cow-killing was prevalent in ancient India, and the *Vedas* condoned immorality.

He urges the Hindu members of the Punjab Text-Book Committee to have this book expunged from the school curriculum.

RAHBAR, 7th November 1912.

Mrs. Besant and reincarnations.

44. The *Rahbar* (Moradabad) of the 7th November 1912 (received on the 19th November), says that Mrs. Besant wants to thrust the Hindus back into the abyss of superstition from which they are emerging by the revival of the reincarnation theory. The editor rejoices at the exposure made by the suit filed against Mrs. Besant at Madras, and he asks the over-credulous Theosophists to explain why Mrs. Besant gives the credit for a book compiled by herself to a boy whom she wants to pass off as a reincarnation.

Referring to the proposal to file libel suits against the traducers of the Theosophical society, he says that these cases and counter cases will bring to light the secret methods employed by the Theosophist leaders to ensnare Hindus.

TRISHUL, 14th November 1912.

Religious *dakaitis* in Benares.

45. The *Trishul* (Benares) of the 14th November 1912 (received on the 18th November), in a leading article entitled "Religious *dakaitis* in Benares," invites attention to the demoralizing influence and evil actions of *sadhus* and cheats in Benares, and says that they forge wills and deprive helpless widows of their possessions. The editor asks the Commissioner and the Superintendent of Police, Benares, to take action against these *sadhus* when their conduct comes under the provisions of the Penal Code in case they are unwilling to interfere with them in matters relating to their religion.

ABHYUDAYA, 17th November 1912.

A protest against gambling.

46. A correspondent who signs himself "KUNWAR MAHADEVA PRASAD AGARWAL DIGAMBAR, JAIN," contributes an article to the *Abhyudaya* (Allahabad) of the 17th November 1912, in which he refers to a report that a number of persons have applied to the District Magistrate of Allahabad for permission to gamble on the 23rd November, and urges that, as that day is observed as a religious festival under the name "*Sharangi Chowdas*" by all Jains, they should oppose the application being granted.

He also expresses the hope that the District Magistrate will reject the application, especially in view of the fact that gambling is strictly prohibited by the Jain religion.

TAJIR, 18th November 1912.

Cow-killing.

47. A correspondent who signs himself "ANWAR HUSAIN RUSWA" contributes an article to the *Tajir* (Meerut) of the 18th November 1912, in which he complains that the Hindus make no effort to reform while they expect the Muhammadans to give up cow-killing.

He contends that it is not so cruel to kill cows as to ruin poor families by charging exorbitant rates of interest.

BHARAT SUDASHA PRAVARTAK, 20th November 1912.

The Ghazipur *Arya Samaj*.

48. The *Bharat Sudasha Pravartak* (Fatehgarh) of the 20th November 1912 protests against a recent order of the District Magistrate of Ghazipur which prohibited the *Arya Samaj* from holding a procession in the town on the occasion of its last anniversary. The editor expresses the hope that the Commissioner will favourably consider the appeal submitted to him against this order.

IX.—MISCELLANEOUS.

Nil.

S. T. HOLLINS,

ALLAHABAD: *The 23rd November* 1912.

Offg. Asst. to the Dy. Inspr. General of Police, Criminal Investigation Department, United Provinces.

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Nil.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Lucknow Collegian ...	Lucknow ...	Quarterly...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 ,,
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 ,,
4	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 ,,
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 ,,
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Káli Prasanno Chaterji; 50 ...	3,000 ,,
7	Muslim Review	Allahabad ...	Do. ...	Hamid Ahmad Ansári; Muhammadan	700 ,,
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 ,,
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 ,,
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 ,,
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 51.	5,500 ,,
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 ,,
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	2,100 ,,
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
†17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth; Vaishya; 36 ...	200 ,,
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lál; Vaishya; 41... ...	1,000 ,,
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zama Asar; Muhammadan; 45.	400 ,,
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 ,,
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 ,,
24	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 ,,
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Numáni; Muhammadan; 56. Maulvi Habib-ur-Rahmán; Muhammadan; 40.	625 ,,
26	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.... ... Zafar-ul-Mulk Ulvi	400 ,,
27	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34 ...	900 ,,
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 33	850 ,,
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 ,,
30	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 43...	70 ,,
31	Edward	Cawnpore ...	Do. ...	Shyám Sunder Lal Nigam ...	200 ,,
32	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 ,,
†33	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 40.	400 ,,
34	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 36.	500 ,,
*35	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 ,,
36	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 ,,
37	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 ,,
38	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 ,,
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Shâh Muhammad Fazil; 35 ...	500 ,,
43	Tyagi Brahman	Meerut ...	Do. ...	Salig Ram Sharma,	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayál Vidyarthi; 35... ...	709 ,,
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Narâyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
47	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 ,,
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 75.	200 ,,
49	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 ,,
†50	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
51	Gurukul Samachar ...	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 24.	600 ,,
†52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 ,,
53	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
54	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 35 ...	125 ,,
55	Vyápári and Karigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 ,,
†56	All India Shia Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubárak Ali; 32	606 ,,
57	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
*58	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din Kamboh; Muhammadan; 54.	1,050 ,,
59	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
60	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
61	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 32 ...	800 ,,
62	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khán.	
63	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulâb Chand; Kayasth; 31 ...	300 copies.
64	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 58 ...	500 ,,
65	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
†66	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 ,,
67	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
68	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
69	Independent	Allahabad ...	Do. ...	Babu Lál Bihari Lal; Khatri; 55 ...	100 ,,
*70	Ittihád	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
71	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
72	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
73	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
74	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 ,,
75	Medina	Bijnor ...	Do. ...	Maulvi Saiyid Nurul Hasan, Muhammadan.	
76	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
77	Musáfir	Agra	Do. ...	Pandit Táré Dat; Arya; 26 ...	1,800 ,,
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn Ali; Muhammadan; 47 ...	450 copies.
80	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 54.	400 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 ,,
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 ,,
84	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	250 ,,
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahúr Ahmad; Muhammadan; 26.	200 ,,
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	250 ,,
87	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
88	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	333 ,,
89	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 33 ...	400 ,,
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 ,,
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 ,,
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 ,,
93	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 ,,
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 ,,
95	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	
	ARABIC-URDU.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
97	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	165 copies.
†98	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan Chaudhari; Brahman; 56.	100 ,,
99	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 ,,
100	Bhásekar	Meerut ...	Do. ...	Raghubir Saran	130 ,,
101	Brahman Samáchár ...	Meerut ...	Do. ...	Jagannáth Prasád; Brahman ...	405 ,,
102	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 55	700 ,,
103	Deháti	Benares ...	Do. ...	Gulab Chand Srivástava; Kayasth ...	600 ,,
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Datt; 60	500 ,,
*105	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.; 40 ...	1,000 ,,
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt Naithání; Brahman; 36.	600 ,,
107	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girijá Dutt Naithani.	
108	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanáchárya, B.A.; 40 ... Shri Mati Gopál Devi	1,800 copies.
†109	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 ,,
110	Indu	Benares ...	Do. ...	Ambiká Prasád Gupta; 26 ...	650 ,,
†111	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 29	1,000 ,,
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 ,,
†113	Jiwan	Cawnpore ...	Do. ...	Rám Prasád Misra; 22	1,000 ,,
114	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 37 ...	450 ,,
115	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra; 46 ...	1,500 ,,
*116	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	400 ,,
*117	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 ,,
118	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málaviya; 27 ...	1,600 ,,
119	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 ,,
120	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri; 37	1,000 ,,
121	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Palliwál Patrika	Fatehgarh ...	Monthly ...	Pandit Gauri Shankar Sharmá; 25 ...	200 copies.
123	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
124	Sanádhyopkárak	Agra	Do. ...	Lakshmi Náráyan Dube	700 ,,
125	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 ,,
126	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; 46 ...	4,000 ,,
127	Satya Prakash	Kunch (Jalaun) ...	Do. ...	Pandit Krishna Gopál Sharma.	
128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	3,000 ,,
*130	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla Vaidya; 36.	500 ,,
131	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 45	600 ,,
*132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Náráyan Dwivedi; Brahman; 35	1,000 ,,
*133	Vaishya	Allahabad ...	Do. ...	Sangam Lál; Agarwal; 22... ...	200 ,,
*134	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 ,,
135	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 41	1,030 ,,
†136	Kám Dhenu	Hardwar ...	Twice a month	Bábá Bhagwán Dás Udási; 46 ...	500 ,,
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 ,,
138	Rájpút	Agra	Do. ...	Thákur Hanumant Singh; 45 ...	1,700 ,,
139	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 ,,
140	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratáp; Hindu.	
141	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
142	Arya Mitra	Agra	Do. ...	Srimán Pandit Shiva Shankar Kavyatirtha; Brahman.	1,600 ,,
143	Bharat Dharam Neta ...	Benares ...	Do. ...	Dharam Dutt, Vedsháshtri; 26 ...	500 ,,
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 ,,
145	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
146	Jain Gazette	Aligarh ...	Do. ...	Lálá Misri Lál; Jain; Banker ...	1,000 copies.
†147	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Srimati Vidyávati Devi	250 ,,
148	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kánt Malviya; 28 ...	2,000 ,,
	ANGLO-BENGALI.				
149	Trishul	Benares ...	Weekly ...	J. N. Bysák	1,000 copies.

* Irregular,

† Temporarily stopped.

I.—Politics.

(a)—*Foreign.*

1. The *Bharat Dharma Neta* (Benares) of the 19th November 1912 (received on the 25th November), accuses the European Powers of going back on their solemn affirmations to maintain the *status quo* in Turkey, and says that they have gone even so far as to give secret help to the Balkan Allies. The editor refers to the tension between Austria and Russia, and he expresses regret that in the event of a European war, England will be compelled to side with Russia.

BHARAT DHARMA NETA, 19th November 1912.

The situation in Turkey.

He regrets to note that while tales of Turkish atrocities are freely circulated, no mention is made of the sufferings of the poor Turks who are fleeing to Constantinople to escape the vengeance of the Allies.

2. The editor of *Al Bashir* (Etawah) in the issue of the 19th November 1912 (received on the 28th November), is gratified at the sympathy shown by some of the Hindu papers for the Turks, but he regrets to note that some of the Arya papers of the Punjab rejoice at the Turkish reverses. He considers that the European Powers are trying to become the supreme masters of Asia, and says that if the Arya papers of the Punjab are not anxious to see the overthrow of every Asiatic Power, they should not exult over Turkish defeats.

AL BASHIR, 19th November 1912.

The situation in Turkey.

Commenting on the Turkish situation in the same issue the editor deplores the weakness of the present ministry in England.

He expresses regret that England, which took the lead in the past in establishing peace in different countries and in preventing bloodshed, now helplessly looks on at the atrocities committed in the Balkans, in Tripoli, and in Persia, and does not stir herself in the cause of the oppressed.

He remarks that England's friendship with Russia is destroying her honour and fair fame.

Continuing he takes exception to the *Englishman's* remarks that the British fleet has been despatched to the Mediterranian in order to prevent the Turks from conquering the territories of the Balkan Allies in case the latter are defeated.

He says that such remarks are calculated to create hatred amongst Indian Muhammadans against the British Government, and he urges Government to demand security under the Press Act from the *Englishman*. He remarks that the Anglo-Indian papers should not be exempted from the operation of the Press Act, and says that the Indian public will be convinced of the impartiality of Government towards the Indian and Anglo-Indian press only when security is demanded from the paper.

3. The *Cosmopolitan* (Dehra Dun) of the 24th November 1912 says that now that Turkey has admitted defeat and is suing for peace, educated Indian Muhammadans and "their self-seeking leaders" have become more moderate. The editor accuses Muhammadan leaders of creating racial ill-feeling by representing the Arabs, Turks and Persians as nearer to Indian Muhammadans than their own Hindu fellows-ubjects, and he expresses gratification at the fact that Muhammadans are now seeking the help of Hindus in raising funds for the Red Crescent Society.

COSMOPOLITAN, 24th November 1912.

The situation in Turkey.

He reminds Indian Muhammadans that the Muhammadans of Arabia, Turkey, and Persia, have never helped them in any of their misfortunes, and he expresses the hope that they "will recognize that when they are in need, they can fall back for help only upon their Hindu fellow-subjects."

4. The editor of the *Mashriq* (Gorakhpur) in the issue of the 26th November 1912, accuses Russia of secretly helping the Balkan Allies, and asserts that the European Powers have decided to expel the Turks from Europe. He, however, assures the European Powers that the Turks will not leave Europe without a struggle, and he feels confident that God will not forsake them.

MASHRIQ, 26th November 1912.

The situation in Turkey.

ABHYUDAYA, 28th November 1912.

The situation in Turkey.

5. The *Abhyudaya* (Allahabad) of the 28th November 1912 refers to the opinion of the *Cosmopolitan* (Dehra Dun) that the Turkish war has had the effect of improving relations between the Hindus and Muhammadans in India, and observes that it will be a matter for gratification to every well-wisher of India if its contemporary's opinion proves true. The editor, however, expresses doubt as to whether the present professions of friendship on the part of the Muhammadans are not with a view to gaining Hindu help for the Turkish Relief Fund, and also as to whether the Muhammadans will not revert to their former policy of aloofness after their present purpose has been attained.

(b)—Home.

ABHYUDAYA, 21st November 1912.

Sir James Meston's recent speeches.

6. The *Abhyudaya* (Allahabad) of the 21st November 1912 (received on the 25th November), commends Sir James Meston's recent speeches at Allahabad, and says that the new Lieutenant Governor has proved himself a sympathetic administrator, and that there is no likelihood that the high hopes raised in the public mind at the time of his appointment will be falsified. The editor is glad to note that His Honour favours the appointment of a larger number of non-official chairmen in municipalities, and he expresses gratitude to His Honour for the words in which he referred to the Congress ideal of attaining self-government in India on colonial lines, and he assures him that Indians will only use constitutional means for the attainment of their object.

In conclusion he expresses the hope that Sir James Meston will give practical effect to the sympathy that he feels for the people, and that he will make liberal grants for the improvement of sanitation and the extension of education.

ANAND, 21st November 1912.

Sir James Meston's recent speeches.

7. The *Anand* (Lucknow) of the 21st November 1912 (received on the 25th November), briefly reviews the Lieutenant Governor's recent speeches, and observes that they all indicate that His Honour is an administrator of broad views and that he expresses his opinions in straightforward language, and does not have recourse to diplomatic quibbles in discussing complicated and delicate questions.

The editor considers that under such a ruler these provinces will make considerable progress and the people will be contented and happy.

NAWA JIWAN, October 1912.

Relations between Hindus and Muhammadans.

8. The *Nawa Jiwan* (Benares) for October 1912 (received on the 25th November), publishes a contributed article in which the writer dwells on the importance of promoting better relations between the Hindus and Muhammadans, and appeals to the latter to give up cow-killing and to consider India as their motherland instead of keeping their eyes constantly turned towards Turkey and Arabia.

He advises Hindus to give up their agitation for the general use of *jhatka* meat, and urges them to give up the idea that to be touched by a person of another religion spells pollution, as it offends Muhammadans. He condemns the objectionable writings of the vernacular press which stir up racial hatred between the two communities, and says that the Urdu-Hindi controversy should not be turned into a racial question. He urges the two communities to co-operate in all matters of common interest, and he appeals to them not to oppose each other on questions of trivial importance. He suggests that societies should be formed for the purpose of improving the relations between the two communities, and that Hindu-Muslim social clubs should be started. He also expresses approval of the proposal to send representatives of the Muslim League to attend the sittings of the Indian National Congress.

HINDUSTANI, 22nd November 1912.

Relations between Hindus and Muhammadans.

9. A correspondent who signs himself "SHAIKH ZAHID HUSAIN QIDWAI FROM JUGAUR" contributes an article to the *Hindustani* (Lucknow) of the 22nd November 1912 (received on the 25th November), in which he contrasts the infidelity of the Turkish Christians with the loyalty displayed during the Moghal period by the Hindus towards their Muhammadan rulers. He asserts that cordial relations still exist between the Hindus and Muhammadans, and he urges both communities not to permit these relations to be embittered.

10. *Al Bashir* (Etawah) of the 26th November 1912 resents the aspersions cast on the loyalty of Indian Muhammadans by certain British papers, and says that those who are ungrateful enough to forget the help given by Muhammadans to Government during the unrest of 1907 and 1908 are themselves disloyal. The editor asserts that Turkey has given more rights to its Christian subjects than non-Christian people enjoy in European countries, and he says that Indian Muhammadans will never submit to be bullied into withholding their sympathy from their Turkish brethren. He admits that the liberty of Muhammadans in the press and on the platform may be curtailed, but he points out that no one can control their feelings by injuring their religion.

Muslim loyalty.

AL BASHIR, 26th November 1912.

He concludes by appealing to British statesmen not to prejudice the British public against Muhammadans by ill-considered speeches.

11. The editor of the *Mashriq* (Gorakhpur) in the issue of the 26th November 1912 refers to Mr. Akbar Husain's poem in which the young Turks and young Persians are blamed for having established constitutional governments in their respective countries, and remarks that the European Powers, who were anxious to see the overthrow of the Islamic kingdoms, infused such wrong notions of independence into the heads of the young Turks that they dethroned one of the keenest diplomats of Europe, Sultan Abdul Hamid, and thus brought about the downfall of their Empire.

Western ideas and oriental countries.

MASHRIQ, 26th November 1912.

He notes with apprehension that the young Muhammadans and Hindus of India also have misunderstood the meaning of freedom and liberty, and he expresses regret that they characterize as flatterers and sycophants all who uphold the existing form of government in India. He urges his young co-religionists to promote unity and amity amongst themselves, and not to be led away by the passions of the moment.

12. A correspondent who signs himself "JALPA SAHAI" contributes an article to the *Abhyudaya* (Allahabad) of the 28th November 1912, in which he refers to the visit of Mr. Gokhale to South Africa, and points out that Indians can have no better teacher than Mr. Gokhale to infuse among them a spirit of nationalism. He says that it was owing to the lack of a spirit of nationalism that the Muhammadans oppressed the Hindus during their rule in India, and he notes that for the same reason, Indians have to suffer various indignities in the colonies at the present day. He urges that if Indians are desirous of rising into the scale of nations, they should wake up and cultivate a spirit of nationalism among themselves by the diffusion of education and by healthy co-operation.

The spirit of nationalism.

ABHYUDAYA, 28th November 1912.

13. The *Garhwali* (Dehra Dun) for October 1912 (received on the 29th November), says that in view of the special requirements of Kumaun, it should be allowed to send a representative to the local Council. The editor complains of the injustice of allowing the Muhammadans of Kumaun to vote in their special electorate, while the Hindus of the division are denied a similar privilege.

Representation of the Kumaun division on the local Legislative Council.

GARHWALI, October 1912.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a)—Judicial and revenue.

14. Discussing the recent conviction of a tout at Lucknow for cheating, the *Leader* (Allahabad) of the 28th November 1912, says that touts are a curse to poor litigants. The editor deplores the increase in the number of forgery and cheating cases at Lucknow, and he urges the authorities to take energetic steps to suppress this form of crime.

Forgery and cheating cases at Lucknow.

LEADER, 28th November 1912.

(b)—Police.

TAFRIH, 21st November 1912.

Dishonest brokers in Lucknow.

15. The *Tafrih* (Lucknow) of the 21st November 1912 (received on the 25th November), publishes a contributed article in which the writer expresses appreciation of the work of the Criminal Investigation department in connection with the Lucknow forgery and cheating case which is still pending.

He complains that a gang of dishonest brokers exists in Lucknow, and he suggests that the local police should prepare a list of these brokers and carefully scrutinize their actions.

(c)—Finance and taxation.

Nil.

(d)—Municipal and cantonment affairs.

BHARAT DHARMA NETA, 19th November 1912.

The Mirzapur Municipality.

16. The *Bharat Dharma Neta* (Benares) of the 19th November 1912 (received on the 25th November), complains that the *Purani Anjahi* and certain other roads have not been included in the water works scheme of Mirzapur city, and says that the inhabitants of the localities through which these roads pass are put to great inconvenience thereby. The editor also notes that some of the Kitson lamps in Mirzapur city are practically useless.

ABHYUDAYA, 24th November 1912.

The Kosi Municipality.

17. A correspondent who signs himself "BAIJ NATH" contributes an article to the *Abhyudaya* (Allahabad) of the 24th November 1912, in which he protests against the proposal to replace octroi in the Kosi Municipality in the Muttra district by a tax of two and a half per cent. per annum on the value of house and other property. He objects that the proposed tax is to be levied on the apparent and not on the real value of property, and he considers that it will therefore prove highly oppressive.

The editor invites the attention of the Collector of Muttra to the matter, and urges that he should not allow the Kosi Municipality to levy such an unpopular tax.

(e)—Education.

MUSLIM GAZETTE, 13th November 1912.

The proposed Muslim University and affiliation.

18. The editor of the *Muslim Gazette* (Lucknow) in the issue of the 13th November 1912 (received on the 25th November), says that the Muhammadan public have not sufficient time to decide on their representatives at the Muslim University foundation committee meeting to be held at Lucknow in December.

He expresses apprehension lest the members of the committee may come to a decision on the matter that will not be acceptable to the Muhammadan public, and he therefore suggests that the meeting should be postponed to some future date in order that Muhammadan delegates may be able to attend from all parts of the country.

AL BASHIR, 26th November 1912.

The proposed Muslim University and affiliation.

19. Discussing Nawab Mushtaq Husain's scheme for an independent unofficial Urdu University in place of the proposed Muslim University (Selections no. 46, paragraph 33) *Al Bashir* (Etawah) of the 26th November 1912 considers that the Nawab should have withheld the publication of his scheme until such time as the meetings of the Muslim University Foundation Committee are held. The editor says that at a time when their co-religionists in Turkey are in such dire straits, Indian Muhammadans cannot discuss the University question, and he suggests that the proposed meeting of the Muslim University Foundation Committee should be postponed.

He takes exception to the Nawab's idea that Urdu should be the only medium of instruction, and he remarks that an unofficial Muhammadan University has no chance of success.

MASHRIQ, 26th November 1912.

The proposed Muslim University fund.

20. The *Mashriq* (Gorakhpur) of the 26th November 1912 publishes a contributed article in which the writer denounces the suggestion that the funds that have been collected for the proposed Muslim University should be transferred to the Red Crescent Society.

In supporting the views of the writer the editor insists that the University funds should not be diverted to any other purpose, but he suggests that strenuous efforts should be made to induce wealthy Indians to subscribe to the Red Crescent Society.

LEADER, 26th November 1912.

The Intermediate and Entrance examination results.

21. The *Leader* (Allahabad) of the 26th November 1912 complains of the low percentage of passes in the Intermediate and Entrance examinations of the Allahabad University, and urges that a searching inquiry should be made into the causes of the large number of failures. The editor points out that these failures have been variously attributed to defective teaching, to the capriciousness of examiners and to an insufficient knowledge of English on the part of the students, and he says that a suitable remedy should be discovered and should be applied without undue delay.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

GARHWALI, October 1912.

The comforts of pilgrims.

22. The *Garhwali* (Dehra Dun) for October 1912 (received on the 29th November), thanks Government for appointing a committee to devise means to improve the sanitary conditions of places of pilgrimage and to ensure the comforts of pilgrims, and invites special attention to the sufferings of pilgrims going to Kedarnath, Badrinath, Gangotri and Jamnotri.

ABHYUDAYA, 24th November 1912.

Cattle pounds.

23. A correspondent who signs himself "INDRA NARAYAN DWIVEDI" contributes an article to the *Abhyudaya* (Allahabad) of the 24th November 1912, in which he complains that cattle pound *muharrirs* do not properly feed cattle committed to their charge. He suggests that *panchayets* should be appointed to supervise the work of cattle pound *muharrirs*, and that district boards should supply fodder for cattle in pounds.

With regard to the Allahabad district board he recommends that the pay of cattle pound *muharrirs* should be raised from Rs. 5 to Rs. 10 and that their permanent advance should be increased from Rs. 5 to Rs. 25.

He takes exception to the reprehensible practice obtaining among cattle pound *muharrirs* of paying commission at the rate of half an anna or one anna per head on cattle received, and he urges that persons impounding cattle that have done no real injury to crops should be severely punished.

SURMA-I-ROZGAR, 24th November 1912.

The *begar* system.

24. The *Surma-i-Rozgar* (Agra) of the 24th November 1912 publishes a contributed article in which the writer complains that a Muhammadan *chowdhri* appointed by the Tahsildar of Agra to supply carts to government officers tyrannizes over the cartmen and levies toll from them. He also says that the *chowdhri* sometimes utilizes the carts for his own private work, while giving out to the cartmen that the carts have been impressed by the orders of the officials. He invites the attention of the Collector of Agra to the matter, and suggests that an honest man should be appointed *chowdhri*.

MASHRIQ, 26th November 1912.

The All-India Sanitary Conference at Madras.

25. The editor of the *Mashriq* (Gorakhpur) in the issue of the 26th November 1912, expresses regret that no *hakim* or *vaid* was invited to attend the recent sessions of the All-India Sanitary Conference held at Madras.

He suggests that the deliberations of the conference should be published in Urdu and Hindi and distributed broadcast throughout the country.

He also suggests that the conference should be turned into a semi-official institution, and that sub-committees should be opened in every division.

He urges that the people should be prohibited from cultivating land within municipal limits, and that every city should be provided with an up-to-date drainage system.

He notes with pleasure that the Hon'ble Mr. Ganga Prasad Varma was deputed by the Government of the United Provinces to attend the conference.

V.—Legislation.

GARHWALI, October 1912.

Bill for the protection of minor girls.

26. The *Garhwali* (Dehra Dun) for October 1912 (received on the 29th November), lends its support to the Hon'ble Mr. Dadabhoy's bill for the protection of minor girls, and the Hon'ble Mr. Madge's bill for the suppression of the white slave traffic, and invites the attention of Government to the trade in minor girls carried on in Garhwal.

VI.—Railway.

ABHYUDAYA, 28th November 1912.

The safety of female passengers on railways.

27. The *Abhyudaya* (Allahabad) of the 28th November 1912 supports the suggestion of the *Punjabee* (Lahore) regarding the introduction of corridor trains on all railways as a means of ensuring more protection to female passengers. In case this suggestion is not adopted the editor urges that a female conductor should be employed on every train. He also suggests that memorials should be submitted to Government emphasizing the need for greater precautions being taken to ensure the safety of female passengers.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

ABHYUDAYA, 21st November 1912.

The protection of cows.

28. A correspondent who signs himself "Krishna Vansh Varma" contributes an article to the *Abhyudaya* (Allahabad) of the 21st November 1912 (received on the 25th November), in which he dwells on the utility of the cow to Indians and on the necessity for protecting her on economic if not on religious grounds.

He expresses regret that although the British Government has done much in other directions to improve the condition of India, it has altogether neglected the important question of the protection of cattle.

He makes a strong appeal to the public to liberally support Mr. K. S. Jassawalla of Jubbulpore who has proceeded to England to forward the cause of the cow-protection movement.

ANAND, 21st November 1912.

Cow sacrifice and *Bakr-Id*.

29. The *Anand* (Lucknow) of the 21st November 1912 (received on the 25th November), is glad to note that Muhammadans, in recognition of the sympathy shown to them by Hindus in connection with the Balkan war, have decided not to sacrifice cows on the occasion of the *Bakr-Id*. The editor considers this generous and praiseworthy attitude of the Muhammadans will gain the good will of the Hindus and will lead to better relations between the two communities.

TAFRIH, 28th November 1912.

The *Bakr-Id* disturbances.

30. Discussing the recent *Bakr-Id* disturbances at Rangoon, Uluberria, and Ajodhya, the *Tafrih* (Lucknow) of the 28th November 1912 considers that the authorities should not permit the sacrifice of cows unless they are able to make satisfactory arrangements to prevent disturbances, and that, in any case, cow sacrifices should not be allowed at places where they are likely to give offence.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police, Criminal Investigation Department, United Provinces.

Allahabad:
The 30th November 1912.

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Nil.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Lucknow Collegian ...	Lucknow ...	Quarterly...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 ,,
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 ,,
4	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 ,,
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 ,,
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Káli Prasanno Chaterji; 50 ...	3,000 ,,
7	Muslim Review	Allahabad ...	Do. ...	Hamid Ahmad Ansári; Muhammadan	700 ,,
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 ,,
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 ,,
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 ,,
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 51.	5,500 ,,
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 ,,
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	2,100 ,,
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
†17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth; Vaishya; 36 ...	200 ,,
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lál; Vaishya; 41... ...	1,000 ,,
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-us-Zama Asar; Muhammadan; 45.	400 ,,
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 ,,
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 ,,
24	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 ,,
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán; Muhammadan; 40.	625 ,,
26	An Nasir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.... ... Zafar-ul-Mulk Ulvi	400 ,,
27	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34 ...	900 ,,
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 33	850 ,,
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 ,,
30	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 43...	70 ,,
31	Edward	Cawnpore ...	Do. ...	Shyám Sunder Lal Nigam ...	200 ,,
32	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 ,,
†33	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 40.	400 ,,
34	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 36.	500 ,,
*35	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 ,,
36	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 ,,
37	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 ,,
38	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 ,,
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	500 ,,
43	Tyagi Brahman	Meerut ...	Do ...	Salig Ram Sharma.	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayál Vidyarthi; 35... ...	709 ,,
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
47	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 ,,
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 75.	200 ,,
49	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Mubammadan; 56.	200 ,,
†50	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
51	Gurukul Samachar ...	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 24.	600 ,,
†52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 ,,
53	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 ,,
54	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 35 ...	125 ,,
55	Vyápári and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 ,,
†56	All India Shia Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubárak Ali; 32	600 ,,
57	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
58	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din Kamboh; Muhammadan; 54.	1,050 ,,
59	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
60	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
61	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 32 ...	800 ,,
62	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khán.	
63	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 31 ...	300 copies.
64	Cawnpore Gazette	Cawnpore ...	Do. ...	...	500 ,,
65	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
†66	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 ,,
67	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
68	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
69	Independent	Allahabad ...	Do. ...	Babu Lál Bihari Lal; Khatri; 55 ...	100 ,,
*70	Ittihád	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
71	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
72	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
73	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
74	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 ,,
75	Medina	Bijnor ...	Do. ...	Maulvi Saiyid Nurul Hasan, Muhammadan.	
76	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
77	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 26 ...	1,800 ,,
78	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
79	Naiyar-i-Azam	Moradabad ...	Do. ...	Saiyid Ibn Ali; Muhammadan; 47 ...	450 copies.
80	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 54.	400 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 copies.
82	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 ,,
83	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 ,,
84	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 ,,
85	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahúr Ahmad; Muhammadan; 26.	300 ,,
86	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 ,,
87	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
88	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 ,,
89	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 33 ...	400 ,,
90	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 ,,
91	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 ,,
92	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 ,,
93	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 ,,
94	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 ,,
95	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	
	ARABIC-URDU.				
†96	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
97	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†98	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan Chaudhari; Brahman; 56.	100 ,,
99	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 ,,
100	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 ,,
101	Brahman Samáchár ...	Meerut ...	Do. ...	Jagannáth Prasád; Brahman ...	405 ,,
102	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 55	700 ,,
103	Deháti	Benares ...	Do. ...	Gulób Chand Srivástava; Kayasth ...	600 ,,
†104	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 ,,
*105	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.; 40 ...	1,000 ,,
106	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt Naitháni; Brahman; 36.	600 ,,
107	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girijá Dutt Naithani.	
108	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanáchárya, B.A.; 40 ... Shri Mati Gopál Devi	1,800 copies.
†109	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 ,,
110	Indu	Benares ...	Do. ...	Ambiká Prasád Gupta; 26 ...	650 ,,
†111	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 29	1,000 ,,
112	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 ,,
†113	Jiwan	Cawnpore ...	Do. ...	Rám Prasád Misra; 22	1,000 ,,
114	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 37 ...	450 ,,
115	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra; 46 ...	1,500 ,,
*116	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	400 ,,
*117	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 ,,
118	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málaviya; 27 ...	1,600 ,,
119	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 ,,
120	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri; 37	1,000 ,,
121	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Palliwál Patrika	Fatehgarh ...	Monthly ...	Pandit Gauri Shankar Sharmá; 25 ...	200 copies.
123	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
124	Sanádhyopkárak	Agra	Do. ...	Lakshmi Náráyan Dube	700 ,,
125	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 ,,
126	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; 46...	4,000 ,,
127	Satya Prakash	Kunch (Jalaun) ...	Do. ...	Pandit Krishna Gopál Sharma.	
128	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
129	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	3,000 ,,
*130	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla Vaidya; 36.	500 ,,
131	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 45	600 ,,
*132	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Náráyan Dwivedi; Brahman; 35	1,000 ,,
*133	Vaishya	Allahabad ...	Do. ...	Sangam Lál; Agarwal; 22... ...	200 ,,
*134	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 ,,
135	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 41	1,030 ,,
†136	Kám Dhenu	Hardwar ...	Twice a month	Bábá Bhagwán Dás Udási; 46 ...	500 ,,
137	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 ,,
138	Rájpút	Agra	Do. ...	Thákur Hanumant Singh; 45 ...	1,700 ,,
139	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 ,,
140	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratáp; Hindu.	
141	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
142	Arya Mitra	Agra	Do. ...	Srimán Pandit Shiva Shankar Kavyatirtha; Brahman.	1,600 ,,
143	Bharat Dharam Neta ...	Benares ...	Do. ...	Dharam Dutt, Vedsháshtri; 26 ...	500 ,,
144	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 ,,
145	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
146	Jain Gazette	Aligarh ...	Do. ...	Lálá Misri Lál; Jain; Banker ...	1,000 copies.
†147	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Srimati Vidyávati Devi	250 ,,
148	Abhyúdaya	Allahabad ...	Twice a week	Pandit Krishna Kánt Malviya; 28 ...	2,000 ,,
	ANGLO-BENGALI.				
149	Trishul	Benares ...	Weekly ...	J. N. Bysák	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Urdu-i-Mualla* (Aligarh) for November 1912 (received on the 3rd December), publishes extracts from the article entitled "The betrayal of Islam by England" that appear in the November issue of the *Egypt* (London) in which England is held responsible for the outbreak of the Balkan war and the Italian raid on Tripoli.

URDU-I-MUALLA, November 1912.

The situation in Turkey.

2. A correspondent who signs himself "Muhammad Sulaiman Alwi Kusmandwi" contributes an article to the *Mashriq* (Gorakhpur) of the 3rd December 1912, in which he deplores the small contribution made by the Nizam of Hyderabad towards the Turkish Relief Fund, and expresses regret that the premier Muhammadan State in India has become niggardly.

MASHRIQ, 3rd December 1912.

Help for Turkey.

He considers that the Nizam should have sent a medical mission to Turkey and should have contributed at least a lakh of rupees towards the Relief Fund.

He urges the Muhammadan rulers of Native States in India to send their soldiers to help the Turks, and he expresses the hope that the British Government will raise no objection to their doing so.

3. The editor of *Al Mashir* (Moradabad) in the issue of the 4th December 1912 expresses disapproval of the proposal to send a medical mission to Turkey, and urges his co-religionists to render pecuniary assistance only to the Turks.

AL MASHIR, 4th December 1912.

The proposed medical mission to Turkey.

4. The editor of the *Naiyar-i-Azam* (Moradabad) in the issue of the 5th December 1912, attributes the Turkish reverses to the disloyalty of the Christian soldiers in the Turkish Army and condemns their perfidious conduct.

NAIYAR-I-AZAM, 5th December 1912.

Christian deserters in the Turkish Army.

5. A correspondent who signs himself "Allámá Azád Subhani" contributes an article to the *Kaiser-i-Hind* (Fyzabad) of the 28th November 1912 (received on the 2nd December), in which he deplores the present condition of Islamic countries, and attributes it to the folly of Muhammadans in placing their trust in Christians and not following the principle of retaliation.

KAISER-I-HIND, 28th November 1912.

The danger to Islam.

He accuses the Christian Powers of conspiring to annihilate Islam, and he appeals to Muhammadans to open their eyes and to be up and doing.

He says that the downfall of Turkey will lead to the extinction of Islam, and he appeals to the European Powers not to permit the overthrow of the Islamic kingdoms.

6. The *Daily Union Gazette* (Bareilly) of the 29th November 1912 (received on the 2nd December), expresses disapproval of the objection taken by the *Aligarh Institute Gazette* to the visit of His Highness the Agha Khan to Russia, and says that there appears no harm in his being a guest of the Russian Government in spite of its hostility towards Muhammadans. The editor points out that Russia rules over a large number of Muhammadans, and that it is but reasonable that the leader of the Indian Muhammadans should go to Russia and identify himself with the welfare of the Muhammadans in that country.

DAILY UNION GAZETTE, 29th November 1912.

The visit of His Highness the Agha Khan to Russia.

7. The *Leader* (Allahabad) of the 4th December 1912 deplores the atrocities committed by the Bulgarians in Macedonia, and expresses regret that Europe tolerates such a barbarous war instead of having recourse to arbitration. The editor points out that the Balkan war is actuated by a lust for territory, and he says that unrighteous claims cannot be settled by arbitration.

LEADER, 4th December 1912.

The situation in Macedonia.

(b)—Home.

8. The *Abhyudaya* (Allahabad) of the 1st December 1912 discusses Lord Curzon's recent speech in Glasgow on the woman suffrage question and remarks that, whatever may be the consequences of woman suffrage for England, Indians stand to gain rather than to lose by the grant of the concession, for they need sympathy in their government and women are naturally more loving and sympathetic than men.

ABHYUDAYA, 1st December 1912.

India and women suffrage in England.

ABHYUDAYA, 1st December 1912.

The Council elections.

9. The *Abhyudaya* (Allahabad) of the 1st December 1912 refers to a statement of the *Punjabee* (Lahore) to the effect that a Muhammadan sub-registrar attempted to influence a Sikh voter to give his vote to a Muhammadan candidate for the Punjab Council. and urges upon Government the necessity to stop such official interference with council elections.

ABHYUDAYA, 1st December 1912.

The United Provinces Legislative Council.

10. The *Abhyudaya* (Allahabad) of the 1st December 1912 says that the nominations made to the United Provinces Council by Sir John Hewett three years ago produced a feeling of deep disappointment in the public mind. The editor expresses the hope that Sir James Meston, endowed as he is with liberal sympathies, will make such nominations as will commend themselves to the educated community of these provinces.

ADVOCATE, 5th December 1912.

The United Provinces Legislative Council.

11. The *Advocate* (Lucknow) of the 5th December 1912 appeals to Sir James Meston to nominate for his Council men of independent public spirit, of culture, and of non-sectarian views who are likely to attend the meetings of the Council and represent the views of their constituents.

With regard to the elections for the Imperial Council, the editor appeals to the Muhammadans to allow two Hindus to be elected. He expresses satisfaction at the Hon'ble Mr. Malaviya's work in the Imperial Council and expresses the hope that he will be re-elected. He asserts that none of the three candidates from the Agra landholders' electorate will voice the grievances of the middle classes of these provinces, and he urges that a man who will not sacrifice general to class interests should be elected.

MUSLIM GAZETTE, 27th November 1912.

The All-India Muslim League.

12. The *Muslim Gazette* (Lucknow) of the 27th November 1912 (received on the 2nd December), takes exception to the suggestion that there should be no session of the All-India Muslim League this year. The editor considers that in view of the troubled outlook in Turkey it is necessary that the Muslim leaders should meet to give expression to the feelings of their community. He admits that Mr. Ameer Ali cannot give up his work in connection with the Red Crescent Society to preside at the coming session of the League, and he suggests that the Hon'ble Mr. Mazhar-ul-Haq be elected in his place.

AL BASHIR, 3rd December 1912.

The All-India Muslim League.

13. The editor of *Al Bashir* (Etawah) in the issue of the 3rd December 1912 expresses disapproval of the postponement of the next session of the All-India Muslim League. He considers that His Highness the Agha Khan, fearing that Muhammadans would make violent speeches at the meetings of the League owing to the Balkan war, has urged the members to postpone the session.

He appeals to the members of the League to liberate it from the control of the Agha Khan and to remodel its constitution on a more liberal basis.

NAIYAR-I-AZAM, 5th December 1912.

The All-India Muslim League.

14. The *Naiyar-i-Azam* (Moradabad) of the 5th December 1912 expresses surprise at the insistence of some people that a session of the Muslim League should be held this year. The editor asserts that the League hardly does any work nowadays beyond passing resolutions, and he expresses regret that the League gave no help in the work of collecting funds for the Red Crescent Society.

TAJIR, 25th November 1912.

The working of the Press Act.

15. The editor of the *Tajir* (Meerut) in the issue of the 25th November 1912 (received on the 2nd December), regrets to learn that security was demanded from the *Afghan* (Peshawar), which he considers one of the most loyal newspapers in the North-West Frontier Province. He expresses regret that Hindu papers like the *Hindustan* (Lahore), which publish objectionable articles, are not brought under the operation of the Press Act, and that only Muhammadan papers are asked to deposit security.

He appeals to Government to take notice of the objectionable articles that appear in Hindu papers and to do justice in the case of the *Afghan*.

16. The *Bharat Sudasha Pravartak* (Fatehgarh) of the 4th December 1912 expresses regret that Government should have required a loyal newspaper like the *Saddharm Prachárak* to deposit security under the Press Act at Delhi. The editor considers that such a suspicious attitude on the part of Government is likely to produce grave consequences.

BHARAT SUDASHA PRAVARTAK, 4th December 1912.

The working of the Press Act.

17. The *Leader* (Allahabad) of the 1st December 1912 advises the ruling chiefs to abandon their idea of imitating the colonies by presenting Dreadnoughts to Great Britain.

LEADER, 1st December 1912.

India and Imperial Naval defence.

The editor points out that though India already pays more than her fair share of the cost of imperial defence, yet she does not enjoy the fullest advantage of imperial citizenship and partnership.

He concludes by expressing the opinion that the native states which are already maintaining imperial service troops and are too poor to afford funds for schemes of national development, should not waste their money on Dreadnoughts.

18. Referring to the suggestion that India should present a Dreadnought for the purposes of imperial defence, the *Advocate* (Lucknow) of the 1st December 1912 says that India would have no objection to take her part in the scheme of imperial defence if her political status were raised to that of the colonies.

ADVOCATE, 1st December 1912.

India and Imperial Naval defence.

19. The *Advocate* (Lucknow) of the 5th December 1912 takes exception to the suggestion that the leading Indian Princes should contribute towards a Dreadnought for England. The editor points out that India already pays more than her fair share of the cost of imperial defence and is too poor to bear any further financial burdens. He invites attention to the lack of funds in native states for purposes of sanitation and education, and expresses the hope that the proposal regarding a Dreadnought will be dropped.

ADVOCATE, 5th December 1912.

India and Imperial Naval defence.

20. The *Abhyudaya* (Allahabad) of the 5th December 1912 condemns the proposal that the Indian Chiefs should present Dreadnoughts to England as impracticable, and remarks that they already maintain Imperial Service Troops at considerable cost and cannot therefore contribute to the Imperial Naval Defence scheme without detriment to the finances and progress of their own states.

ABHYUDAYA, 5th December 1912.

India and Imperial Naval defence.

21. The *Stri Darpan* (Allahabad) for December 1912 publishes an article in which the contributor, Shrimati Subhadra Devi, finds fault with Mahendrapal Singh for the sentiments expressed by him in a poem entitled "The Fort of Agra," which he contributed to the July number of the magazine.

STRI DARPAN, December 1912.

A denunciation of the Moghal rule.

She says that the Moghal Emperors did nothing to deserve veneration at the hands of the Hindus, and that their downfall was a fit punishment for their oppressive attitude towards their Hindu subjects.

Discussing Mahendrapal Singh's eulogy of the Moghal Emperors, she asserts that they plundered Hindus, violated the chastity of their women, desecrated their sacred places, encouraged the slaughter of cows and converted Hindus to Islam at the point of the sword.

She holds that even Akbar was guilty of attempting to corrupt Rajput ladies, and she denounces Raja Man Singh for accepting the sovereignty of Akbar and for giving his sister to him in marriage.

She quotes the following couplet from the poem :—

"The throne which kings considered themselves fortunate to bow to,
Is now ascended by ordinary men who indulge their fancies,"

and expresses the opinion that "ordinary men" has reference to the Englishmen. She challenges the writer to show in what respect he considers the Muhammadan rulers superior to the English.

22. The *Abhyudaya* (Allahabad) of the 1st December 1912 refers to a letter published in the *Shri Venkateshwar Samáchár* (Bombay) in which the writer, an Indian labourer resident in British Guinea, complains that indentured Indian labourers in British Guinea get very low wages and are subjected to harsh and rigorous treatment by their employers.

ABHYUDAYA, 1st December 1912.

Indians in British Guinea.

The editor urges the Government of India to take steps to ensure the improvement of wages in the British possessions and to introduce reforms in the indentured system of labour.

OUDH AKHBAR, 3rd December 1912.

Relations between Hindus and Muhammadans.

23. The *Oudh Akhbar* (Lucknow) of the 3rd December 1912 notes with satisfaction the help rendered by Hindus to Turkey and the harmonious relations prevailing between the Hindus and Muhammadans throughout India, but deplores the recent *Bakr-Id* riots at Fyzabad, Ajodhya and other places.

The editor points out that it is not binding on Muhammadans to sacrifice cows, and he says that they can avoid wounding the religious susceptibilities of the Hindus by sacrificing goats and sheep instead.

He invites attention to the fact that cows are not sacrificed at Mecca, and says that Muhammadans who insist on sacrificing cows are influenced by passion, prejudice and obstinacy.

MASHRIQ, 3rd December 1912.

Pan-Islamism.

24. The editor of the *Mashriq* (Gorakhpur) in the issue of the 3rd December 1912 expresses regret that the efforts of the Muhammadans all over the world to reform their moral and social condition are being misconstrued into dangerous *Pan-Islamic* propaganda, and he notes with regret that political capital is being made out of a purely religious movement.

He invites attention to the disgraceful manner in which the coloured races have been treated by the white races, and observes that if there had been any real political sympathy between the Muhammadan States of the world, Tripoli would not have fallen such an easy prey to Italy, and Northern Persia would not have been so easily occupied by Russia.

He concludes by urging the need for greater sympathy among the Muhammadans all over the world.

BHARAT SUDASHA PRAVARTAK, 4th December 1912.

Sir James Meston.

25. The *Bharat Sudasha Pravartak* (Fatehgarh) of the 4th December 1912 expresses the hope that the United Provinces will make great progress under the rule of the present Lieutenant Governor. The editor suggests that His Honour should pay special attention to the encouragement of the study of Hindi, and that adequate measures should be taken to improve the breed of cattle for purposes of trade, agriculture and dairy-farming.

ADVOCATE, 5th December 1912.

The Civil Service examination.

26. The *Advocate* (Lucknow) of the 5th December 1912 complains of the invidious distinction made between Europeans and Indians as regards the nature of the evidence of age required from candidates appearing for the Indian Civil Service examination. The editor points out that while the declaration of a parent is sufficient in the case of a European, an Indian candidate is "required to produce a certificate of age and nationality from the Secretary to the Government of the province or the Commissioner of the division within which his family resides."

NAIYAR-I-AZAM, 5th December 1912.

The Hon'ble Mr. Montagu and the *Zamindar* (Lahore).

27. The *Naiyar-i-Azam* (Moradabad) of the 5th December 1912 publishes a contributed article in which the writer notes with regret that while staying at Lahore the Hon'ble Mr. Montagu refused to grant an interview to the editor of the *Zamindar* (Lahore). The editor considers that by refusing to see the editor of an important vernacular newspaper Mr. Montagu has lost a good opportunity of acquainting himself with Indian affairs.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and revenue.

LEADER, 1st December 1912.

Mr. Justice Abdur Rahim's *locum tenens.*

28. The *Leader* (Allahabad) of the 1st December 1912 takes exception to the Muslim League's request that Mr. Justice Abdur Rahim's *locum tenens* in the Madras High Court

should be a Muhammadan. The editor points out that Madras has no large Muhammadan population, and he urges that the best available Indian should be appointed irrespective of creed.

(b)—Police.

29. The *Abhyudaya* (Allahabad) of the 5th December 1912 deplores the recent occurrences of thefts and outrages upon females on running trains near the Mokamah and Dehri-on-Sone stations of the East Indian Railway, and notes with regret that the Police have so far been unable to trace the offenders. The editor asks Government to realize the seriousness of these crimes, and he suggests that the Criminal Investigation department and the Railway Police should co-operate with the Railway authorities in investigating these cases and in preventing their recurrence.

ABHYUDAYA, 5th December 1912.

Running train thefts and crimes.

(c)—Finance and taxation.

Nil.

(d)—Municipal and cantonment affairs.

Nil.

(e)—Education.

30. A correspondent who signs himself "IBRAHIM HASSAN KHAN" contributes an article to *Al Bashir* (Etawah) of the 3rd December 1912, in which he approves of Nawab Mushtaq Husain's suggestion regarding the establishment of an independent Muhammadan University in case the charter of the proposed Muslim University is not sanctioned by Government. He suggests that copies of Nawab Mushtaq Husain's article should be reprinted as a separate pamphlet and distributed broadcast throughout the country.

AL BASHIR, 3rd December 1912.

The proposed Muslim University and affiliation.

31. A correspondent who signs himself "SAIYID MUHAMMAD" contributes an article to *Al Bashir* (Etawah) of the 3rd December 1912, in which he takes exception to the views expressed by the *Vakil* (Amritsar) that the Hindus are waiting for the Muhammadan agitation regarding the Muslim University to bear fruit before they take up the question of their own University. He considers that the Muhammadans are not conducting their agitation on proper lines, and he predicts that the Hindu University will be established long before the Muslim University.

AL BASHIR, 3rd December 1912.

The proposed Muslim University and affiliation.

32. The editor of the *Naiyar-i-Azam* (Moradabad) in the issue of the 5th December 1912 deplores the decision of the Secretary of State for India regarding the proposed Muslim University, and expresses regret that the Secretary of State who was so much influenced by the agitation of the Bengalis as to annul the partition of Bengal, should have refused to grant the Muhammadans a charter of their own making. He, however, advises his co-religionists to accept the University if the right of affiliation of schools is granted and if Government does not insist upon vesting the powers of Chancellor in the Governor General in Council.

He exhorts his co-religionists not to show any undesirable enthusiasm regarding the University and to be more careful in giving expression to their feelings, and he asks them to place implicit confidence in the good intentions of the British Government.

NAIYAR-I-AZAM, 5th December 1912.

The proposed Muslim University and affiliation.

33. The editor of the *Tajir* (Meerut) in the issue of the 25th November 1912 (received on the 2nd December), deplores the growing irreligiousness of present-day Muhammadans, and expresses regret that Indian Muhammadans, who have received a European education, fail to master their own vernaculars.

He states that Muhammadans, who have received a European education, are generally conceited, especially those who were once poor but have now been able to adopt some lucrative profession with the help of their so-called high education.

He accuses the present generation of educated Muhammadans of ungratefulness, and says that they envy the prosperity of their benefactors.

TAJIR, 25th November 1912.

Muhammadans and European education.

ABHYUDAYA, 1st December 1912.

The present system of education.

34. The *Abhyudaya* (Allahabad) of the 1st December 1912 expresses agreement with the opinion expressed by Dr. A. K. Coomarswamy that the text-books taught in Indian schools containing as they do accounts of the manners and customs of Europeans only, encourage cramming among Indian students and do not develop their mental faculties. The editor considers that unless this defect is removed Indians cannot benefit much from their education.

LEADER, 1st December 1912.

Elementary education in the United Provinces.

35. The *Leader* (Allahabad) of the 1st December 1912 is glad to note that the Director of Public Instruction has issued a letter to Inspectors of schools calling for proposals for the extension of primary education and has taken up the subject in right earnest. The editor expresses the hope that the Hon'ble Mr. de la Fosse's proposals will meet with the approval of Government, and that civilians will not persist in the unfriendly attitude towards primary education that they exhibited when the Hon'ble Mr. Gokhale's Bill was being considered. He appeals to civilians to faithfully carry out the policy of Government and to co-operate whole-heartedly with the educational authorities.

He urges the educated to take a deeper interest in the subject and to support a comprehensive scheme of primary education.

In conclusion he asks Government to provide the money that is needed for the Director's scheme.

ABHYUDAYA, 1st December 1912.

The treatment of Indian students in England.

36. The *Abhyudaya* (Allahabad) of the 1st December 1912 on the authority of *Reynold's Newspaper* says that an invidious distinction is made by the Inns of Court authorities in case of natives of India who wish to qualify for the Bar. The editor inquires if the ill-treatment to which Indian students are subjected in England will not open the eyes of Indians to how matters really stand.

ABHYUDAYA, 5th December 1912.

The Lyallpur Agricultural school.

37. The *Abhyudaya* (Allahabad) of the 5th December 1912 deplores the lack of practical training in the Lyallpur Agricultural school, and says that a purely theoretical course can do no good to the agricultural classes. The editor appeals to the Punjab Government to effect reforms in the curriculum of the school.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

DAILY UNION GAZETTE, 29th November 1912.

Poor-houses and schools for the needy.

38. The *Daily Union Gazette* (Bareilly) of the 29th November 1912 (received on the 2nd December), suggests that the large sums spent on fire works and other displays in honour of government officials should be utilized in opening poor-houses and art schools for the benefit of orphans and poor people.

ADVOCATE, 1st December 1912.

Village sanitation in Bengal.

39. The *Advocate* (Lucknow) of the 1st December 1912 deplores the high rate of mortality prevailing in the rural areas of Bengal, and attributes it to a defective water supply, insufficient drainage and excessive jungle vegetation.

The editor suggests that the constitution of the All-India Sanitary Conference should be improved, and that it should be converted into a conference representing the inhabitants of towns and villages alike. He complains that the road cess which was originally imposed in order to supply wholesome drinking water to villages was diverted by Government to Imperial purposes, and he insists that it should be devoted to its legitimate object.

He also urges the need for an extensive system of drainage, and suggests that villagers should be induced to cut down trees that obstruct the air and light and render their houses unhealthy.

ABHYUDAYA, 5th December 1912.

The All-India Sanitary Conference.

40. The *Abhyudaya* (Allahabad) of the 5th December 1912 briefly reviews the deliberations of the All-India Sanitary Conference, and urges that any general scheme of sanitation should provide for a pure water supply in towns and villages, the opening up of congested areas in cities, a proper drainage system and the supply of unadulterated food stuffs.

The editor expresses the hope that the conference will not be allowed to end in mere discussion but that Government will carry out its recommendations.

He expresses gratification that the Hon'ble Munshi Ganga Prasad and Babu Moti Lal Ghosh were invited by Government to take part in the deliberations of the conference, but suggests that a larger number of Indians representing both rural and urban populations should be invited to attend the future sessions of the conference.

V.—Legislation.

Nil.

VI.—Railway.

41. The *Abhyudaya* (Allahabad) of the 5th December 1912 complains that much inconvenience is caused to ignorant passengers at the Allahabad railway station owing to the fact that the ticket collectors posted there are retired soldiers who do not understand Hindi. The editor urges that before the *Magh mela* traffic commences Hindu ticket collectors should be posted at Prayag and at Allahabad junction.

Retired soldiers as ticket collectors.

ABHYUDAYA, 5th December 1912.

VII.—Post Office.

42. The *Hindustani* (Lucknow) of the 29th November 1912 (received on the 2nd December), publishes a contributed article in which the writer complains that postal peons, who are required to sell postage stamps, are not supplied with bags in which they can keep them, with the result that stamps are frequently lost and the peons have to make good the loss.

He asks the Director General of Post Offices either to arrange for the supply of proper bags to postal peons, or to issue orders that peons are only to sell post cards and envelopes.

A grievance of postal peons.

HINDUSTANI, 29th November 1912.

VIII.—Native societies and religious and social matters.

43. A correspondent who signs himself "Ram Taran Bhattachariya" writing in the *Trishul* (Benares) of the 28th November 1912 (received on the 2nd December), complains of the editor's silence on the subject of cow sacrifice during the *Bakr-Id* at Benares, and suggests that as in Brindaban and Muttra, where the sacrifice of animals is forbidden, cow-killing should be discontinued at Benares also. He appeals to Muhammadans to sacrifice cows outside Benares, and he asks the editor to bring the matter before the public.

The *Bakr-Id* in Benares.

TRISHUL, 28th November 1912.

44. The *Kaiser-i-Hind* (Fyzabad) of the 28th November 1912 (received on the 2nd December), asserts that the Muhammadans of Ajodhya always enjoyed the right of sacrificing cows, and says that considerable ill-feeling was produced among Hindus and Muhammadans by the open manner in which an inquiry into the cow-killing question was conducted by Mr. D. Dewar, late Deputy Commissioner of Fyzabad.

The *Bakr-Id* riots at Ajodhya and Fyzabad.

KAISER-I-HIND, 28th November 1912.

The editor complains that the Hindu rioters of Ajodhya, among whom *Bairagis* were prominent, robbed and wounded the Muhammadans and desecrated their mosques on the 20th November.

He blames Munshi Ram Lal, Sub-Inspector of Police, Ajodhya, for not taking proper steps to prevent the disturbance, and he holds some high officials, whom he does not care to name, responsible for these riots. He criticises the negligence of the police in not taking down the names of the rioters, and says that this would have very much facilitated their arrest. He notes that the Hindus have closed their shops in order to inconvenience the public, and he urges Government to insist on all shops being immediately reopened. He also complains about the ill-treatment of injured Muhammadans by the hospital authorities, and concludes by expressing the hope that the rioters will be speedily arrested and severely punished.

RAHBAR, 28th November 1912.

The *Bakr-Id* riots at Ajodhya.

45. The *Rahbar* (Moradabad) of the 28th November 1912 (received on the 4th December), deplores the recent *Bakr-Id* riots at Ajodhya, and accuses the authorities of being guilty of an unjustifiable innovation in permitting the sacrifice of cows at a place which is held so sacred by the Hindus. The editor points out that the Muhammadans can very well sacrifice other animals besides the cow, and he says that they sacrifice cows simply to wound the religious feelings of the Hindus. He invites attention to an article contributed by a Christian named Rahmat Massih to the *Hindustan* (Lahore) in which the hope is expressed that the Bulgarians will, on entering Constantinople, revenge themselves on the Moslem Turks for their desecration of the Church of St. Sophia in 1453, and says that if Muhammadans do not want the Hindus also to entertain similar feelings towards them they should give up their fanatical ways.

He asserts that the *Id-uz-Zoha* is called the *Id-ul-Bakr* simply out of religious prejudice, and he urges Muhammadans not to use the latter name.

ARYA MITRA, 1st December 1912.

The *Bakr-Id* riots at Ajodhya.

46. The *Arya Mitra* (Agra) of the 1st December 1912 deplores the *Bakr-Id* riots at Ajodhya, and says that the slaughter of such a useful animal as the cow either for purposes of food or on the occasion of religious festivals is opposed to the dictates of humanity as well to commonsense. The editor observes that the Muhammadans should refrain from cow-slaughter if not on economic grounds, at any rate out of regard for the religious susceptibilities of their Hindu neighbours.

ABHYUDAYA, 5th December 1912.

The *Bakr-Id* riots at Ajodhya.

47. The *Abhyudaya* (Allahabad) of the 5th December 1912 deplores the *Bakr-Id* riots at Ajodhya and in Burma, and considers that the local authorities could have prevented them if they had acted more tactfully. The editor asks Government to call for an explanation from the officials concerned as to why they permitted cows to be sacrificed when the Hindus are bitterly opposed to the slaughter of cattle. He observes that in view of the fact that cow-sacrifice was never before permitted at Ajodhya the Deputy Commissioner of Fyzabad should not have allowed any departure from the established practice this year, and that at any rate cows should not have been slaughtered in the vicinity of the Hindu quarters. He concludes by urging that an independent committee consisting of Hindu and European members should be appointed to hold an inquiry into the whole affair.

BHARAT JIWAN, 2nd December 1912.

The *Bakr-Id* riots at Ajodhya.

48. The *Bharat Jiwan* (Benares) of the 2nd December 1912 says that the Hindus have fully displayed their sympathy with the Indian Muhammadans by subscribing liberally to the Turkish Relief Fund, but expresses regret that the latter do not appreciate their good-will and injure their religious feelings by slaughtering cows.

Referring to the *Bakr-Id* riots at Ajodhya the editor asks the Lieutenant Governor to have a general inquiry made into the origin of cow-sacrifice there.

MASHRIQ, 3rd December 1912.

The *Bakr-Id* sacrifices.

49. The editor of the *Mashriq* (Gorakhpur) in the issue of the 3rd December 1912 says that Islam does not insist on cow-sacrifice, and he advises Muhammadans to abandon it in deference to the religious feelings of the Hindus. He points out that Muhammadans who sacrifice cows simply to spite the Hindus are violating a very sacred precept of their religion which enjoins a due regard for the feelings of others.

Discussing the attitude of the Hindus, he expresses regret that while they make no objection to the slaughter of hundreds of cows for food for Europeans they intentionally cause trouble on the occasion of the *Bakr-Id*. He says that they cannot by means of riots, legal action and undue influence, coerce the Muhammadans into giving up cow-sacrifice, and he invites attention to the fact that cow-killing has been largely on the increase during the last twenty-five years.

In conclusion he appeals to both Hindus and Muhammadans to take a sane view of the situation, and he urges the protection of the cow on economic grounds.

ARYA SAMACHAR, October 1912.

The decline of the Hindu race.

50. The *Arya Samáchár* (Cawnpore) for October 1912 (received on the 5th December), deplores the conversion of Hindus to other religions, and urges the Hindus to reform their social customs and to uplift their depressed classes.

51. The editor of the *Mashriq* (Gorakhpur) in the issue of the 3rd December 1912 deplores the conversion of a Muhammadan girl to Christianity by a missionary lady doctor at Benares, and expresses regret that the High Court of Allahabad did not order the restoration of the girl to the custody of her parents.

MASHRIQ, 3rd December 1912.

The conversion of a Muhammadan girl to Christianity at Benares.

He asks the editor of the *Comrade* (Delhi) to take up the subject, and he appeals to His Honour the Lieutenant Governor to order an inquiry into the matter and to restore the girl to her lawful guardians.

IX.—MISCELLANEOUS.

Nil.

S. T. HOLLINS,

ALLAHABAD: *The 7th December* 1912.

Offg. Asst. to the Dy. Inspr. General of Police, Criminal Investigation Department, United Provinces.

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Nil.

LIST OF NEWSPAPERS AND PERIODICALS.

[Corrected up to the 1st December 1912.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Lucknow Collegian ...	Lucknow ...	Quarterly...	Rev. T. C. Badley, of Lucknow; American; 45.	1,300 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 ,,
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	8,000 ,,
4	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 ,,
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 ,,
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Káli Prasanno Chaterji; 50 ...	3,000 ,,
†7	Muslim Review	Allahabad ...	Do. ...	Hamid Ahmad Ansári; Muhammadan	700 ,,
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 ,,
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 ,,
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 ,,
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 51.	5,500 ,,
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 ,,
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	2,100 ,,
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
†17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth; Vaishya; 36 ...	200 ,,
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lál; Vaishya; 41... ...	1,000 ,,
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-us-Zama Asar; Muhammadan; 45.	400 ,,
22	Al Awárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 ,,
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 ,,
24	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 ,,
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán; Muhammadan; 40.	625 ,,
26	An Nasir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.... ... Zafar-ul-Mulk Ulvi	400 ,,
27	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34 ...	900 ,,
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 33	850 ,,
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 ,,
30	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 43...	70 ,,
31	Edward	Cawnpore ...	Do. ...	Shyám Sunder Lal Nigam ...	200 ,,
32	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 ,,
†33	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 40.	400 ,,
34	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 36.	500 ,,
*35	Khurshed-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 ,,
36	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 ,,
37	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 ,,
38	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zahir Ali Khan ...	600 ,,
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	500 ,,
43	Tyagi Brahman	Meerut ...	Do ...	Salig Ram Sharma.	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayál Vidyarthi; 35... ...	709 ,,
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
47	Zia-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 26.	550 ,,
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 75.	200 ,,
49	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 ,,
†50	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
51	Gurukul Samachar ...	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 24.	600 ,,
†52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 ,,
53	Jain Pradip	Deoband (Saharanpur).	Do. ...	Joti Prasad Jain; 29.	
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 copies.
55	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 35 ...	125 ,,
56	Vyápári and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	250 ,,
†57	All India Shia Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubárak Ali; 32	600 ,,
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	800 ,,
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din Kamboh; Muhammadan; 54.	1,050 ,,
60	Al Khalíl	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 32 ...	800 ,,
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khán.	
64	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulab Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	...	500 ,,
66	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
†67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 ,,
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
70	Independent	Allahabad ...	Do. ...	Babu Lál Bihari Lal; Khatri; 55 ...	100 ,,
*71	Ittihád	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	200 ,,
72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	300 ,,
74	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	300 ,,
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	225 ,,
76	Medina	Bijnor ...	Do. ...	Maulvi Saiyid Nurul Hasan, Muhammadan.	
77	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
78	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 26 ...	1,200 ,,
79	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
80	Naiyar-i-Azam	Moradabad ...	Do. ...	Saiyid Ibn Ali; Muhammadan; 47 ...	150 copies.

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 54.	400 copies.
82	Oudh Punch	Lucknow ...	Weekly ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 ,,
83	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 ,,
84	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 ,,
85	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 ,,
86	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahúr Ahmad; Muhammadan; 26.	300 ,,
87	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 ,,
88	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
89	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 ,,
90	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 33 ...	400 ,,
91	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 ,,
92	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 ,,
93	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 ,,
94	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 ,,
95	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 ,,
96	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	
	ARABIC-URDU.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
98	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan Chaudhari; Brahman; 56.	100 ,,
100	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 ,,
101	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 ,,
102	Brahman Samáchár ...	Meerut ...	Do. ...	Jagannáth Prasád; Brahman ...	405 ,,
103	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 55	700 ,,
104	Deháti	Benares ...	Do. ...	Gulób Chand Srivástava; Kayasth ...	600 ,,
†105	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 ,,
*106	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.; 40 ...	1,000 ,,
107	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt Naitháni; Brahman; 36.	600 ,,
108	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girijá Dutt Naithani.	
109	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanáchárya, B.A.; 40 ... Shri Mati Gopál Devi	1,800 copies.
†110	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 ,,
111	Indu	Benares ...	Do. ...	Ambiká Prasád Gupta; 26 ...	650 ,,
†112	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 29	1,000 ,,
113	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 ,,
†114	Jiwan	Cawnpore ...	Do. ...	Rám Prasád Misra; 22	1,000 ,,
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 37 ...	450 ,,
116	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra; 46 ...	1,500 ,,
*117	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	400 ,,
*118	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 ,,
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málaviya; 27 ...	1,600 ,,
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 ,,
121	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri; 37	1,000 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Nigamágam Chandriká ...	Benares ...	Do. ...	Rúp Naráyan Pande; 27	4,500 copies.
123	Palliwál Patrika	Fatehgarh ...	Monthly ...	Pandit Gauri Shankar Sharmá; 25 ...	200 „
124	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
125	Sanádhyopkárak	Agra	Do. ...	Lakshmi Náráyan Dube	700 „
126	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 „
127	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; 46...	4,000 „
128	Satya Prakash	Kunch (Jalaun) ...	Do. ...	Pandit Krishna Gopál Sharma.	
129	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
130	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	3,000 „
*131	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla Vaidya; 36.	500 „
132	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 45	600 „
*133	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Náráyan Dwivedi; Brahman; 35	1,000 „
*134	Vaishya	Allahabad ...	Do. ...	Sangam Lál; Agarwal; 22... ...	200 „
*135	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 „
136	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 41	1,030 „
†137	Kám Dhenu	Hardwar ...	Twice a month	Bábá Bhagwán Dás Udási; 46 ...	500 „
138	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 „
139	Rájpút	Agra	Do. ...	Thákur Hanumant Singh; 45 ...	1,700 „
140	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 „
141	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratáp; Hindu.	
142	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
143	Arya Mitra	Agra	Do. ...	Srimán Pandit Shiva Shankar Kavyatirtha; Brahman.	1,600 „
144	Bharat Dharam Neta ...	Benares ...	Do. ...	Dharam Dutt, Vedsháshtri; 26 ...	500 „
145	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 „
146	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
147	Jain Gazette	Aligarh ...	Do. ...	Lálá Misri Lál; Jain; Banker ...	1,000 copies.
†148	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Srimati Vidyávati Devi	250 „
149	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kánt Malviya; 28 ...	2,000 „
	ANGLO-BENGALI.				
150	Trishul	Benares ...	Weekly ...	Bholá Náth Bhattácharya... ...	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Kaiser-i-Hind* (Fyzabad) of the 5th December 1912 (received on the 9th December), asserts that Turkey has regained her military prestige, but expresses apprehension that the Turks will be despoiled of what it calls "the fruits of their victories by the tricks of European diplomacy." KAISER-I-HIND, 5th December 1912.

The situation in Turkey.

The editor appeals to the Porte not to submit to any injurious proposals by the Peace Conference, and he advises the Turks to drench European Turkey in blood before permitting the partition of their country.

2. The editor of *Al Khalil* (Bijnor) in the issue of the 8th December 1912 takes exception to the speech of Mr. Churchill in which he is reported to have justified the declaration of war by the Balkan Allies against Turkey and to have appealed to the Christian European Powers in the name of Christianity not to fight amongst themselves. He states that the open partiality shown by Sir Edward Grey and Mr. Asquith for the Balkan Allies had already wounded the feelings of the Muhammadans and that now Mr. Churchill's speech has caused them still greater pain and annoyance. AL KHALIL, 8th December 1912.

The situation in Turkey.

He regrets to note that while the German Chancellor sympathized with the Turks, the ministers of the British Government, which is the greatest Muhammadan Power in the world, should have expressed their sympathy with the Balkan Allies.

He, however, expresses gratification at the practical sympathy shown by the Viceroy, Sir James Meston and other high Anglo-Indian officials by subscribing liberally to the Turkish Relief Fund.

3. The *Daily Union Gezette* (Bareilly) of the 10th December 1912 has the following:— DAILY UNION GAZETTE, 10th December 1912.

The situation in Turkey.

"Turkey says to Europe: 'You proved ungrateful to your benefactor and faithless to your master, you never praised my valour, but always treated me badly. You were always unjust and cruel to me.

You gave away my territories to the conquered and made men of noble birth to yield to those of low origin.'

Europe replies: 'I admit that you are courageous and full of valour and that you guard Palestine, but you should never expect mercy at my hands because you are a cruel despot and a Muhammadan.'"

4. A correspondent who signs himself "Saiyid Shamim from Aligarh" writes to the *Mashriq* (Gorakhpur) of the 10th December 1912 to the effect that the Aligarh students celebrated the news of the Bulgarian losses by marching in a procession to the Minto circle amid shouts of "Allah-o-Akbar," the sounding of bugles and the recitation of Dr. Ikbal's song. MASHRIQ, 10th December 1912.

The situation in Turkey.

He further states that the students then proceeded to the mosque, where they took a vow to boycott European goods. He then reproduces a poem that was recited on the occasion by a student. The poem urges all pious Muhammadans to proceed to the Balkans and to sacrifice their lives for Islam. It denounces moderation, and advocates practical sympathy for Turkey in the shape of active participation in her battles.

In conclusion, it urges Muhammadans to sacrifice their lives unhesitatingly for the honour and prestige of Islam.

5. The *Mashriq* (Gorakhpur) of the 10th December 1912 reproduces Mr. Blunt's article on England's foreign policy with regard to Turkey that appeared in the *Egypt* (London), and expresses regret that England's fear of Germany led her to follow a policy so injurious to Turkey. The editor considers that English diplomatists should have tried to win over Turkey to their side instead of allowing Italy and the Balkan Allies to conquer various portions of her territories. He regrets to note that Sir Edward Grey has become a tool in the hands of Russian diplomatists, and he warns British statesmen that Russia is trying to alienate the MASHRIQ, 10th December 1912.

The situation in Turkey.

sympathies of Muhammadans all over the world from England in order to accomplish her sinister designs in India, Central Asia and the Near East.

In conclusion, he says that as long as Mr. Asquith and Sir Edward Grey remain in office Russia and Germany will be the gainers, and England will gradually lose her prestige.

AL MUSHIR, 11th December 1912.

The situation in Turkey.

6. A correspondent who signs himself "ABDUSSALAM OF MUBARAKPUR" contributes an article to *Al Mushir* (Moradabad) of the 11th December 1912, in which he says that all the Christian Powers of Europe have determined to destroy the independence of the Muhammadan kingdoms and to divide the Muhammadan countries up amongst themselves.

He goes on to say that if Muhammadans do not realize their position and continue to fight amongst themselves, the day is not far off when Christians will take possession of the holy places of the Muhammadans and defile them by their unholy presence.

He deplores the growing irreligiousness of the present generation of Indian Muhammadans and of the Young Turks, and he attributes the Turkish reverses to the want of faith on the part of the Turkish military commanders.

He blames the Young Turks for enlisting Christians in the Turkish army, and observes that it will only be a misfortune for Turkey if she allows Christians to enter parliament or the army in future.

He exhorts his co-religionists in India to rouse themselves from their lethargy, to open their eyes to see what is happening in the world, to subscribe liberally to the Turkish Relief Fund and to proceed to Turkey as volunteers.

DAILY UNION GAZETTE, 12th December 1912.

The situation in Turkey.

7. The *Daily Union Gazette* (Bareilly) of the 12th December 1912 reproduces an article from *Al Helal* (Calcutta) in which the editor deplores the weakness of the present Prime Minister of Turkey in moulding his policy according to the dictates of England. He praises the ministry of Said Pasha, which at first rejected the peace proposals of Italy and her supporters in the Italian-Turkish war, and he urges the present Turkish ministry not to yield to pressure and make a dishonourable peace with the Allies, but to prefer an honourable death to a life of disgrace.

ALIGARH INSTITUTE GAZETTE, 11th December 1912.

Indian Muhammadans and the Turks.

8. Haji Musa Khan contributes an article to the *Aligarh Institute Gazette* of the 11th December 1912, in which he explains the causes why Indian Muhammadans are sympathetic towards the Turks. He says that the Muhammadans of India, being enjoined by their religion to love their co-religionists, are grieved to hear of the sufferings of their Turkish brethren, and that their sympathy with the Turks is because the latter are the guardians of the holy places of Islam.

He goes on to say that Muhammadans view the defeat of the Turks with great apprehension, as they believe that the day *Mecca* and *Medina* pass away from the Muhammadans will be the Day of Judgment.

NAIYAR-I-AZAM, 12th December 1912.

The foreign policy of Turkey.

9. The *Naiyar-i-Azam* (Moradabad) of the 12th December 1912 considers that it would not be advisable for Turkey to make any European alliances, as she would never be able to profit by them. The editor, however, advises Turkey to make alliances with Afghanistan, China and Japan, and he suggests that there should be an interchange of newspapers between India and Turkey.

MUSLIM GAZETTE, 4th December 1912.

The Turkish Relief Fund.

10. The *Muslim Gazette* (Lucknow) of the 4th December 1912 (received on the 9th December), publishes a contributed article in which the writer exhorts the Muhammadans of India to render pecuniary help to the Turks.

He expresses regret that Indian Muhammadans consider official favours and council elections more engrossing than the collection of funds for Turkey, and he points out that what is of vital importance to them is the safeguarding of Islam.

He appeals to his co-religionists to collect two crores of rupees for the Turkish Relief Fund.

MUSLIM GAZETTE, 11th December 1912.

The Turkish Relief Fund.

11. The editor of the *Muslim Gazette* (Lucknow) in the issue of the 11th December 1912 supports the idea of the *Zamindar* (Lahore) to start a permanent Turkish Relief Society

in India, as has been contemplated in Egypt, in order to help Turkey both in time of peace and war.

He suggests that branches of the society should be formed in every Muhammadan country.

AGRA AKHBAR, 7th December 1912.

Turkish Relief and the Muslim University Funds.

12. A correspondent who signs himself "MUHAMMAD NUR KHAN" contributes an article to the *Agra Akhbar* of the 7th December 1912, in which he supports the proposal to transfer the money that has been collected for the Muslim University to the Turkish Relief Fund.

ALIGARH INSTITUTE GAZETTE, 11th December 1912.

Turkish Relief and the Muslim University Funds.

13. Nawab Mushtaq Husain contributes an article to the *Aligarh Institute Gazette* of the 11th December 1912, in which he says that it is not advisable to give the sum that has been collected for the Muslim University to the Turkish Relief Fund either as a gift or as a loan. He says that the Muslim University Fund is too small to be of any real benefit to Turkey, and he expresses the hope that if the Muhammadan public are made to realize the gravity of the situation in Turkey, they will contribute to the Turkish Relief Fund much more liberally than they have done up to the present.

He urges his co-religionists to collect money for the relief fund more enthusiastically and he emphazizes the fact that the defeat of the Turks means that their holy places will pass out of their hands for ever.

RAHBAR, 7th December 1912.

Help for Turkey.

14. The editor of the *Rahbar* (Moradabad) in the issue of the 7th December 1912 (received on the 9th December), notes with regret that *Mullahs* are exciting the Muhammadans against the Hindus in the villages of Bengal, and that Muhammadans have sacrificed cows at such a holy place as Ajodhya. He expresses surprise that these incidents have not opened the eyes of the Hindu leaders who are collecting money for the Turkish Relief Fund, and he advises the Hindus not to waste their sympathy on Indian Muhammadans, but to utilize their hard-earned money for works of national regeneration.

ROHILKHAND GAZETTE, 8th December 1912.

The Balkan war.

15. Maulana Shibli Nomani contributes a poem to the *Rohilkhand Gazette* (Bareilly) of the 8th December 1912 (received on the 10th December), in which he deplores the downfall of Muhammadan kingdoms and complains against Christian aggression.

The following are some extracts from the poem :—

" * * * * * * * *

Morocco is gone, Persia is lost, now (we) have to see
How long the obstinate sick man of Turkey is going to survive.

* * * * * * * *

I admit, you (Christians) have a complaint against the Heavens for the dry year,
But how long are we (Muslims) to irrigate your fields with our blood ?

* * * * * * * *

The binding of the pages of Islam is being loosened,
How long will the storms of the tornado of non-Muhammadanism (Christianity) last ?
When these killers of game (Christians) are turning their (covetous) glances even towards the holy places of Islam,
How long then are the birds of these holy places to stay in their abode ?
O Shibli ! where are we (Muslims) to go even if we leave our countries,
For now how long will (peace and) security last in Syria, Nejd and Qirwan ?"

NAIYAR-I-AZAM, 12th December 1912.

The Balkan war.

16. The *Naiyar-i-Azam* (Moradabad) of the 12th December 1912 is glad to note that the tide of war has now turned in favour of the Turks. The editor considers that the Balkan war has greatly benefited Indian Muhammadans by inspiring them with a new zeal for the cause of Islam, which augurs well for the future. He invites attention to the sacrifices made by poor Muhammadans in India in order to help their suffering Turkish brethren, and says that there is a glorious future for such a self-sacrificing community.

TAJIR, 4th December 1912.

Muhammadans and the Balkan war.

17. The editor of the *Tajir* (Meerut) in the issue of the 4th December 1912 (received on the 9th December), expresses regret that Muhammadans do not protest against the attacks made on Islam by a section of the Hindu press.

He says that influential Muhammadans are sacrificing their religious principles for temporary advancement and are becoming sycophants and flatterers.

He characterizes the donations of the Hindus at Calcutta and Bombay to the Turkish Relief Fund as commercial dealings, and he asks his co-religionists not to be influenced by the apparent generosity of the Hindu community.

He takes exception to the mischievous writings of the *Hindustan* (Lahore) on the Balkan war, which, he says, are calculated to wound the feelings of the Muhammadans, and he invites the attention of Government to the matter and suggests that security should be demanded from the paper under the Press Act.

MUSLIM GAZETTE, 4th December 1912.

Russian Muhammadans and the Balkan war.

18. The editor of the *Muslim Gazette* (Lucknow) in the issue of the 4th December 1912 (received on the 9th December), refers to the excitement caused among the Muhammadans of Russia owing to the Balkan war and the suppression of Muhammadan papers by the Russian Government, and he remarks that the repressive measures adopted by Russia can never curb the spirit of Muhammadans. He asks the Russian Government to avoid repressive measures which, he says, are invariably attended with dire consequences.

ABHYUDAYA, 12th December 1912.

Russian expansion in Asia.

19. The *Abhyudaya* (Allahabad) of the 12th December 1912 expresses alarm at the gradual expansion of Russia's Asiatic Empire towards the south. The editor invites attention to the fact that Russia shows no signs of evacuating northern Persia, and says that recent events go to prove that she has designs on Mongolia.

(b)—Home.

ANAND, 5th December 1912.

India and Imperial Naval defence.

20. Referring to the proposal that India should emulate the colonies by presenting Dreadnoughts to Great Britain, the editor of the *Anand* (Lucknow) in the issue of the 5th December 1912 (received on the 9th December), complains that while India is asked to incur similar liabilities, she is not granted a form of self-government similar to that enjoyed by the colonies. He invites attention to the fact that India is already paying more than her fair share of military expenditure, and says that her straitened finances do not permit of the imposition of any additional financial burdens.

He, however, admits England's claim to a naval contribution in return for the peace and security which she has given to India, and he says that the money for Dreadnoughts could be found by effecting economies under different heads of Indian State expenditure. He suggests that retrenchment should be effected by charging the expenses of the Council of the Secretary of State for India to British revenues and by admitting Indians on cheaper salaries to the Indian Civil Service. He also urges a reduction in the salaries of high-paid officers and in the expenses of law courts. He goes on to say that the system of allowances paid to government servants should be abolished, and he considers that considerable economy could be effected in Indian military expenditure by appointing Indians as officers and by permitting them to enlist as volunteers.

In conclusion, he remarks that it would not be fair to ask Indians to contribute towards Imperial Naval defence unless they are fully trusted and fairly treated by their British rulers.

In this connection he points out that the martial spirit of the warlike races of India has been destroyed by the British policy of distrust, and he says that the British Empire is thus losing a most valuable military asset. He also expresses the hope that if Dreadnoughts are presented to England by India, they will be manned by Indians.

RAHBAR, 7th December 1912.

India and Imperial Naval defence.

21. The *Rahbar* (Moradabad) of the 7th December 1912 (received on the 9th December), denounces the suggestion that India should present Dreadnoughts to Great Britain. The editor says that though the Secretary of State may compel the Government of India to make a contribution towards the navy, and though papers like the

Englishman (Calcutta) may claim to voice Indian feeling in favour of this contribution, such a contribution would never be voluntary on the part of the poverty-stricken and starving millions of India.

TOHFA-I-HIND, 11th December 1912.

The Public Service Commission.

22. The *Tohfa-i-Hind* (Bijnor) of the 11th December 1912 expresses regret that the Indian papers have not yet begun to discuss the lines on which the Public Service Commission should work. Referring to the Muslim League, the editor says that the League should hold a special meeting to discuss the grievances of the Muhammadan community to be represented to the Commission.

He appeals to the members of the League to co-operate with the Hindus in pressing for the holding of simultaneous examinations for the Civil Service in India and in England and in demanding the more general employment of Indians in the administrative work of the country.

ADVOCATE, 12th December 1912.

The Public Service Commission.

23. The *Advocate* (Lucknow) of the 12th December 1912 urges non-official Indians to prepare themselves to give evidence before the Public Service Commission. The editor suggests that a committee of the Bankipur Congress should fully discuss the public service question so that the Indian aspect of the case may be ably presented before the Commission.

He urges Indian officials who may be selected as witnesses to give non-officials the benefit of their experience and to let them see any notes they prepare. He invites attention to the fact that most of the judicial and revenue work is done by Indians, and he urges that District Judges should be mostly recruited in India and that deputy collectors should be placed in charge of small and unimportant districts. He inquires if arrangements cannot be made that the number of English candidates admitted to the different services should not exceed a fixed number every year.

In conclusion, he urges the more general admission of Indians to the higher grades of the Police, Medical, Education and other departments for which a large number of officers are annually recruited from England.

ABHYUDAYA, 12th December 1912.

The Public Service Commission.

24. The *Abhyudaya* (Allahabad) of the 12th December 1912 invites attention to the fact that out of 1,293 civilians at present serving in various capacities in India only fifty-four are Indians. The editor regrets to note that, in spite of the Public Service Commission of 1886 and notwithstanding the resolutions of the House of Commons and the efforts of successive Secretaries of State for India, no change for the better as far as Indians are concerned has taken place during the last fifty years. He considers that the only solution of the difficulty lies in the holding of simultaneous examinations for the Civil Service both in England and in India. He also deplores the position of Indians in the higher branches of the public service generally, and he appeals to Indian leaders and representative associations to bring the grievances of Indians in this respect to the notice of the Public Service Commission.

MUSLIM GAZETTE, 4th December 1912.

The All-India Muslim League.

25. The editor of the *Muslim Gazette* (Lucknow) in the issue of the 4th December 1912 (received on the 9th December), takes exception to the postponement of the next session of the All-India Muslim League, and remarks that it is ridiculous to postpone the session as a protest against the indifference shown by the British Government to the feelings of the Indian Muhammadans with regard to the Balkan war. He blames the Muhammadan leaders for being too much under the influence of His Highness the Agha Khan, and asks them to liberate the League from his influence. He appeals to the Hon'ble the Raja of Mahmudabad to make arrangements for the next session of the League in the last week of December, and he expresses the hope that Muhammadans of independent views from all parts of India will attend the session.

ZUL QARNAIN, 7th December 1912.

The All-India Muslim League.

26. The editor of the *Zul Qarnain* (Budaun) in the issue of the 7th December 1912 (received on the 10th December), takes exception to the postponement of the next session of the All-India Muslim League, and says that if the Hon'ble Mr. Ameer Ali is unable to come out to India, some other person should be elected president in his place. He urges the members of the League to liberate it from the influence of

His Highness the Agha Khan who is said to have suggested the postponement of the next session owing to the fear that Muhammadans will make violent speeches because of the Balkan war.

MUSLIM GAZETTE, 11th December 1912.

The All-India Muslim League.

27. The editor of the *Muslim Gazette* (Lucknow) in the issue of the 11th December 1912 takes exception to the postponement of the next session of the All-India Muslim League, and remarks that it was His Highness the Agha Khan who suggested the postponement as he feared that violent speeches would be made at the meetings because of the Balkan war.

He ridicules the idea of postponing the session as a mark of sympathy for the Turkish reverses, and inquires why the All-India Educational Conference also has not been postponed for a similar reason.

He says that no good can be expected from the Muslim League as long as it is financed by the Agha Khan and remains under his control.

ANAND, 12th December 1912.

The All-India Muslim League.

28. The *Anand* (Lucknow) of the 12th December 1912 expresses regret at the postponement of the session of the All-India Muslim League, and urges that it should be held especially in view of the appointment of the Public Service Commission.

ABHYUDAYA, 8th December 1912.

Relations between Hindus and Muhammadans.

29. The *Abhyudaya* (Allahabad) of the 8th December 1912 invites attention to the memorial published in the *Amrita Bazar Patrika* (Calcutta) in which the Hindus of Ullapara in the Sirajganj sub-division in Bengal complain that for some time past a number of Maulvis have been inciting Muhammadans against the Hindus and have been insisting on all Hindu shops being boycotted. The editor expresses the hope that the Bengal Government will inquire into the matter and punish the offenders for creating racial hatred. He asks the Muhammadan leaders to take steps to put a stop to such mischievous practices on the part of their co-religionists if they are desirous of promoting better relations between the two communities.

MUSLIM GAZETTE, 11th December 1912.

England and her subject races.

30. The *Muslim Gazette* (Lucknow) of the 11th December 1912 refers to the attacks made by the English papers and leaders on the coloured races, and remarks that if ideas of racial superiority continue to influence the English public, the Indian peoples, who have all along hoped to be treated with justice and equality, will no longer tolerate the insult.

The editor points out that only a few years back the Hindus showed that they would not put up with such insults, and he says that the Muhammadans also may be compelled to express their indignation against the undesirable attacks of British ministers and leaders on their race. He remarks that every right-minded Englishman recognizes that it is against public policy to wound the religious and national feelings of subject races, and he says that misguided action is sure to lead to disastrous consequences.

BRAHMAN SARVASWA, September, October, November and December 1912.

Patriotism and Indian youths.

31. A correspondent who signs himself "SUNDER LAL TRIPATHI FROM KANAUJ" contributes an article to the combined issue of the *Brahman Sarvaswa* (Etawah) for September, October, November and December 1912 (received on the 11th December), in which he dwells upon the claims that India has upon her youths, and appeals to them to spread education throughout the country. He admires the patriotism of the Japanese and American youths, and urges Indian youths to emulate them.

He asks Indian youths to ponder over the condition of their country and to devise means for its regeneration.

In conclusion, he deplores the lack of practical and righteous men in India, and urges the necessity of infusing patriotic sentiments into the hearts of young Indians.

LEADER, 8th December 1912.

Want of ideals among Indians.

32. A correspondent who signs himself "RAM DAS" contributes an article to the *Leader* (Allahabad) of the 8th December 1912, in which he deplores the slow progress made by Indians, and notes with regret that they are not progressing on right lines. He urges the need for an "ideal" to keep pace with "reform," and he invites attention to the weakness of the Indian national character, and considers that it

can be improved only by better associations and by the reformation of the Hindu social system. He holds that Government is not so much to blame as the people themselves for their own backwardness, and he appeals to Indian leaders to rouse their countrymen by precept and practice.

In conclusion, he urges Indians to learn certain habits of life from Europeans, and he says that they must effect radical social reforms before they can hope for political progress.

33. The *Anand* (Lucknow) of the 5th December 1912 (received on the 9th December), is glad to note that, as a result of the King-Emperor's visit to India, there is an undercurrent of sympathy perceptible in the speeches of Lord Hardinge and of the rulers of Madras, Bengal, Bihar and the United Provinces. The editor, however, says that, in order to be capable of any real and lasting good, the sentiments expressed in these speechss have to be translated into action, and he appeals to Government to give practical proofs of its professions of sympathy. ANAND, 5th December 1912.

British policy.

34. Babu Govinda Das of Benares contributes an article to the *Leader* (Allahabad) of the 8th December 1912, in which he says that in view of the fact that the various sectional organizations in the country are removing their head quarters and organs to Delhi, the Congress and the Servants of India Society should also have their offices there. LEADER, 8th December 1912.

A Congress scheme for Delhi.

He advocates the construction of a Hume Memorial Hall and an All-India Club for the location of councillors and congressmen, and suggests that a reading room and library should be attached to these buildings.

He also urges the establishment of three daily papers in English, Hindi and Urdu, and he proposes to raise six lakhs of rupees for his scheme, partly through shares and debentures, and partly through subscriptions with the help of an All-India Central Committee.

35. The *Naiyar-i-Azam* (Moradabad) of the 12th December 1912 says that it is useless to grant Indians self-government until they are able to defend themselves, and suggests that in order to transform Indians into a military nation, the Arms Act should be repealed. The editor further says that in order to make self-government possible the Hindus and Muhammadans should come to some understanding among themselves as to their respective shares in the future government of the country. NAIYAR-I-AZAM, 12th December 1912.

Self-government for India.

36. The *Anand* (Lucknow) of the 12th December 1912 commends Sir James Meston's speech at the Aligarh College, and expresses the hope that the trustees of the college will profit by it and will not allow the studies of the students to suffer owing to their excitement in connection with the Balkan war. ANAND, 12th December 1912.

Sir James Meston at Aligarh.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and revenue.

37. The *Abhyudaya* (Allahabad) of the 8th December 1912 lends its support to the memorial of the inhabitants of Basti praying for the appointment of a separate judge for that district, and expresses the hope that Government will accede to their request. ABHYUDAYA, 8th December 1912.

A separate District Judge for Basti.

(b)—Police.

38. Reviewing the last annual report of the administration of the Police department of the Bombay Presidency the *Leader* (Allahabad) of the 14th December 1912 regrets to LEADER, 14th December 1912.

Bombay Presidency Police.

note that, in spite of the reorganization scheme and the increased expenditure on the police, there has been no abatement in crime.

The editor denounces the insinuations of the Inspector General that the increase in crime was due to the want of "social condemnation of crime and criminals" and to "wholesale and barefaced intimidation of and tampering with witnesses," and he remarks that the Inspector General need not have indulged in such libels.

He goes on to say that it is now becoming very common for Inspectors General to attribute the increase in crime to "the leniency of magistrates, the increased efficiency of their department in registering complaints and the general bad character of the unfortunate people of this country."

He deplores the growth in the percentage of illiterate men in the police force, and notes with regret that more officers and men of the police force now receive punishment departmentally and judicially.

In conclusion, he suggests that the pay should be increased in the Police department so that a better and more literate class of men may be attracted to the force.

(c)—Finance and taxation.

ABHYUDAYA, 12th December 1912.

Military expenditure and education.

39. The *Abhyudaya* (Allahabad) of the 12th December 1912 regrets to note that, in spite of the absence of unrest in the country and notwithstanding the security afforded by the conventions with Russia and Japan, Indian military expenditure and the number of the British soldiers in India have been constantly on the increase during the last fifty years. The editor deplores the small amount of money hitherto spent on education, but is glad to note that a more liberal policy has now been adopted. He expresses the hope that the Nicholson Committee will effect retrenchments in military expenditure, and will thus enable the Government of India to spare more money for education and sanitation.

(d)—Municipal and cantonment affairs.

Nil.

(e)—Education.

MARYADA, November 1912.

The Indian educational system.

40. A correspondent who signs himself "PANDIT BANARSI DAS CHAUBE" contributes an article to the *Maryada* (Allahabad) for November 1912 (received on the 6th December), in which he denounces the present system of education in India, and says that it produces among the students a contempt for their race, religion and language. He points out that foreign teachers cannot sympathize with Indian traditions, and he asserts that the Anglo-Indian Educational system "instead of harmonizing with and supplementing national culture, is completely antagonistic to and destructive of it." He expresses great admiration for the ancient Hindu Universities which did not neglect the character and physique of the student while developing his intellect. He deplores the expensiveness of modern education and the want of technical schools in the country, and he attributes the lack of inventive genius in India to the fact that education is in a foreign language, and is imparted in a foreign manner by foreign teachers.

In conclusion, he urges that the vernaculars should be made the medium of instruction and that a national system of education should be inaugurated.

ARYA MITRA, 8th December 1912.

The Indian educational system.

41. The editor of the *Arya Mitra* (Agra) in the issue of the 8th December 1912 attributes the want of self-sacrifice and the lack of inventive genius among Indians to the Anglo-Indian system of education. He invites attention to the fact that English-educated Indians do not treat the depressed classes properly and are very slow in reforming their social evils.

He says that the appeal for unity made by Sir James Meston in his Convocation address will fall on barren soil as he considers the University graduates the greatest enemies of unity.

42. The *Abhyudaya* (Allahabad) of the 8th December 1912 expresses gratification at the letter addressed by the Director of Public Instruction to Inspectors of schools on the expansion and general improvement of elementary education in these provinces, and hopes that his proposals will be well received by the Local Government. The editor expresses apprehension that the district officers, in view of their unfavourable opinions on Mr. Gokhale's Elementary Education Bill, may not support the Director's proposals, but he trusts that as the educational policy of the Government of India has now changed for the better in accordance with the wishes of the King-Emperor and the Viceroy, they will co-operate with the educational authorities in the extension of education.

ABHYUDAYA, 8th December 1912.

Elementary education in the United Provinces.

He expresses the opinion that the representatives of the people should also be consulted before the proposals are carried into effect, and he urges that there should be a primary school in every village, or at any rate within a mile of every village, in the provinces. He asks the Local Government to provide money for the scheme, and in case if it cannot find the full amount, he suggests that the balance should be supplied by the Government of India.

43. A correspondent who signs himself "GANGA RAM TAHAL RAM, ZAMINDAR, DERA ISMAIL KHAN" contributes an article to the *Tohfa-i-Hind* (Bijnor) of 11th December 1912, in which he says that India cannot regain her former civilization, wealth and splendour unless primary education is made free and compulsory.

TOHFA-I-HIND, 11th December 1912.

Free and compulsory education in India.

He goes on to say that if government officials who are foreigners cannot see their way to make primary education free and compulsory in India, it is the duty of the people themselves and of their leaders to make it so.

He suggests the opening of libraries and reading rooms in *dharamsalas*, temples and mosques, and he urges that night schools should be started in every town and village for the benefit of the labouring classes.

He also suggests that pamphlets and tracts dealing with social and political economy should be distributed amongst the *sadhus*, who should be asked to utilize their immense influence over the masses to effect reforms in the country. He appeals to young Indians to volunteer their services for the education of their countrymen.

44. The editor of the *Rohilkhand Gazette* (Bareilly) in the issue of the 8th December 1912 complains of the harsh treatment meted out to the students of the Government High School, Bijnor, by the head master, and invites the attention of the educational authorities to the matter, especially with regard to the expulsion of two students named Abdul Hakim and Abdul Hai, and he asks for a departmental inquiry into the cause of their expulsion.

ROHILKHAND GAZETTE, 8th December 1912.

Complaint against the head master of the Government High School, Bijnor.

He also makes insinuation about the character of the head master.

45. The *Hindustani* (Lucknow) of the 9th December 1912 publishes a contributed article in which the writer takes exception to the rustication for life of eight students of St. Andrew's Collegiate School, Gorakhpur, who were alleged to be of immoral character and to be accomplices of Hamid Hassan, against whom a case was brought by one Adya Prasad. He says that these students were rusticated without any proof of their guilt being adduced, and he urges some member of the local Council to put a question in the Council regarding the affair in order to get the students re-admitted to the school.

HINDUSTANI, 9th December 1912.

The expulsion of students from St. Andrew's Collegiate, School, Gorakhpur.

46. The *Advocate* (Lucknow) of the 12th December 1912 refers to the meeting held by Indian students in London to protest against the working of the Central Bureau of Information situated in Cromwell Road, and notes that the institution at Cromwell Road is working in conjunction with the Secret Service department. The editor admits that the institution was established at a time of political unrest when a Bengali student had been guilty of an act of violence, but he inquires whether the whole student community is to be regarded with suspicion for the misbehaviour of a single individual. He asserts that the Bureau has proved to be

ADVOCATE, 12th December 1912.

Indian students in England.

vexatious, expensive and wasteful, and he questions the justice of its being made a charge on Indian revenues. He further complains that the Bureau has placed difficulties in the way of Indian students intending to join an English college or to qualify for the Bar, and he urges that the same facilities should be given to Indian students as to English and Scotch students to enable them to prosecute their studies.

In conclusion, he points out that only grown-up young Indians aged twenty or so go to England, and he considers that such men do not stand in need of guardianship.

EDUCATIONAL MAGAZINE, October and November 1912.

The Convocation address.

47. The editor of the *Educational Magazine* (Ghazipur) in the combined issue for October and November 1912 (received on the 9th December), says that the Convocation address shows Sir James Meston's deep attachment to the people of the United Provinces. While commending His Honour's interest in the spread of primary education he urges that technical and agricultural courses should be introduced into the primary classes for the benefit of the agricultural and industrial communities.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

ABHYUDAYA, 8th December 1912.

Labour supply for Assam.

48. The *Abhyudaya* (Allahabad) of the 8th December 1912 urges that non-official members should also be appointed to the committee which the Hon'ble Mr. Clark proposes to form to inquire into the need for amending the law relating to the recruitment of labour for the tea plantations in Assam.

ANAND, 12th December 1912.

Gambling in Lucknow.

49. A correspondent writing to the *Anand* (Lucknow) of the 12th December 1912 complains that gambling has been steadily on the increase at Lucknow this year, and he asks the local authorities to take steps to put a stop to the evil.

LEADER, 14th December 1912.

The Lucknow museum.

50. The *Leader* (Allahabad) of the 14th December 1912 takes exception to the closing of the Lucknow museum to visitors throughout the year.

The editor expresses gratification at the sale of 400 copies of the guide to the Buddhist ruins at Sarnath compiled by the curator of the museum, but notes with regret that it is Europeans and not Indians who apparently give their time to research work.

V.—Legislation.

EDUCATIONAL MAGAZINE, October and November 1912.

Bill for the protection of minor girls.

51. The editor of the *Educational Magazine* (Ghazipur) in the combined issue for October and November 1912 (received on the 9th December), assures Government of public support for the Hon'ble Mr. Dadabhoy's Bill for the protection of minor girls. He considers that no right-minded Hindu will support the immoral practice of dedicating girls to temples, and he urges that prostitutes should be removed from places of public resort and from the vicinity of temples and mosques.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

AN NAJM, November 1912.

The *Bakr-Id* riots at Ajodhya.

52. The editor of *An Najm* (Lucknow) in the issue for November 1912 (received on the 9th December), deplores the *Bakr-Id* riots at Ajodhya, and says that if exemplary punishment is not meted out to the offenders, no hope of a permanent settlement of the question can be entertained.

53. Referring to the *Bakr-Id* riots at Ajodhya, the editor of the *Anand* (Lucknow) in the issue of the 5th December 1912 (received on the 9th December), urges a sifting inquiry into the matter, and expresses apprehension that there may be trouble again next year if a full inquiry is not made. He says that if cow-sacrifice is to be always attended by riots involving loss of life, it should be put a stop to, especially in the vicinity of the sacred places of the Hindus.

ANAND, 5th December 1912.

The *Bakr-Id* riots at Ajodhya.

In the same issue a Fyzabad correspondent asserts that cows had never before been sacrificed at Ajodhya. He traces the history of the cow-killing question at Ajodhya, and points out that, though permission for the slaughter of cows was first asked by butchers and then by the general body of Muhammadans, it was never granted until this year.

54. The *Kaiser-i-Hind* (Fyzabad) of the 5th December 1912 (received on the 9th December), deplores the attempts of certain Hindu papers to justify the Hindu rioters at Ajodhya by asserting that cows had never before been sacrified at that place. The editor asserts that cows had always been secretly sacrificed out of regard for the feelings of the Hindus, and he expresses regret that the solicitude of the Muhammadans for the susceptibilities of their Hindu neighbours is now being taken advantage of to prove that cow-sacrifice had never before taken place at Ajodhya. He attributes the riots to a preconceived plot and insinuates that some highly placed individuals were responsible for them. He denounces the suggestion that a public inquiry should be made into the cow-killing question, and says that such an inquiry could serve no useful purpose but would only inflame the passions of the masses. He points out that Mr. Dewar, by prohibiting cow-killing, led the Hindus to hope that cow-sacrifice could be permanently stopped, and thus brought about the recent riots.

KAISER-I-HIND, 5th December 1912.

The *Bakr-Id* riots at Ajodhya.

He says that the Hindus are at present guilty of disobeying a government order, and he observes that by stopping cow-sacrifice Government will not only be interfering with the religious freedom of the Muhammadans but will be lowering its own prestige also.

55. The *Tafrih* (Lucknow) of the 7th December 1912 (received on the 9th December), suggests that a committee consisting of two Hindus, two Muhammadans and two officials should be appointed to ascertain whether cows had been previously sacrificed at Ajodhya and to determine whether it is desirable to permit the sacrifice of cows at such a holy place in future.

TAFRIH, 7th December 1912.

The *Bakr-Id* riots at Ajodhya.

The editor also asks for an inquiry into the part played by the civil and military authorities in quelling the riots.

In another article in the same issue the editor complains that the Muhammadans always make a point of opposing the Hindus, and that if the Hindus had acted as the Muhammadans are acting at present in regard to the Balkan war, they would have been branded as disloyal and rebellious by their detractors.

He is glad to note that, in spite of this undesirable attitude of the Muhammadans, the Hindus have generously contributed towards the Turkish Relief Fund, and that a rich Hindu gentleman of Bombay has even volunteered to bear the cost of a medical mission to Turkey. He, however, expresses regret that this generosity has had no effect on the Muhammadans, and that in spite of the decree of the Sheikh-ul-Islam of Constantinople, they sacrified cows at Ajodhya.

He invites the attention of Government to the dearness of milk and *ghi*, and urges that the slaughter of milch cows should at any rate be stopped.

56. The *Hindustani* (Lucknow) of the 9th December 1912 publishes two contributed articles in which the writers, who are Muhammadans, state that the sacrifice of cows is not particularly enjoined by the Muhammadan religion, and that it should be given up in order to avoid wounding the religious susceptibilities of the Hindus. They express gratification at the tolerance of the Hindus who show great respect to Muhammadan places of worship and to the tombs and mausoleums of Muhammadan saints, and they appeal to the Muhammadans to reward them for their toleration by abstaining from cow-killing.

HINDUSTANI, 9th December 1912.

Cow-killing.

EDUCATIONAL MAGAZINE, October and November 1912.

The *pandas* of Bhubaneshwar and Jagannath Puri.

57. In the course of an article describing his travels, the editor of the *Educational Magazine* (Ghazipur) in the combined issue for October and November 1912 (received on the 9th December), complains of the rapacity of the *pandas* of Bhubaneshwar and Puri, and asserts that at the former place the *pandas* put the pilgrims to great trouble and go even so far as to abuse them if they do not agree to their demands.

ABHYUDAYA, 12th December 1912.

The Kalighat temple at Calcutta.

58. The *Abhyudaya* (Allahabad) of the 12th December 1912 regrets to note that the Calcutta City Improvement Trust intends to demolish the smaller temples adjoining the Kali temple at Kalighat, and that it also proposes to have the Kali Kund pond filled up.

The editor expresses the hope that the Trust will rescind its decision on the matter out of regard for the religious feelings of Hindus all over India.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,

ALLAHABAD: } *Offg. Asst. to the Dy. Inspr. General of Police,*
The 14th December 1912. } *Criminal Investigation Department,*
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Lucknow Collegian ...	Lucknow ...	Quarterly...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 ,,
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 ,,
4	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 ,,
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 ,,
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Káli Prasanno Chaterji; 50 ...	3,000 ,,
†7	Muslim Review	Allahabad ...	Do. ...	Hamid Ahmad Ansári; Muhammadan	700 ,,
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 ,,
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 ,,
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 ,,
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 51.	5,500 ,,
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 ,,
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	2,100 ,,
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
†17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European, 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth; Vaishya; 36 ...	200 ,,
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lál; Vaishya; 41... ...	1,000 ,,
21	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zama Asar; Muhammadan; 45.	400 ,,
22	Al Kwárif	Lucknow ...	Do. ...	Hakím Kásim Ali; Muhammadan; 40	900 ,,
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 ,,
24	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 ,,
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 56. Maulvi Habib-ur-Rahmán; Muhammadan; 40.	625 ,,
26	An Nazir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.... ... Zafar-ul-Mulk Ulvi	400 ,,
27	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34 ...	900 ,,
28	Árya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 33	850 ,,
29	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	390 ,,
30	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 43...	70 ,,
31	Edward	Cawnpore ...	Do. ...	Shyám Sunder Lal Nigam ...	200 ,,
32	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 ,,
†33	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 40.	400 ,,
34	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 36.	500 ,,
*35	Khurshed-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 ,,
36	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 ,,
37	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 ,,
38	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,

*Irregular.
†Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 ,,
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	500 ,,
43	Tyagi Brahman	Meerut ...	Do ...	Salig Ram Sharma.	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayál Vidyarthi; 35... ...	709 ,,
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
47	Zíá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 ,,
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 75.	200 ,,
49	Al Nazir...	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 ,,
†50	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
51	Gurukul Samachar ...	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 24.	600 ,,
†52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 ,,
53	Jain Pradip	Deoband (Saharanpur).	Do. ...	Joti Prasad Jain; 29.	
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 copies.
55	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 35 ...	125 ,,
56	Vyápári and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 ,,
†57	All India Shia Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubárak Ali; 32	600 ,,
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din Kamboh; Muhammadan; 54.	1,050 ,,
60	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 32 ...	800 ,,
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khán.	
64	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 31 ...	300 copies.
65	Cawnpore Gazette	Cawnpore ...	Do. ...	...	500 ,,
66	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
†67	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 ,,
68	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
69	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
70	Independent	Allahabad ...	Do. ...	Babu Lál Bihari Lal; Khatri; 55 ...	100 ,,
*71	Ittihád	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39	400 ,,
72	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
73	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
74	Káyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
75	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 ,,
76	Medina	Bijnor ...	Do. ...	Maulvi Saiyid Nurul Hasan, Muhammadan.	
77	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
78	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 26 ...	1,800 ,,
79	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
80	Naiyar-i-Azam	Moradabad ...	Do. ...	Saiyid Ibn Ali; Muhammadan; 47 ...	450 copies.

* Irregular.
† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
81	Nizám-ul-Mulk	Moradabad ...	Weekly ...	Qázi Fahim-ud-din; Muhammadan; 54.	400 copies.
82	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 ,,
83	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 ,,
84	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 ,,
85	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 ,,
86	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahúr Ahmad; Muhammadan; 26.	300 ,,
87	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 ,,
88	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 ,,
89	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 ,,
90	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 33 ...	400 ,,
91	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 ,,
92	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 ,,
93	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 ,,
94	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 ,,
95	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 ,,
96	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	
	ARABIC-URDU.				
†97	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
98	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†99	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan Chaudhari; Brahman; 56.	100 ,,
100	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 ,,
101	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 ,,
102	Brahman Samáchár ...	Meerut ...	Do. ...	Jagannáth Prasád; Brahman ...	405 ,,
103	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 55	700 ,,
104	Dehátí	Benares ...	Do. ...	Guláb Chand Srivástava; Kayasth ...	600 ,,
†105	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 ,,
*106	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.; 40 ...	1,000 ,,
107	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt Naithání; Brahman; 36.	600 ,,
108	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girijá Dutt Naithani.	
109	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanáchárya, B.A.; 40 ... Shri Mati Gopál Devi	1,800 copies.
†110	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 ,,
111	Indu	Benares ...	Do. ...	Ambiká Prasád Gupta; 26 ...	650 ,,
†112	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 29	1,000 ,,
113	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 ,,
†114	Jiwan	Cawnpore ...	Do. ...	Rám Prasád Misra; 22	1,000 ,,
115	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 37 ...	450 ,,
116	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra; 46 ...	1,500 ,,
*117	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	400 ,,
*118	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 ,,
119	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málaviya; 27 ...	1,600 ,,
120	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 ,,
121	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri; 37	1,000 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
122	Nigamágam Chandriká ...	Benares ...	Monthly ...	Rúp Naráyan Pande; 27	4,500 copies.
123	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 ,,
124	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
125	Sanádhyopkárak	Agra	Do. ...	Lakshmi Náráyan Dube	700 ,,
126	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 ,,
127	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivèdi; 46...	4,000 ,,
128	Satya Prakash	Kunch (Jalaun) ...	Do. ...	Pandit Krishna Gopál Sharma.	
129	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
130	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	3,000 ,,
*131	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla Vaidya; 36.	500 ,,
132	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 45	600 ,,
*133	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Náráyan Dwivedi; Brahman; 35	1,000 ,,
†134	Vaishya	Allahabad ...	Do. ...	Sangam Lál; Agarwal; 22... ...	200 ,,
*135	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 ,,
136	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 41	1,030 ,,
†137	Kám Dhenu	Hardwar ...	Twice a month	Bábá Bhagwán Dás Udási; 46 ...	500 ,,
138	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 ,,
139	Rájpút	Agra	Do. ...	Thákur Hanumant Singh; 45 ...	1,700 ,,
140	Vyápári and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 ,,
141	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratáp; Hindu.	
142	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
143	Arya Mitra	Agra	Do. ...	Srimán Pandit Shiva Shankar Kavyatirtha; Brahman.	1,600 ,,
144	Bharat Dharam Neta ...	Benares ...	Do. ...	Dharam Dutt, Vedsháshtri; 26 ...	500 ,,
145	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 ,,
146	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
147	Jain Gazette	Aligarh ...	Do. ...	Lálá Misri Lál; Jain; Banker ...	1,000 copies.
†148	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Srimati Vidyávati Devi	250 ,,
149	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kánt Malviya; 28 ...	2,000 ,,
	ANGLO-BENGALI.				
150	Trishul	Benares ...	Weekly ...	Bholá Náth Bhattáchárya... ...	1,000 copies.

* Irregular.
† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The editor of *Al Bashir* (Etawah) in the issue of the 10th December 1912 (received on the 17th December), takes exception to the fact that peace negotiations between the Balkan Allies and Turkey will be conducted in London, and expresses regret that Turkey should have agreed to this when she knows that the British Ministers are hostile to her interests.

AL BASHIR, 10th December 1912.

The situation in Turkey.

He says that the result of the peace negotiations will be that Turkey will lose the provinces of Albania and Macedonia and other provinces that are at present in the occupation of the Balkan Allies, and that in ten years' time the Turks will be expelled from Europe.

He says that in these circumstances no Muhammadan will approve of a dishonourable peace, and that it would be far better for every Turk to die defending his honour and his country than to yield to the pressure of the European Powers and conclude a dishonourable peace.

2. A correspondent who signs himself "Siraj-ud-din Ahmad Khan from Muhammadabad in the Ghazipur district" contributes an article to the *Kaisar-i-Hind* (Fyzabad) of the 12th December 1912 (received on the 16th December), in which he deplores the machinations of the European Powers and of the Christian subjects of Turkey against the Ottoman Empire.

KAISAR-I-HIND, 12th December 1912.

The situation in Turkey.

He points out that while no European Power protests against the atrocities committed by Russia on Jews and Persians, Turkey is always blamed for oppressing her Christian subjects. He asserts that the Turks are very pious and just rulers, and he considers that the Christian Powers have entered into a conspiracy against Islam. He notes with regret that Europeans have not yet realized the beauty of the teaching of Islam.

In conclusion, he appeals to Indian Muhammadans to help the Turks with funds and to pray for their success.

3. A correspondent who signs himself "Ahmad Hassan Alchisti from Sambhal, Moradabad," contributes an article to the *Medina* (Bijnor) of the 15th December 1912, in which he urges the Muhammadans to pray for the success of the Turkish arms, and to recite certain verses of the *Qoran* which, he says, have the power to overthrow the infidels and strengthen the true believers.

MEDINA, 15th December 1912.

The situation in Turkey.

4. Discussing the speech delivered by Sir James Meston at the Muhammadan Anglo-Oriental College, Aligarh, *Al Khalil* (Bijnor) of the 16th December 1912 remarks that His Honour was mistaken in attributing the present Muslim unrest to the decline of Islam. The editor holds that Muslim feeling is chiefly exercised over the prospect of the holy places of Islam passing out of the hands of Turkey. He says that the mischievous writings of the European Press have deeply agitated the feelings of Indian Muhammadans, and he advises his co-religionists not to give way to foolish enthusiasm but to listen to Sir James Meston's counsels of moderation and patience. He urges Muhammadans to use their enthusiasm only in collecting funds for the Red Crescent Society.

AL KHALIL, 16th December 1912.

The situation in Turkey.

5. The *Muslim Gazette* (Lucknow) of the 18th December 1912 publishes extracts from the article entitled "The betrayal of Islam by England," that appeared in the November issue of the *Egypt* (London), in which the writer accused England of having conspired with Russia in bringing about the downfall of the Turkish Empire and of having instigated the Balkan Allies to declare war against Turkey.

MUSLIM GAZETTE, 18th December 1912.

The situation in Turkey.

The editor refuses to believe that England has in any way brought about the present troubles of the Turks, but at the same time he asks the British Government to officially deny the charges that have been made against it in this respect.

DAILY UNION GAZETTE, 17th December 1912.

The situation in Islamic countries and the *Moharram* procession.

6. The *Daily Union Gazette* (Bareilly) of the 17th December 1912 deplores the atrocities committed by the Russians and Italians in Persia and Tripoli respectively and admires the bravery of the Muhammadans who are fighting for their hearths and homes. The editor suggests that different banners representing the sorrows of Persia, Turkey, Tripoli and Morocco should form a feature of the *Moharram* processions, and that Muhammadans should appear beating their breasts and singing warlike songs as a lament for the downfall of the Muhammadan kingdoms.

TAFRIH, 14th December 1912.

Help for Turkey.

7. The *Tafrih* (Lucknow) of the 14th December 1912 (received on the 16th December), states on the authority of the *Amrita Bazar Patrika* (Calcutta) that at a meeting held on the 4th December at Kushtea (Bengal) to collect subscriptions for the Turkish Relief Fund and to which Hindus also were invited, the Chairman, Munshi Abdul Quddus Sahib, made an objectionable attack on government officials who did not take part in the sacrifice of cows on the *Bakr-Id* day, and called them "dogs" and "faithless." The editor states that the Hindus think that they were invited to attend the meeting simply to be insulted.

He urges Government to ascertain the truth of the matter and to ask Munshi Abdul Quddus to explain why he used such objectionable language regarding government servants.

MUSLIM GAZETTE, 18th December 1912.

The Turkish Relief and the Muslim University Funds.

8. The editor of the *Muslim Gazette* (Lucknow) in the issue of the 18th December 1912 expresses regret that Nawab Mushtaq Husain is also opposed to lending the money that has been collected for the Muslim University to Turkey.

He considers that the lending of the university funds to Turkey would have been very well received by the Muhammadans in general, and would have resulted in their placing greater confidence in their leaders. He complains that sufficient time has not been given to the Muhammadans to elect their representatives for the University Committee meeting, and he says that the decision of the committee will be that of a few selfish persons who seek official favour at the sacrifice of the national cause and act according to the directions of His Highness the Agha Khan.

(b)—Home.

AL BASHIR, 10th December 1912.

The All-India Muslim League.

9. The editor of *Al Bashir* (Etawah) in the issue of the 10th December 1912 (received on the 17th December), ridicules the postponement of the next session of the All-India Muslim League because the Hon'ble Mr. Amir Ali will not be able to attend the session.

He says that the real reason for postponing the next session is the fear that Muhammadans will indulge in violent speeches because of the Balkan War and the Persian situation.

He asks the members of the League to declare openly that the League does not voice the sentiments of the community, and that it is composed of men who are mostly sycophants seeking self-aggrandisement.

He states that the weakness shown by the Muslim League has done a great injury to the political importance and to the prestige of the Muhammadans, and he remarks that it would have been far better for the Muhammadans if they had utilized their energies in improving their educational condition rather than in organizing a league which has ultimately proved itself to be the cause of their humiliation.

KAISAR-I-HIND, 12th December 1912.

The All-India Muslim League.

10. The *Kaisar-i-Hind* (Fyzabad) of the 12th December 1912 (received on the 16th December), says that the absence of Mr. Amir Ali and the mandate of the Agha Khan do not justify the postponement of the coming session of the Muslim League. The editor asserts that the fear that some of the speakers might use violent language in connection with the situation in Turkey was the reason why the session was postponed, and he predicts that the action of the leaders will sound the death-knell of the League. He approves of the suggestion of the *Muslim Gazette* (Lucknow) that an independent political conference should be held in the

Christmas week under the leadership of the Raja of Mahmudabad to voice the true feelings of the community.

He appeals to his readers who sympathize with the proposal to inform the *Muslim Gazette* and the Raja of Mahmudabad of their opinions by wire.

The All-India Muslim League.

MUSLIM GAZETTE, 18th December 1912.

11. The *Muslim Gazette* (Lucknow) of the 18th December 1912 reproduces an article from *Al-Helal* (Calcutta) in which the Muhammadans were urged to subscribe to the ideal of attaining self-government under British suzerainty. The editor invites the attention of the young Muhammadans to the article, and expresses the hope that they will give proof of their liberal ideas by attending the coming political conference in large numbers. He advises them to declare that the conference has nothing to do with the Muslim League in case any members of the League endeavour to prevent them from giving free vent to their feelings.

Sir Charles Bayley and the Behar Congress Committee.

ABHYUDAYA, 15th December 1912.

12. The *Abhyudaya* (Allahabad) of the 15th December 1912 expresses regret that, unlike Sir James Meston, the Lieutenant Governor of Behar did not express sympathy with the ideals of the Congress in replying to the address presented to him by the Behar Congress Committee.

The coming Congress.

LEADER, 18th December 1912.

13. The *Leader* (Allahabad) of the 18th December 1912 states that the United Provinces Congress Committee has recommended that the condition and treatment of Indians in South Africa, Legislative Council regulations, the establishment of Executive Councils in the United Provinces and the Punjab, the powers and resources of local bodies, the reduction of military expenditure, education with special reference to teaching universities and the extension of primary education, measures of economic improvement, the appointment of vakils and attorneys to the offices of Law Members and Chief Justices, indentured labour and better accommodation for third class passengers in railway trains should be included among the subjects to be discussed at the coming session of the Congress at Bankipur.

Discussing the public service question, which has been given the foremost place by the United Provinces Congress Committee, the editor urges the more general employment of Indians in the higher branches of the public service, and says that this can only be secured by holding simultaneous examinations for the Civil Service both in England and in India and by generally holding the examinations for the other services in India alone. He insists that the system of recruitment by open competition should be introduced instead of that by nomination. He suggests that the distinction between imperial and provincial services should be abolished and that the judicial service should be recruited from among members of the legal profession.

He observes that the Council regulations are full of anomalies, inequalities and absurdities, and he appeals to every Congressman and Hindu to try and bring about their reform.

He insists that Indians should be given a military education, should be appointed as military officers, and should be allowed to become volunteers and should be released from the restraints imposed on them by the Arms Act.

In conclusion, he expresses the hope that the Bankipur Congress will pass a resolution asking Government to release all political prisoners.

An appeal on behalf of a political prisoner.

ABHYUDAYA, 15th December 1912.

14. The *Abhyudaya* (Allahabad) of the 15th December 1912 lends its support to the memorial submitted to the Viceroy on behalf of Ulaskar Dutt by his father praying for the temporary release of his son, and expresses the hope that the modest request of the petitioner will be favourably considered by His Excellency, especially as the prisoner is reported to have become insane.

The Public Service Commission.

ADVOCATE, 19th December 1912.

15. The *Advocate* (Lucknow) of the 19th December 1912 characterizes the division of the public service into Imperial and Provincial as a great injustice to Indians, and expresses the hope that the Public Service Commission will do away with this distinction. The editor urges the holding of simultaneous examinations for the Civil Service

both in England and in India, and he insists that the present organization of the public service should not be allowed to continue.

He expresses his inability to understand why the questions published in connection with the Public Service Commission should have been confined only to the recruitment of the Indian Civil Service.

He notes that the present Commission is apparently not empowered to go into the question of the other services, and enquires if it is intended to appoint another Commission to deal with these services.

LEADER, 19th December 1912.

Indians in South Africa and Mr. Gokhale.

16. Referring to the criticisms of Mr. Gokhale for his change of policy regarding British Indians in South Africa, the *Leader* (Allahabad) of the 19th December 1912 points out that Mr. Gandhi, Mr. Polak and other Indians in South Africa never insisted on the right of unrestricted Indian immigration into South Africa, and that Mr. Gokhale has not failed in his duty to his countrymen by joining hands with them. The editor invites attention to the fact that the invidious distinction in law made between Indians and Europeans in South Africa will now be abolished, and he says that the immigration of Indians will be restricted by administrative and not by legal measures. He argues that as it is at present impossible to gain the right of unrestricted immigration for Indians, Mr. Gokhale has done well in securing good treatment for his countrymen already living in South Africa.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

LEADER, 15th December 1912.

The Allahabad High Court.

17. The *Leader* (Allahabad) of the 15th December 1912 considers that the temporary vacancy that will be caused in the Allahabad High Court by the departure on long leave of one of the barrister judges should be filled by an Indian vakil. The editor points out that as compared with other High Courts the number of Indian Judges is very small in the Allahabad High Court, and he invites attention to the fact that, with the exception of Mr. Karamat Hussain, no member of the Indian section of the bar has ever been appointed as a Judge in these provinces.

He states that there is no statutory difficulty in appointing an Indian vakil or advocate to an officiating judgeship, and he expresses the hope that Sir James Meston will not disappoint the Indian community by failing to make a selection from among the able Indian lawyers of Allahabad.

LEADER, 17th December 1912.

The Madras High Court.

18. The *Leader* (Allahabad) of the 17th December 1912 regrets to note that the temporary vacancy in the bench of the Madras High Court has been filled up by Mr. Tyabji, a barrister from Bombay. The editor expresses surprise that a member of the Madras Bar was not selected to fill the vacancy, but he is glad to note that the appointment has not gone to a European. He expresses regret that during recent years certain Muhammadans have been appointed members of the India Council and of the Executive Councils in India and as Judges of High Courts with little regard for their attainments.

MUSAFIR, 13th December 1912.

A defamation suit against the *Leader*.

19. The *Musáfir* (Agra) of the 13th December 1912 states that Mr. High, inventor of the High Patent Prize *Chula*, has sued the *Leader* (Allahabad) for defamation and has claimed Rs. 5,000 as damages.

ABHYUDAYA, 15th December 1912.

The Jagatsi *Ashram* case.

20. The *Abhyudaya* (Allahabad) of the 15th December 1912 says that the appeal to the High Court preferred by the accused in the Jagatsi *Ashram* case against their conviction contained serious allegations against the local authorities, and that the High Court should therefore have gone thoroughly into the case. The editor notes

with regret that the High Court dismissed the appeal without even hearing the counsel for the accused, and he considers that the Chief Commissioner of Assam should have ordered a fresh investigation into the whole affair, especially in view of the allegation made by the accused in the High Court that they were not shown the search warrant by the police.

(b)—Police.

ABHYUDAYA, 15th December 1912.

Sale of cocaine at Allahabad.

21. The *Abhyudaya* (Allahabad) of the 15th December 1912 notes that the sale of cocaine still continues at Allahabad and that, although the police have been partially successful in checking the sale of the drug, the evil cannot be stopped until the actual dealers are arrested and punished. The editor asserts that a woman of evil repute traffics in cocaine in Ahiyapur *chaklakhana*, and collects bad characters in her house to the serious inconvenience of the respectable residents of the ward. He asks the local authorities to make a thorough enquiry into the matter and to get the evil-doers punished.

(c)—Finance and taxation.

Nil.

(d)—Municipal and cantonment affairs.

INDEPENDENT, 16th December 1912.

The Allahabad Municipality.

22. The *Independent* (Allahabad) of the 16th December 1912 deplores the questionable methods used for securing votes at municipal elections, and says that it is impossible for honest and patriotic workers to get elected under present circumstances.

The editor invites attention to the fact that the names of about seventy or eighty prostitutes have been placed on the voters' list of the Allahabad Municipality, and he urges that as no self-respecting candidate cares to canvass the votes of these unfortunate women, their names should be expunged from the list.

(e)—Education.

AGRA AKHBAR, 14th December 1912.

Muhammadans and education.

23. Nawab Haji Muhammad Ismail of Datawali in the Aligarh district, contributes an article to the *Agra Akhbar* of the 14th December 1912 (received on the 16th December), in which he says that it is a mistake on the part of the Muhammadans to hold the European Powers responsible for the downfall of the Muhammadan kingdoms. He says that, though the British Government may take no notice of attacks on Christians and Europeans, yet these denunciations go to show that Muhammadans are totally ignorant of the real cause of their degradation. He attributes the downfall of his co-religionists to their neglect of modern scientific education, and he contends that no nation can survive in the present struggle for existence without devoting sufficient attention to education on scientific lines.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

ZUL QARNAIN, 14th December 1912.

The cold season tour of district officers.

24. The editor of the *Zul Qarnain* (Budaun) in the issue of the 14th December 1912 (received on the 18th December), says that the cold season tour of a district officer instead of doing any good to the peasants and zamindars, causes them great inconvenience and trouble.

He complains that poor *banyas* and villagers are compelled to supply the camps of touring officers with articles of food and other necessaries at a price much below the market rate.

He invites the attention of His Honour the Lieutenant Governor to the matter.

ABHYUDAYA, 15th December 1912.

25. The *Abhyudaya* (Allahabad) of the 15th December 1912 emphasizes the importance of the Hindi Literary Conference as a useful factor in the development of the process of nation-building in India, and appeals to the lovers of Hindi and to the well-wishers of the country to attend the third session of the conference which is to be held at Calcutta on the 21st, 22nd and 23rd December.

The Hindi Literary Conference.

LEADER, 15th December 1912.

26. The *Leader* (Allahabad) of the 15th December 1912 regrets to note that, in spite of the new rules for the supply of government stores, which were promulgated in 1909 in order to encourage indigenous industries, the Government of India have not placed any large orders with Indian engineering firms.

Government stores and Indian industries.

The editor attributes this to the tendency of the Government of India "to run to English manufacturers," and he says that a remedy could be found by permitting the local Government to make arrangements for their own requirements.

He points out that the plea that the quality of iron and steel products cannot be properly tested in India has been now met by the appointment of testing experts in some of the iron and steel firms at Calcutta and Bombay.

He suggests that a member of the Viceroy's Council should call for a statement showing the value of the stores imported and locally purchased by Government during the last six years.

ABHYUDAYA, 15th December 1912.

27. The *Abhyudaya* (Allahabad) of the 15th December 1912 deplores the decline in the number of factories in the United Provinces during the last year, and urges the local Government to inquire into the causes of this decline and to take steps to arrest it.

Industrial decline in the United Provinces.

V.—Legislation.

HINDUSTANI, 16th December 1912.

28. A correspondent who signs himself "Muhammad Abdul Qadeer from Kundigar Tola, Benares City," contributes an article to the *Hindustani* (Lucknow) of the 16th December 1912, in which he complains that the Tenancy Act of 1901 is full of ambiguous expressions, and suggests that it should be reframed in clear and unequivocal language.

The Tenancy Act of 1901.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

TAFRIH, 14th December 1912.

29. The *Tafrih* (Lucknow) of the 14th December 1912 (received on the 16th December), publishes an article contributed by "Munshi Nazar Ahmad Sahib Rizwi, Vakil and Municipal Commissioner, Sitapur," in which the writer describes his efforts to stop cow-killing and the consumption of beef among Muhammadans, and condemns the action of the Hindus who try to intimidate Muhammadans into giving up cow sacrifice. He proposes to advise Hindus to avoid riots, and he states that, with the permission of the local authorities, he will deliver speeches at places where there is any apprehension of disturbances over cow sacrifice.

Cow-killing and riots.

MEDINA, 15th December 1912.

30. A correspondent who signs himself "Saiyid Ahmad Hassan Alchisti from Sambhal, district Moradabad," contributes an article to the *Medina* (Bijnor) of the 15th December 1912, in which he expresses regret at the action of the Muhammadans of Bombay in giving up the sacrifice of cows on the occasion of the *Bakr-Id* in order to please the Hindus because they contributed to the Turkish Relief Fund.

Cow-killing.

He says that Muhammadans should not give up the sacrifice of cows unless the *Ulmas* of Deoband ask them to do so, and he urges them not to barter their religion for worldly gain.

31. The *Tafrih* (Lucknow) of the 14th December 1912 (received on the 16th December), states that Messrs. Arif and Nur-ud-din went to Telnipara, represented themselves as the delegates of a committee held by the Hon'ble Mr. Shams-ul Huda and the Hon'ble Mr. Duke, and asked some Muhammadans of Telnipara to quietly sacrifice cows in a graveyard. The editor states that the Hindus and many respectable Muhammadans objected to the sacrifice, and he urges Government to make a searching enquiry into the matter and to ascertain if the actions of Messrs. Arif and Nur-ud-din were duly authorized.

Cow sacrifice at Telnipara (Bengal).

TAFRIH, 14th December 1912.

In conclusion, he appeals to the Hon'ble Mr. Duke to hold a meeting of the leading Hindus, Muhammadans and government officials of Telnipara to settle the vexed question of cow sacrifice.

32. The *Kaisar-i-Hind* (Fyzabad) of the 12th December 1912 (received on the 16th December), reiterates its insinuations that some highly placed persons were responsible for the *Bakr-Id* riots at Ajodhia and Fyzabad, and urges that a searching enquiry should be made into the cause of the riots. The editor deplores the predominance of Hindu officials at Fyzabad, and he condemns the attitude of the Hindu municipal members who canvass for the votes of Muhammadans at municipal elections, but hesitate to sympathize with the Muhammadans in matters affecting their religion.

The *Bakr-Id* riots at Ajodhia and Fyzabad.

KAISAR-I-HIND, 12th December 1912.

He urges the transfer of Sub-Inspector Pandit Ram Lal from Fyzabad as he was unable to discover the culprits in two important cases that recently occurred in the district.

He says that Hindu influence has always been at work against the Muhammadans, and as an instance he mentions that an unsuccessful application was made in the time of Mr. Bennett to have the *Tarawih* (night) prayers in the month of *Ramzan* stopped at Ajodhia.

In conclusion, he enumerates the various executive posts held by Hindus in Fyzabad, and suggests that Hindu influence should be counteracted by strengthening the Muhammadan official element in the district.

33. Discussing the recent *Bakr-Id* riots at Ajodhia and Fyzabad, the *Independent* (Allahabad) of the 16th December 1912 enquires as to why permission for cow sacrifice was given this year at Ajodhia when no such permission had been given in previous years and when even the sale of beef had been strictly prohibited at Ajodhia. The editor appeals to the Hindu and Muhammadan leaders in Fyzabad to bring about a reconcilement between the two communities. He considers that neither community can prosper without the co-operation of the other, and he urges the Muhammadans of Ajodhia to give up cow-killing. He also appeals to the Hindus of Ajodhia to treat their Muhammadan neighbours in a friendly spirit. He expresses regret that Mr. Way did not avert disaster by calling a conference of the leaders of both communities before the *Bakr-Id*.

The *Bakr-Id* riots at Ajodhia and Fyzabad.

INDEPENDENT, 16th December 1912.

34. A correspondent who signs himself "Ábir Akbarábádi" contributes a series of articles to the *Musáfir* (Agra) of the 13th December 1912 (received on the 16th December), in which he criticizes the word "*Bismillah*" with which the *Qoran* begins. He contends that the word "*Allah*" is a derivative word and a common noun and as such cannot be used for a Being like "God." He points out that, though the word "*Bismillah*" was received from God by Muhammad a long time after he had begun writing the *Qoran*, it has been wrongly placed in the very beginning of the book. He further invites attention to the fact that many learned Arabic writers hold that the word "*Bismillah*" is not a part of the *Qoran* and should not be placed in the beginning of that book.

A criticism of the *Qoran*.

MUSAFIR, 13th December 1912.

35. The *Rahbar* (Moradabad) of the 14th December 1912 (received on the 18th December), regrets to note that the District Magistrate of Ghazipur has forbidden the *Arya Samaj Kirtan* processions on the public roads. The editor expresses surprise at the action taken against a loyal body like the *Arya Samaj*, and he hopes that

The *Arya Samaj* and religious liberty.

RAHBAR, 14th December 1912.

a Government which has in the name of religious liberty permitted Muhammadans to sacrifice cows at such a holy place of pilgrimage as Ajodhia will also show due regard for the religious liberty of the Arya Samajists.

KHICHRI SAMACHAR, 14th December 1912.

Restraint of sacred bulls.

36. The *Khichri Samáchár* (Mirzapur) of the 14th December 1912 (received on the 19th December), complains that for some time past the sacred bulls of the town have been captured and either kept in the local Gobardhan *Gaushala* or sent to the southern tracts of the district. The editor urges that, in view of the feeling of the Hindus on the subject, these bulls should be released and allowed to roam at will as heretofore.

KHICHRI SAMACHAR, 14th December 1912.

Demolition of a temple at Mirzapur.

37. The *Khichri Samáchár* (Mirzapur) of the 14th December 1912 (received on the 19th December), says that the demolition of the Khushial Giri Babu temple at Mirzapur has produced considerable feeling among the Hindus, and asks the local Government to have the temple rebuilt.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,

ALLAHABAD: *Offg. Asst. to the Dy. Inspr. General of Police,*
The 21st December 1912. *Criminal Investigation Department,*
United Provinces.

PRINTED BY F. LUKER, SUPERINTENDENT, GOVERNMENT PRESS, UNITED PROVINCES.

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Nil.

LIST OF NEWSPAPERS AND PERIODICALS.

[Corrected up to the 1st December 1912.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Lucknow Collegian ...	Lucknow ...	Quarterly...	Rev. T. C. Badley, of Lucknow; American; 45.	1,200 copies.
2	Meerut College Magazine ...	Meerut ...	Do. ...	Professor C. H. Lea; European; 35 ...	300 ,,
3	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 68.	3,000 ,,
4	Hindustán Review... ...	Allahabad ...	Do. ...	Hon'ble Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 39.	1,500 ,,
5	Jain Gazette	Allahabad ...	Do. ...	Jagmandir Lal, Jaini, M.A., Barrister-at-law.	1,000 ,,
6	Mahámandal Magazine ...	Benares ...	Do. ...	B. Káli Prasanno Chaterji; 50 ...	3,000 ,,
†7	Muslim Review	Allahabad ...	Do. ...	Hamid Ahmad Ansári; Muhammadan	700 ,,
8	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 36.	1,700 ,,
9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 ,,
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 ,,
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 51.	5,500 ,,
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 ,,
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	2,100 ,,
	ANGLO-HINDI.				
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
	ANGLO-URDU.				
†17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Auchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth; Vaishya; 36 ...	200 ,,
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lál; Vaishya; 41... ...	1,000 ,,
21	Al Fasih...	Bareilly ...	Do. ...	Hakim Fasih-us-Zama Asar; Muhammadan; 45.	400 ,,
22	Al Awárif	Lucknow ...	Do. ...	Hakim Kásim Ali; Muhammadan; 40	900 ,,
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 ,,
24	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 ,,
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Noméni; Muhammadan; 56. Maulvi Habib-ur-Rahmán; Muhammadan; 40.	625 ,,
26	An Nasir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.... ... Zafar-ul-Mulk Ulvi	400 ,,
27	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34 ...	900 ,,
28	Arya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 33	350 ,,
29	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Saráp; Kayasth; 42 ...	390 ,,
30	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 43...	70 ,,
31	Edward	Cawnpore ...	Do. ...	Shyám Sunder Lal Nigam ...	200 ,,
32	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 ,,
†33	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 40.	400 ,,
34	Khátún	Aligarh ...	Do. ...	Shaikh Abdullá, B.A., LL.B.; Muhammadan; 36.	500 ,,
*35	Khurshed-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 ,,
36	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 ,,
37	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 ,,
38	Parhuh Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,

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9	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 41.	2,000 ,,
10	Student World	Lucknow ...	Do. ...	H. Banbury, B.A., L.C.P	450 ,,
11	Theosophy in India ...	Benares ...	Do. ...	Mr. Jehángir Sorábji; Pársi (Theosophist); 51.	5,500 ,,
12	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 41. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 47.	2,000 ,,
13	Cosmopolitan	Dehra Dun ...	Do. ...	Kali Prasanno Chatterjee; Bengali Brahman.	
14	Advocate	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,100 copies.
15	Leader	Allahabad ...	Daily ...	Mr. C. Y. Chintámani; Madrasi; 30 ...	2,100 ,,
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*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Mádho Prasád; Khatri; 60 ...	75 copies.
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†17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. D. Anchterlonie; European; 28 ... Háfiz Muhammad Matin Khán; Muhammadan; 35.	1,500 copies.
	URDU.				
18	Adib	Allahabad ...	Monthly ...	Munshi Pyáre Lál Shakar; 32 ...	150 copies.
19	Akhbár Saudágar	Meerut ...	Do. ...	Lála Kedár Náth; Vaishya; 36 ...	200 ,,
†20	Alamgir...	Aligarh ...	Do. ...	Piarey Lál; Vaishya; 41... ...	1,000 ,,
21	Al Fasih...	Bareilly ...	Do. ...	Hakim Fasih-uz-Zama Asar; Muhammadan; 45.	400 ,,
22	Al Awárif	Lucknow ...	Do. ...	Hakim Kásim Ali; Muhammadan; 40	900 ,,
†23	Al Islám	Allahabad ...	Do. ...	Ahmad Husain; Muhammadan; 43 ...	300 ,,
24	Al Kásim	Deoband (Saharanpur).	Do. ...	Maulvi Habib-ur-Rahman; Muhammadan.	3,000 ,,
25	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Noméni; Muhammadan; 56. Maulvi Habib-ur-Rahmán; Muhammadan; 40.	625 ,,
26	An Nasir	Lucknow ...	Do. ...	Wasi-ul-Hasan Ulvi, B.A.... ... Zafar-ul-Mulk Ulvi	400 ,,
27	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakur; 34 ...	900 ,,
28	Árya Patra	Bareilly ...	Do. ...	Bábu Rám; Kayasth; 33	350 ,,
29	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 42 ...	300 ,,
30	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Rám Saran Lál; Kayasth; 43...	70 ,,
31	Edward	Cawnpore ...	Do. ...	Shyám Sunder Lal Nigam ...	200 ,,
32	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 34 ...	900 ,,
†33	Istibsár	Rae Bareli ...	Do. ...	Saiyid Muhammad Zámin, Muhammadan; 40.	400 ,,
34	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 36.	500 ,,
*35	Khurshed-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Taqi; Muhammadan; 29	525 ,,
36	Kuh Bhaskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth; 30 ...	500 ,,
37	Old Boy	Aligarh ...	Do. ...	Itrat Husain, B.A.; 39	1,000 ,,
38	Parbah Nashin	Agra	Do. ...	Mrs. Khámosh; 35	500 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
39	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 29.	500 copies.
40	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 56 ...	1,600 ,,
†41	Tabsira	Lucknow ...	Do. ...	Saiyid Muhammad Zakir Ali Khan ...	600 ,,
†42	Tohfa-i-Muhammadia ...	Meerut ...	Do. ...	Sháh Muhammad Fazil; 35 ...	500 ,,
43	Tyagi Brahman	Meerut ...	Do ...	Salig Ram Sharma.	
44	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Husan, B.A.; Muhammadan; 34.	500 copies.
45	Vaishya Hitkári	Meerut ...	Do. ...	Rám Dayál Vidyarthi; 35... ...	709 ,,
46	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 30.	1,400 ,,
47	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 38.	550 ,,
48	Akhbár-i-Imámia	Lucknow ...	Twice a month	Saiyid Abid Ali; Muhammadan, Shiah; 75.	200 ,,
49	Al Nazir	Meerut ...	Do. ...	Maulvi Abu Rahmat; Muhammadan; 56.	200 ,,
†50	Guldasta-i-Anwár-i-Alam ...	Dehra Dun ...	Do. ...	Iláhi Bakhsh; Amir Bakhsh; Muhammadans.	125 ,,
51	Gurukul Samachar ...	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 24.	600 ,,
†52	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Jaini; 29	1,000 ,,
53	Jain Pradip	Deoband (Saharanpur).	Do. ...	Joti Prasad Jain; 29.	
54	Lucknow Gazette	Lucknow ...	Do. ...	Manzur Ahmad; 35	200 copies.
55	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathurá Prasád; Kayasth; 35 ...	125 ,,
56	Vyápári and Karígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	350 ,,
†57	All India Shia Gazette ...	Lucknow ...	Three times a month.	Saiyid Mubárak Ali; 32	600 ,,
58	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 36.	300 ,,
59	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din Kamboh; Muhammadan; 54.	1,050 ,,
60	Al Khalil	Bijnor... ...	Do. ...	Maulvi Khalíl-ur-Rahmán; Muhammadan; 41.	
61	Al Mushir	Moradabad ...	Do. ...	Saiyid Fazl Husain; 38	600 copies.
62	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Muhammad Muktadá Khán; 32 ...	800 ,,
63	Anwar-i-Alam	Dehra Dun ...	Do. ...	Muhammad Yusuf Khán.	
64	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 31 ...	300 copies.
65	Azád	Cawnpore ...	Do. ...	Daya Narayan Nigan	
66	Cawnpore Gazette	Cawnpore ...	Do. ...	...	500 copies.
67	Dabdabá-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 58.	300 ,,
†68	Darbar	Agra	Do. ...	Dr. Wazir Muhammad; 45... ...	223 ,,
69	Fitnah	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	300 ,,
70	Hitaishi	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 72 ...	200 ,,
*71	Independent	Allahabad ...	Do. ...	Babu Lál Bihari Lal; Khatri; 55 ...	100 ,,
*72	Ittihád	Amroha (Moradabad).	Do. ...	Saiyid Mujahid Husain Jauhar; 39 ...	400 ,,
73	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 39.	40 ,,
74	Kaisar-i-Hind	Fyzabad ...	Do. ...	Muhammad Hamid; 24	500 ,,
75	Kéyasth Hitkári	Agra	Do. ...	Kámtá Prasád; Kayasth; 57 ...	500 ,,
76	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 48.	925 ,,
77	Medina	Bijnor ...	Do. ...	Maulvi Saiyid Nurul Hasan, Muhammadan.	
78	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 40 ...	300 copies.
79	Musáfir	Agra	Do. ...	Pandit Tárá Dat; Arya; 26 ...	1,800 ,,
80	Muslim Gazette	Lucknow ...	Do. ...	Saiyid Wahid-ud-din.	
81	Naiyar-i-Asam	Moradabad ...	Do. ...	Saiyid Ibn Ali; Muhammadan; 47 ...	450 copies.

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
82	Nizám-ul-Mulk	Moradabad ...	Weekly ...	Qázi Fahim-ud-din; Muhammadan; 54.	400 copies.
83	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 56.	225 „
84	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 31 ...	400 „
85	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 47	200 „
86	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 29.	350 „
87	Sar Punch	Shahjahanpur ...	Do. ...	Saiyid Zahúr Ahmad; Muhammadan; 26.	300 „
88	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	350 „
89	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 26 ...	400 „
90	Tájir	Meerut ...	Do. ...	Maulvi Nasir Ahmad; 35	328 „
91	Tohfa-i-Hind	Bijnor ...	Do. ...	Sajjád Husain; Shaikh; 33 ...	400 „
92	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	500 „
93	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 43.	1,000 „
94	Hindustáni	Lucknow ...	Twice a week	Hon'ble Munshi Gangá Prasád Varmá; Khatri; 55.	1,700 „
95	Nasím-i-Agra	Agra	Do. ...	Bábu Harish Sányál; Bengali Brahman; 59.	500 „
96	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 52 ...	300 „
97	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 32.	
	ARABIC-URDU.				
†98	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaimán; Muhammadan; 30. Maulvi Abdul Wali; 27	300 copies.
	HINDI.				
99	Almorá Akhbár	Almora ...	Monthly ...	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
†100	Ánand Kádambini	Mirzapur ...	Do. ...	Pandit Badri Naráyan Chaudhari; Brahman; 56.	100 „
101	Bháratodaya	Moradabad ...	Do. ...	Padam Singh Sharmá; 37	650 „
102	Bháskar	Meerut ...	Do. ...	Raghubir Saran	130 „
103	Brahman Samáchár ...	Meerut ...	Do. ...	Jagannáth Prasád; Brahman ...	405 „
104	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 55	700 „
105	Dehátí	Benares ...	Do. ...	Gulób Chand Srivástava; Kayasth ...	600 „
†106	Dharm Divákar	Agra	Do. ...	Pandit Rudra Dutt; 60	500 „
*107	Dharm Kusumákar... ...	Cawnpore ...	Do. ...	Rai Debi Prasád Purna, B.A.; 40 ...	1,000 „
108	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girjá Dutt Naithání; Brahman; 36.	600 „
109	Garhwal Samáchár	Dugadda (Garhwal)	Do. ...	Girijá Dutt Naithani.	
110	Griha Lakshmi	Allahabad ...	Do. ...	Pandit Sudarshanáchárya, B.A.; 40 ... Shri Mati Gopál Devi	1,800 copies.
†111	Gurukul Samáchár	Sikandarabad (Bulandshahr).	Do. ...	...	300 „
†112	Indu	Benares ...	Do. ...	Ambiká Prasád Gupta; 26 ...	650 „
†113	Jain Nári Hitkári	Deoband (Saharanpur).	Do. ...	Jyoti Prasád; Jain; 29	1,000 „
114	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám; Bania; 45	300 „
†115	Jiwan	Cawnpore ...	Do. ...	Rám Prasád Misra; 22	1,000 „
116	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 37 ...	450 „
117	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Manohar Lál Misra; 46 ...	1,500 „
*118	Khatri Hitkári	Benares ...	Do. ...	Bálmakund Varmá; Khatri; 25 ...	400 „
*119	Maheswari	Aligarh ...	Do. ...	Joti Sarup, Brahman; 42	3,000 „
120	Maryáda	Allahabad ...	Do. ...	Pandit Krishna Kánt Málaviya; 37 ...	1,600 „
121	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman; 28 ...	400 „
122	Nava Jiwan	Benares ...	Do. ...	Keshavdeva Shástri; 37	1,000 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
123	Nigamágam Chandriká ...	Benares ...	Monthly ...	Rúp Naráyan Pande; 27	4,500 copies.
124	Palliwál Patrika	Fatehgarh ...	Do. ...	Pandit Gauri Shankar Sharmá; 25 ...	200 ,,
125	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
126	Sanádhyopkárak	Agra	Do. ...	Lakshmi Náráyan Dube	700 ,,
127	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 41 ...	1,550 ,,
128	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád Dwivedi; 46...	4,000 ,,
129	Satya Prakash	Kunch (Jalaun) ...	Do. ...	Pandit Krishna Gopál Sharma.	
130	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Devi Nehru; Kashmiri; 30.	800 copies.
131	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasodá Devi; 31	3,000 ,,
*132	Sudhánidhi	Allahabad ...	Do. ...	Pandit Jagannáth Prasád Shukla Vaidya; 36.	500 ,,
133	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 45	600 ,,
*134	Vaidic Sarvaswa	Allahabad ...	Do. ...	Pandit Indra Náráyan Dwivedi; Brahman; 35.	1,000 ,,
*135	Vaishya	Allahabad ...	Do. ...	Sangam Lál; Agarwal; 22... ...	200 ,,
*136	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád; Máthur Brahman; 38.	1,000 ,,
137	Veda Prakásh	Meerut ...	Do. ...	Swámi Tulsi Rám; Brahman, Arya; 41	1,030 ,,
†138	Kám Dhenu	Hardwar ...	Twice a month	Bábá Bhagwán Dás Udási; 46	500 ,,
139	Kshattriya Mitra	Benares ...	Do. ...	Prasidha Naráyan Singh, B.A.; Kshattriya; 44.	1,000 ,,
140	Rájpút	Agra	Do. ...	Thákur Hanumant Singh; 45 ...	1,700 ,,
141	Vyápári and Kárigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 46 ...	770 ,,
142	Prem	Bindraban (Muttra)	Three times a month.	Mahendra Pratáp; Hindu.	
143	Anand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 45 ...	200 copies.
144	Arya Mitra	Agra	Do. ...	Srimán Pandit Shiva Shankar Kavyatirtha; Brahman.	1,600 ,,
145	Bharat Dharam Neta ...	Benares ...	Do. ...	Dharam Dutt, Vedsháshtri; 26 ...	500 ,,
146	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 31	1,500 ,,
147	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharmá; Brahman; 45.	
148	Jain Gazette	Aligarh ...	Do. ...	Lálá Misri Lál; Jain; Banker ...	1,000 copies.
†149	Mahilá Hitkárak	Dehra Dun ...	Do. ...	Srimati Vidyávati Devi	250 ,,
150	Abhyudaya	Allahabad ...	Twice a week	Pandit Krishna Kánt Malviya; 28 ...	2,000 ,,
	ANGLO-BENGALI.				
151	Trishul	Benares ...	Weekly ...	Bholá Náth Bhattáchárya... ...	1,000 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—*Foreign.*

1. The *Abhyudaya* (Allahabad) of the 22nd December 1912 considers that, in view of the unsettled conditions in China since the revolution last year, the British Government should not insist on a strict enforcement of the terms of the Opium Agreement. The editor expresses the hope that the Government of India will however make some arrangement to relieve the Bombay merchants who have a large stock of opium chests in hand.

The Opium Agreement with China.

ABHYUDAYA, 22nd December 1912.

2. The *Advocate* (Lucknow) of the 26th December 1912 takes exception to the suggestion of Sir J. Rees that "China should be literally forced to buy up the accumulated stores of Indian opium."

The Opium question and China.

ADVOCATE, 26th December 1912.

3. The *Rahbar* (Moradabad) of the 21st December 1912 (received on the 27th December) deplores the situation in Mongolia and Tibet and notes with regret that the Government of India is constructing railways to the Abor and Mishmi countries.

The editor advises China to submit to the demands of the European Powers at present, but to take back her provinces when she has regained sufficient strength.

The situation in China.

RAHBAR, 21st December 1912.

4. Referring to the French Premier's advice to Turkey to give the Balkans to the Balkan people as "a mere matter of equity" the *Leader* (Allahabad) of the 24th December 1912 enquires whether the European Powers are prepared to act up to this maxim with regard to their African and Asiatic possessions.

The situation in Islamic countries.

LEADER, 24th December 1912.

5. The editor of the *Zamana* (Cawnpore) in the issue for October 1912 (received in December) says that the occupation of northern Persia by Russian troops is the outcome of a persistent policy which Russia has followed for the last one hundred years. He points out that this policy of territorial expansion was initiated by Peter the Great, and he invites attention to the fact that this is the only instance on record in which a country has not deviated from the policy fixed by its ruler a century back. He asserts that Russia is carrying on intrigues in Tibet and uses every artifice of deceit and oppression to extend her boundaries. He regrets to note that Sir Edward Grey is making England a party to the undoing of Persia, either by actually helping the Russians or by overlooking their unjustifiable actions. He condemns the hypocritical attitude of Sir Edward Grey, and says that the world will hold the Liberal Ministry responsible for the downfall of Persia.

The situation in Persia.

ZAMANA, October 1912.

6. The *Fitnah* (Gorakhpur) of the 1st December 1912 (received on the 19th December) publishes a contributed article in which the writer deplores the aggressions of the European Powers on the Muhammadan kingdoms. He notes with pain the immense sacrifice of life that is taking place in Turkey at present, and he appeals to the Balkan Allies to listen to the dictates of humanity and civilization and to abandon this unholy war.

In conclusion, he advises Indian Muhammadans to enlist as volunteers and to die fighting by the side of their Turkish brethren.

The situation in Turkey.

FITNAH, 1st December 1912.

7. The editor of the *Mashriq* (Gorakhpur) in the issue of the 17th December 1912 (received on the 21st December) expresses surprise that Turkey should have agreed to the peace negotiations between the Balkan Allies and Turkey being conducted in London, as she is aware of the open hostility of the British Ministers to her interests. He notes that Muhammadans are unable to believe that the liberal statesmen of England can be of any assistance to Turkey, and he regrets to note that all the European Powers are acting in concert against Turkey.

The situation in Turkey.

MASHRIQ, 17th December 1912.

8. The *Mashriq* (Gorakhpur) of the 17th December 1912 (received on the 21st December) publishes a letter from a student of the Collegiate school, Aligarh, named Muhammad

The situation in Turkey.

MASHRIQ, 17th December 1912.

Abdul Ghaffar to his father, Maulvi Muhammad Nasir, resident of Ghosi, district Azamgarh.

The student condemns the Italian aggression on Tripoli and the declaration of war by the Balkan Allies, and he describes the miseries of the Turkish soldiers and the penury of the widows and orphans of those killed in the war.

He says that about two hundred students of the Aligarh college have resolved to proceed to Turkey as volunteers, and that they have wired their intention to the Turkish Consul at Bombay.

He says that the students of the college have resolved to stint themselves and to send the money thus saved to the Turkish relief fund.

He urges his father to convene a public meeting in his village to ask people to subscribe to the Turkish relief fund, and to read his letter to the audience and to every member of his family.

A correspondent writes to the *Mashriq* that a meeting was held in Ghosi under the presidentship of Maulvi Muhammad Yusuf of Karim-ud-dinpur to collect funds for the Turkish sufferers and that a considerable sum was collected on the spot.

NAIYAR-I-AZAM, 19th December 1912.

The situation in Turkey.

9. The editor of the *Naiyar-i-Azam* (Moradabad) in the issue of the 19th December 1912 (received on the 21st December) welcomes the religious fervour that has been created by the Balkan War. He expresses regret that some people should have felt alarmed at the zeal displayed by the Muhammadans, and he says that the spirit they have shown is a sign of vigorous life in the community and is a good augury for the future. He goes on to say that as long as this spirit is not opposed to Government, no fear need be entertained that Muhammadans will become disloyal, and he asks his co-religionists not to make any efforts to check the spirit, but to direct it in the right direction. He expresses gratification at the departure of an Indian medical mission to Turkey, and remarks that it carries a message of love, fraternity and humanity from Indian Muhammadans to their Turkish brethren.

He urges his co-religionists to contribute to the Turkish relief fund more liberally and to send more medical missions to Turkey.

AZAD, 19th December 1912.

The situation in Turkey.

10. The editor of the *Azad* (Cawnpore) in the issue of the 19th December 1912 (received on the 23rd December) deplores the undue excitement produced among Indian Muhammadan students by the Balkan War. He notes with regret that Sir James Meston was compelled to refer to this subject in his speech before the trustees of the Muhammadan Anglo-Oriental College, Aligarh. He takes exception to students forming mourning processions or joining the medical mission to Turkey at the sacrifice of their studies, and he appeals to Muslim leaders to curb the impetuosity of the youths of their community. He also invites attention to the mourning procession at Bankipur and to the disrespect shown by the students of the Islamia College, Lahore, towards the order of their principal, and he expresses the hope that the advice of Sir James Meston will not fall on deaf ears and that the unrest among the Muhammadan students of Allahabad and Aligarh will soon die out.

FITNAH, November 1912.

The situation in Turkey.

11. The *Fitnah* (Gorakhpur) of the 24th November 1912 (received on the 17th December) publishes a contributed article in which the writer expresses regret that the Balkan Allies attacked Turkey immediately after the Italian raid on Tripoli. He ridicules the democratic principles and civilisation of the Christian nations, who, he says, have not hesitated to slaughter innocent Turks. In conclusion, he prays that the final day of retribution may come soon and that the oppressors may be punished for their sins.

ZIA-UL-ISLAM, November 1912.

Help for Turkey.

12. The editor of the *Zia-ul-Islam* (Moradabad) in the issue for November 1912 (received on the 18th December) takes exception to the despatch of medical missions to Turkey, and advises Indian Muhammadans to confine themselves to subscribing to the Turkish relief fund.

13. A correspondent who signs himself "Saiyid Ahmad Dehlwi" contributes an article to the *Aligarh Institute Gazette* of the 18th December 1912 (received on the 21st December) in which he appeals to the Hindus to contribute liberally towards the Turkish relief fund. He says that the Hindus are by nature merciful and generous, and he expresses the hope that out of consideration for the justness of the Turkish cause and for the sake of their Muhammadan brethren in India the Hindus will respond nobly to his appeal. He also points out that the Turks are of the same race as the Hindus, and that for this reason they have a claim on the sympathy of the Hindus.

Help for Turkey and Hindus.

ALIGARH INSTITUTE GAZETTE, 18th December 1912.

14. In concluding an article on the rise and fall of the Turkish Empire the *Saraswati* (Allahabad) for December 1912 ascribes the Balkan War to the desire of the European nations to expel the Turks from Europe as they are the only Asiatic people who rule over Christians.

The troubles of Turkey.

SARASWATI, December 1912.

The editor considers that if the Turks do not wake up and strengthen their power, they will even be ousted from Asia.

15. A correspondent who signs himself "ABDUL FARASAT MAULVI ALLAMA HAZRAT SAHIB HAZIQ" contributes a poem to the daily *Union Gazette* (Bareilly) of the 22nd December 1912, in which he denounces the partiality shown by the European Powers towards the Balkan Allies. He notes with regret that even England did not help Turkey. He points out that none of the Powers interfered as long as the Balkan Allies were victorious but now that the Turks seem to be holding their own, all the Powers are trying to bring about peace. He appeals to Muhammadans to help their co-religionists in Turkey with men and money and he urges them to sacrifice their lives for the honour of Islam.

The Balkan War.

UNION GAZETTE, 22nd December 1912.

In conclusion he makes a stirring appeal to the Turks to make a brave stand and to annihilate the Balkan Allies. He urges Turkey not to lose this opportunity of avenging herself on her Christian enemies.

16. The *Abhyudaya* (Allahabad) of the 26th December 1912 says that with the establishment of a republic in China the disruption of the Chinese Empire seems imminent, partly owing to the selfish policy of some of the European Powers and partly owing to the refractoriness of the Tibetans and Mongolians. The editor asserts that the policy that Russia in particular has adopted in this connection bodes ill for the future of the Buddhist race, and he points out that Mongolia has taken a fatal step in inviting a selfish power like Russia to cross her borders. He considers that the treaty which has recently been concluded between Russia and Mongolia will ultimately lead to the establishment of Russian suzerainty over Mongolia. He says that no Power can check the progress of Russia in Mongolia, and that if England were to interfere, Russia would divert her attention towards Tibet.

Russia and Mongolia.

ABHYUDAYA, 26th December 1912.

He observes that no faith can be placed in the assurances of M. Sazonoff as to the philanthropic intentions of Russia in Mongolia, and that Russia will sooner or later occupy Mongolia permanently.

(b)—Home.

17. The *Leader* (Allahabad) of the 24th December 1912 strongly condemns the bomb outrage at Delhi. The editor expresses the hope that the Viceroy will recover soon, and that the criminal or criminals responsible for the outrage will be speedily arrested.

The Delhi bomb outrage.

LEADER, 24th December 1912.

18. The *Advocate* (Lucknow) of the 26th December 1912 deplores the outrage at Delhi, and expresses the hope that Englishmen will not be alarmed at the fanatical actions of an individual or body of individuals. The editor appeals to the public to cooperate with the police in tracing those responsible for the crime, and he prays for the speedy recovery of the Viceroy.

The Delhi bomb outrage.

ADVOCATE, 26th December 1912.

ABHYUDAYA, 26th December 1912.

The Delhi bomb outrage.

19. The *Abhyudaya* (Allahabad) of the 26th December 1912 expresses profound regret at the cowardly attempt on the Viceroy's life, and says that His Excellency has completely won the hearts of the Indian people by his liberal-mindedness and regard for their welfare, and that it was madness to have thrown a bomb at such a noble ruler. The editor considers that as peace has been reigning throughout the country as a result of His Excellency's policy of pacification, the attempted outrage cannot be the outcome of a political conspiracy but is the individual act of some demented person. He joins with the *Westminister Gazette* (London) in expressing the hope that this deplorable incident will not be allowed to affect the present policy of the British Government towards India.

AZAD, 12th December 1912.

The All-India Muslim League.

20. The editor of the *Azad* (Cawnpore) in the issue of the 12th December 1912 (received on the 21st December) expresses his inability to understand why the grave situation in Turkey should make the postponement of the next session of the All India Muslim League necessary. He considers that the absence of Mr. Amir Ali or the mandate of the Agha Khan does not constitute a sufficient justification for postponing the meeting, and he urges the League not to be influenced by the whims of one or two individuals.

MASHRIQ, 17th December 1912.

The All India Muslim League.

21. The editor of the *Mashriq* (Gorakhpur) in the issue of the 17th December 1912 (received on the 21st December) takes exception to the postponement of the next session of the Muslim League.

He expresses dissatisfaction at the work of the secretary and the president of the League, and suggests that Nawab Mushtaq Husain should be asked to accept the presidentship. He asks the Muhammadan press to be less violent in denouncing the League, and urges the educated young Muhammadans to devote their lives to the cause of their religion and to reforming the League.

He expressed regret that the Law Member has ceased to take any interest in national movements, and he deplores the vacillating policy of the Hon'ble the Raja of Mahmudabad.

NAIYAR-I-AZAM, 19th December 1912.

The All India Muslim League.

22. The editor of the *Naiyar-i-Azam* (Moradabad) in the issue of the 19th December 1912 (received on the 21st December) takes exception to the postponement of the next session of the League because the Hon'ble Mr. Ameer Ali cannot be present. He ridicules the idea of postponing the next session of the League because of the troubles of Turkey, and expresses regret that His Highness the Agha Khan and other prominent members of the League should have proposed the postponement as they apprehend that violent speeches will be made during the meetings.

LEADER, 24th December 1912.

The Indian National Congress.

23. The *Leader* (Allahabad) of the 24th December 1912 urges the appointment of a permanent paid assistant secretary for the All India Congress Committee. The editor suggests that the president for the Karachi session of the Congress should be elected at Bankipur.

LEADER, 26th December 1912.

The Indian National Congress.

24. The *Leader* (Allahabad) of the 26th December 1912 publishes a contributed article in which the writer appeals for the infusion of greater life into Congress work. He urges the need for a larger number of serious-minded politicians, taking part in it, and says that the provincial and district Congress committees should be turned into more active working bodies.

He suggests that vernacular libraries containing political books should be opened and that political lectures should be organized throughout the country. He urges that the Congress committees should nominate candidates for the councils elections and should run the elections.

LEADER, 27th December 1912.

The Bankipur Congress.

25. The *Leader* (Allahabad) of the 27th December 1912 eulogizes Mr. Haque's speech as President of the Reception Committee of the Bankipur Congress and expresses the

hope that Muhammadans will in future join the Congress in larger numbers. The editor endorses Mr. Haque's suggestion for another Hindu-Muhammadan Conference, and suggests that the Hon'ble Sir Phirozeshah Mehta should be appointed as its president.

Discussing Mr. Mudholkar's presidential speech he says that it fully reflected the sober and sensible character of the speaker. He thanks Mr. Mudholkar for urging the holding of simultaneous examinations for the Civil Service both in India and in England and for his advocacy of social reform.

26. The editor of the *Zamana* (Cawnpore) in the issue for October 1912 (received in December) deplores the position of Indians in the higher branches of the public service, and expresses the hope that the Public Services Commission will redress the grievances of Indians in this respect. He regrets to note that there are only three Indians on the Commission, and he suggests the appointment of two more. He further urges that one of the co-opted members from each province should be an Indian. In conclusion, he expresses the hope that as a result of this Commission simultaneous examinations for the Civil Service will be held both in India and in England.

ZAMANA, October 1912.

The Public Services Commission.

27. The *Abhyudaya* (Allahabad) of the 19th December 1912 urges that the Indian leaders should make the best of the opportunity afforded them by the Public Services Commission to insist on the extended employment of Indians in the higher branches of the public service, and expresses the hope that the Commission will lend a sympathetic hearing to their representations and will recommend the removal of the disabilities under which Indians suffer in the matter of appointment to posts of trust and responsibility.

ABHYUDAYA, 19th December 1912.

The Public Services Commission.

The editor suggests that competitive examination for the Indian Civil Service should be held simultaneously both in England and in India, and that the Judicial Service should be recruited from the legal profession.

28. The *Advocate* (Lucknow) of the 22nd December 1912 points out that, though appointments in the Civil Service were thrown open to competition in 1853 ostensibly with the object of benefiting Indians, the avowed object was defeated by holding the examination in England only. The editor invites attention to the protests raised at that time by Liberal statesmen against not holding the examination in India, and he points out that in a despatch in 1879 Lord Lytton stated that, though Indians were not prohibited from appearing at the Civil Service examination, they were cheated out of the opportunity of doing so.

ADVOCATE. 22nd December 1912.

The Public Services Commission.

In conclusion, he enquires whether the British Government will not now wipe off "the reproach of partiality hurled at it" by one of its responsible members and whether it will not do justice to Indians by holding simultaneous examinations for the Civil Service both in England and in India.

29. The *Advocate* (Lucknow) of the 26th December 1912 deplores the fact that the recommendations regarding simultaneous examinations for the Civil Service both in India and in England made by the committee of the Council of the Secretary of State for India appointed in 1859, were not accepted. The editor points out that as a result only nine per cent. of the appointments in the Indian Civil Service are at present held by Indians. He expresses regret that, in spite of the evidence produced before the Public Services Commission of 1886, it decided against the holding of simultaneous competitive examinations in India on the pretext that the Muhammadans did not want such examinations. He considers that the holding of the competitive examination in India will in no wise affect backward communities, and he expresses the hope that justice will not be withheld from the people of India on such a flimsy excuse.

ADVOCATE, 26th December 1912.

The Public Services Commission.

30. The *Anand* (Lucknow) of the 19th December 1912 (received on the 21st December) considers that Mr. Gokhale's visit to South Africa has produced a beneficial effect, and expresses the hope that the Union Government will change its policy towards the Indian residents in the colony.

ANAND, 19th December 1912.

Mr. Gokhale's visit to South Africa.

ABHYUDAYA, 28th December 1912.

The Delhi bomb outrage.

19. The *Abhyudaya* (Allahabad) of the 26th December 1912 expresses profound regret at the cowardly attempt on the Viceroy's life, and says that His Excellency has completely won the hearts of the Indian people by his liberal-mindedness and regard for their welfare, and that it was madness to have thrown a bomb at such a noble ruler. The editor considers that as peace has been reigning throughout the country as a result of His Excellency's policy of pacification, the attempted outrage cannot be the outcome of a political conspiracy but is the individual act of some demented person. He joins with the *Westminister Gazette* (London) in expressing the hope that this deplorable incident will not be allowed to affect the present policy of the British Government towards India.

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LEADER, 26th December 1912.

The Indian National Congress.

24. The *Leader* (Allahabad) of the 26th December 1912 publishes a contributed article in which the writer appeals for the infusion of greater life into Congress work. He urges the need for a larger number of serious-minded politicians, taking part in it, and says that the provincial and district Congress committees should be turned into more active working bodies.

He suggests that vernacular libraries containing political books should be opened and that political lectures should be organized throughout the country. He urges that the Congress committees should nominate candidates for the councils elections and should run the elections.

LEADER, 27th December 1912.

The Bankipur Congress.

25. The *Leader* (Allahabad) of the 27th December 1912 eulogizes Mr. Haque's speech as President of the Reception Committee of the Bankipur Congress and expresses the

hope that Muhammadans will in future join the Congress in larger numbers. The editor endorses Mr. Haque's suggestion for another Hindu-Muhammadan Conference, and suggests that the Hon'ble Sir Phirozeshah Mehta should be appointed as its president.

Discussing Mr. Mudholkar's presidential speech he says that it fully reflected the sober and sensible character of the speaker. He thanks Mr. Mudholkar for urging the holding of simultaneous examinations for the Civil Service both in India and in England and for his advocacy of social reform.

ZAMANA, October 1912.

The Public Services Commission.

26. The editor of the *Zamana* (Cawnpore) in the issue for October 1912 (received in December) deplores the position of Indians in the higher branches of the public service, and expresses the hope that the Public Services Commission will redress the grievances of Indians in this respect. He regrets to note that there are only three Indians on the Commission, and he suggests the appointment of two more. He further urges that one of the co-opted members from each province should be an Indian. In conclusion, he expresses the hope that as a result of this Commission simultaneous examinations for the Civil Service will be held both in India and in England.

ABHYUDAYA, 19th December 1912.

The Public Services Commission.

27. The *Abhyudaya* (Allahabad) of the 19th December 1912 urges that the Indian leaders should make the best of the opportunity afforded them by the Public Services Commission to insist on the extended employment of Indians in the higher branches of the public service, and expresses the hope that the Commission will lend a sympathetic hearing to their representations and will recommend the removal of the disabilities under which Indians suffer in the matter of appointment to posts of trust and responsibility.

The editor suggests that competitive examination for the Indian Civil Service should be held simultaneously both in England and in India, and that the Judicial Service should be recruited from the legal profession.

ADVOCATE. 22nd December 1912.

The Public Services Commission.

28. The *Advocate* (Lucknow) of the 22nd December 1912 points out that, though appointments in the Civil Service were thrown open to competition in 1853 ostensibly with the object of benefiting Indians, the avowed object was defeated by holding the examination in England only. The editor invites attention to the protests raised at that time by Liberal statesmen against not holding the examination in India, and he points out that in a despatch in 1879 Lord Lytton stated that, though Indians were not prohibited from appearing at the Civil Service examination, they were cheated out of the opportunity of doing so.

In conclusion, he enquires whether the British Government will not now wipe off "the reproach of partiality hurled at it" by one of its responsible members and whether it will not do justice to Indians by holding simultaneous examinations for the Civil Service both in England and in India.

ADVOCATE, 26th December 1912.

The Public Services Commission.

29. The *Advocate* (Lucknow) of the 26th December 1912 deplores the fact that the recommendations regarding simultaneous examinations for the Civil Service both in India and in England made by the committee of the Council of the Secretary of State for India appointed in 1859, were not accepted. The editor points out that as a result only nine per cent. of the appointments in the Indian Civil Service are at present held by Indians. He expresses regret that, in spite of the evidence produced before the Public Services Commission of 1886, it decided against the holding of simultaneous competitive examinations in India on the pretext that the Muhammadans did not want such examinations. He considers that the holding of the competitive examination in India will in no wise affect backward communities, and he expresses the hope that justice will not be withheld from the people of India on such a flimsy excuse.

ANAND, 19th December 1912.

Mr. Gokhale's visit to South Africa.

30. The *Anand* (Lucknow) of the 19th December 1912 (received on the 21st December) considers that Mr. Gokhale's visit to South Africa has produced a beneficial effect, and expresses the hope that the Union Government will change its policy towards the Indian residents in the colony.

ABHYUDAYA, 22nd December 1912.

Indians in South Africa.

31. The *Abhyudaya* (Allahabad) of the 22nd December 1912, while approving of the suggestion of Mr. Gokhale that no more Indians should go to South Africa, takes exception on principle to his remark that European colonists view Indian immigration with disfavour.

The editor observes that as citizens of the British Empire there should be no bar to the entry of Indians into South Africa, and that if they show cowardice in the present struggle they will never be able to attain their legitimate rights.

He expresses regret that Indians have not full rights in their own country, and urges that they should agitate on constitutional lines for the attainment of their full rights in India as also in other parts of the British Empire.

He says that the Government of India should prohibit indentured labour and should insist on the Colonial Governments according better treatment to Indians in the Colonies.

He expresses gratification that Mr. Gokhale succeeded in obtaining a promise from the Natal authorities that the toll tax imposed on Indians would be abolished, but he urges that the position of Indians will not be materially improved unless the regulations governing the grant of licences to Indian traders are amended. He appeals to Indians to render substantial pecuniary assistance to their countrymen in South Africa to enable them to provide proper education to their children, and to support their brethren in that colony in making a bold stand for their rights.

ABHYUDAYA, 19th December 1912.

Membership of the Imperial Legislative Council.

32. The *Abhyudaya* (Allahabad) of the 19th December 1912 considers that the Government of India's circular on the question of making a member of the Provincial Legislative Council ineligible for election to the Imperial Legislative Council is quite uncalled for and will unnecessarily interfere with the freedom of choice of the voters. The editor expresses the hope that the Government of India will allow the present arrangement to continue.

ADVOCATE, 26th December 1912.

Imperial Council Election.

33. The *Advocate* (Lucknow) of the 26th December 1912 appeals on behalf of the Hindu community to Sir James Meston to postpone the first meeting of the new local Council to some date after the 13th January in order to enable all the elected members to take part in the election of representatives for the Imperial Council. The editor points out that the voting strength of the Hindu members has been reduced by the objection taken by the local Government to the elections of Lala Sukhbir Singh and Lala Bishambhar Nath, and he expresses apprehension that if the meeting is not postponed, the Hindus will not be properly and adequately represented in the Imperial Council.

AZAD, 19th December 1912.

The United Provinces Legislative Council.

34. The editor of the *Azad* (Cawnpore) in the issue of the 19th December 1912 (received on the 23rd December) expresses satisfaction with the recent elections for the United Provinces Legislative Council.

He however regrets to note that Babu Preo Nath Banerji of Bareilly and Hafiz Abdul Rahim of Aligarh were not elected, and says that the past record of the Hon'ble Mr. Asghar Ali Khan does not justify any expectation of good work from him in the council. He expresses dissatisfaction with the Council regulations for these provinces and expresses the hope that they will be revised and that the number of elected members will be raised to at least twenty-two. He deplores the injustice involved in allowing only Muhammadan graduates to vote for council elections, and expresses the hope that the same privilege will be extended to Hindu graduates as well.

He rejoices at the defeat of Nawab Abdul Majid, who, he says, was an inveterate enemy of reform. In conclusion, he urges Government to introduce a direct system of representation.

ADVOCATE, 22nd December 1912.

Membership of legislative councils.

35. Referring to the question raised by the Government of India as to whether the present practice of allowing the same person to sit as a member in both the Imperial

and local councils should be abolished or not, the *Advocate* (Lucknow) of the 23nd December 1912 says that it is generally impossible for the same person to attend the sittings of both the Imperial and local councils. The editor considers that in view of the fact that there is no dearth of public men the present practice should be abolished.

The India Council.

36. The *Leader* (Allahabad) of the 25th December 1912 considers that the Council of the Secretary of State for India is an impediment in the way of reform and is "an unnecessary and a costly luxury."

LEADER, 25th December 1912.

Regeneration of India.

37. The *Nagri Pracharak* (Lucknow) for September 1912 (received on the 21st December) contains a poem entitled "Prayer to God" contributed by one Laksmi Narayan Misra, in which the following lines occur:—

NAGRI PRACHARAK, September 1912.

"O Lord, you have come upon earth in various forms for the good of your devotees.

* * * * * * * *

Be kind to us. Why do you delay to come to India during this age?

* * * * * * * *

You removed the troubles of Bhim, Arjun and Yudhishthir and established *swaraj*.

* * * * * * * *

We have long been appealing to you, O Lord; remove our unbearable miseries soon.

* * * * * * * *

Sudhakar (non-de-plume of the writer) will be pleased only when India makes progress again.

* * * * * * * *

You always destroyed those who oppressed your devotees.

What has been their fault this time that you have thrown them into the bondage of the enemy?

Sudhakar constantly asks your forgiveness. O Lord, remove our miseries soon.

Be kind to us. Have you forgotten India this time?"

The policy of the *Azad* (Cawnpore).

38. The editor of the *Azad* (Cawnpore) in the issue of the 12th December 1912 (received on the 21st December) says that in future the paper will advocate self-government for India under British suzerainty. He dwells at length on the advantages of British rule, and emphasizes the absolute necessity of its existence for the future welfare of India. He considers that true patriotism is perfectly compatible with loyalty to the English throne, though he recognizes that for a long time to come India will not be fit for self-government on colonial lines. While urging loyalty he denounces flattery and says that he will wage an incessant war against sycophancy, and he proposes to represent to Government the true feelings and aspirations of Indians. He will also advocate moral and social reform.

AZAD, 12th December 1912.

He deplores the hollowness and insincerity of Indian public life and denounces the policy of the newspapers that trade on racial prejudice and stir up racial strife and hatred. He professes to represent Indians as a whole and not any particular sect or community. In conclusion, he promises to give no room in the columns of his paper to attacks on individuals or communities.

Sir James Meston at Aligarh.

39. Referring to Sir James Meston's advice to the students of the Muhammadan Anglo-Oriental College, Aligarh, not to keep fasts and observe mourning unnecessarily, the editor of the *Mashriq* (Gorakhpur), in the issue of the 17th December 1912 (received on the 21st December) assures His Honour that the sympathy shown by the students for their co-religionists in Turkey has no political significance but is only the outcome of religious feeling. He points out that it is a characteristic of Muhammadans to sympathize with their distressed brethren in every part of

MASHRIQ, 17th December 1912.

the world, and that the Aligarh students can be no exception to the general rule. He contends that some consideration should be made for the wider outlook which education has given to the Aligarh students, and he says that it is not fair to misconstrue their religious enthusiasm and to stigmatize it as political. He expresses regret that there was no leader like Nawab Mohsin-ul-Mulk who could explain to His Honour that the feeling among the students was purely religious, and he asserts that this feeling of religious sympathy will not die out but will gain strength with time.

He notes with regret that His Honour had to plead for harmony among the authorities of the college. He states that there are apparently two parties at work in the college, and he advises them not to exceed the bounds of reason and moderation.

He expresses agreement with His Honour's remarks regarding the extension of the disciplinary powers of the European staff, but he insists that the rights and powers of the trustees should be clearly defined and that care should be taken that the European staff does not unnecessarily interfere with them.

ABHYUDAYA, 19th December 1912.

The anniversary of the King-Emperor's Coronation in India.

40. The *Abhyudaya* (Allahabad) of the 19th December 1912 commends the King-Emperor's message to the Viceroy on the occasion of the anniversary of His Majesty's Coronation in India, and observes that India would be very fortunate if His Majesty's servants in this country shaped their actions according to his wishes for the progress and prosperity of the Indian people.

ABHYUDAYA, 22nd December 1912.

The Raja of Narajole's complicity in the Midnapur conspiracy.

41. Referring to a notification by the Bengal Government to the effect that the Raja of Narajole has acknowledged his complicity in the Midnapur sedition case and has asked pardon for it, the *Abhyudaya* (Allahabad) of the 22nd December 1912 professes ignorance of the existence of any seditious movement in Midnapur, and observes that if the Raja refers to the agitation in connection with which Raja Peary Mohan Mukerjee and others were arrested it is very improper of him to characterize it as seditious, as the case against the twenty-five accused persons was withdrawn. He remarks that it is not only an injustice to the people of Midnapur but also a serious reflection on the capacity and efficiency of the local authorities to describe the agitation as seditious in a government notification.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

RAHBAR, 21st December 1912.

The Allahabad High Court.

42. The *Rahbar* (Moradabad) of the 21st December 1912 (received on the 27th December) urges the appointment of an Indian vakil to the temporary vacancy about to be created on the Bench of the Allahabad High Court.

LEADER, 27th December 1912.

The Privy Council and the Allahabad High Court.

43. The *Leader* (Allahabad) of the 27th December 1912 takes exception to the offhand manner in which the Privy Council recently reversed two decisions of the Allahabad High Court without assigning any reasons for its action.

(b)—Police.

Nil.

(c)—Finance and taxation.

Nil.

(d)—Municipal and cantonment affairs.

TOHFA-I-HIND, 18th December 1912.

Village sanitation.

44. The *Tohfa-i-Hind* (Bijnor) of the 18th December 1912 (received on the 21st December) complains of the insanitary condition of many of the villages in the provinces. The editor suggests that the villagers should be taxed to provide sweepers for

their villages and that latrines should be built at a distance from the villages. He also urges that the villagers should not be allowed to dig earth for building purposes within the village itself but that any earth required should be brought from outside the village. He says that rich villagers should be encouraged to construct model sanitary buildings and should be asked to leave sufficient space for lanes. He recommends that it should be made penal to accumulate house refuse within the village.

The Kosi municipality.

45. A correspondent who signs himself "BAIJ NATH" contributes an article to the *Abhyudaya* (Allahabad) of the 22nd December 1912, in which he reiterates his protest against the proposal to replace octroi in the Kosi municipality by a property tax, and expresses the hope that Sir James Meston will give due consideration to the resolutions passed by the inhabitants of Kosi at a public meeting held on the 28th November. He observes that the people of Kosi are not opposed to being taxed, but that they do not like to be burdened with a vexatious tax.

ABHYUDAYA, 22nd December 1912.

The Agra municipality.

46. The *Leader* (Allahabad) of the 24th December 1912 protests against the exclusion of press correspondents from the meeting of the Agra municipal board held to discuss the question of the retention of Mr. Shute, the Secretary-Engineer.

LEADER, 24th December 1912.

(e)—Education.

Restraint upon Indian students in England.

47. Referring to the recent appointment of advisers for Indian students at different British universities the *Advocate* (Lucknow) of the 22nd December 1912 reiterates its contention that students residing in England have come to years of discretion and do not stand in need of guardians. The editor says that the appointment of guardianship is resented by Indian students as well as by their natural guardians in India, and he expresses the hope that the matter will receive due consideration at the hands of the authorities.

ADVOCATE, 22nd December 1912.

Indian students in England.

48. The *Advocate* (Lucknow) of the 26th December 1912 takes exception to a remark of the Cairo correspondent of the *Pioneer* (Allahabad) to the effect that Egyptian and Indian students in England form the backbone of the revolutionary parties in their respective countries. The editor protests against the appointment of advisory and inspection committees with a view to check this supposed evil.

ADVOCATE, 26th December 1912.

Indian and Egyptian students in England.

49. The *Abhyudaya* (Allahabad) of the 26th December 1912 takes exception to the remark of the Cairo correspondent of the *Pioneer* (Allahabad) that the Indian and Egyptian students in England imbibe revolutionary ideas in that country, and that most of the propagators of sedition in India and Egypt during the past years were those who had completed their education in Europe.

The editor says that the remarks may be true with regard to a few individual cases, but that no such charge can be preferred against Europe-returned Indian and Egyptian students in general, and he urges that the Indians and the Egyptians should enter an emphatic protest against the unjustifiable attack made on them in this respect.

ABHYUDAYA, 26th December 1912.

The proposed Hindu and Muhammadan universities and affiliation.

50. The editor of the *Zamana* (Cawnpore) in the issue for October 1912 (received in December) expresses surprise at the dissatisfaction expressed both by the Hindus and Muhammadans at the decision arrived at by Government regarding the proposed denominational universities.

He points out that it is useless to insist on affiliation when a sufficient number of colleges throughout the country are not prepared for affiliation to the proposed universities. He also contends that the Viceroy cannot personally discharge the duties pertaining to the chancellorships of these universities, and he considers that looked at from the purely educational point of view the terms offered by Government are eminently reasonable.

He regrets to note that people are apt to forget that Government has done a great favour to these universities by allowing them to appoint their own professors and by promising an annual grant of one lakh of rupees to the funds of the universities.

ZAMANA, October 1912.

He appeals to the Hindu and Muhammadan leaders to abandon their present fruitless agitation and to ask Government to grant the universities greater freedom of action regarding internal management, as well as the power of affiliating schools.

He expresses approval of the decision of the Government of India regarding the designation of the proposed universities.

He regrets to note that the Hindu university committee did not press for the transfer of the management of the Benares Queen's College into the hands of the Hindu university. He says that the Queen's College, the Central Hindu College and the Sanskrit College could provide for instruction in arts, science and Sanskrit respectively, and he opines that these colleges, together with a college of technology, could very well form the nucleus of the Hindu university.

ZUL QARNAIN, 21st and 24th December 1912.

The proposed Muslim University and affiliation.

51. The editor of the *Zul Qarnain* (Budaun) in the combined issue of the 21st and 24th December 1912 (received on the 27th December 1912) expresses disapproval of Nawab Viqar-ul-Mulk's proposal for an independent Urdu university.

He considers that it is impossible at present to impart advanced Western education in Urdu, and he further asserts that there is no demand in India for the services of Urdu-educated men.

GARHWALI, November 1912.

Agricultural education.

52. The *Garhwali* (Dehra Dun) for November 1912 (received on the 23rd December) publishes a contributed article in which the writer, one Tula Ram, emphasizes the need for agricultural improvements in India, and urges that Government should arrange to impart practical education in modern methods of agriculture to Indian cultivators.

LEADER. 25th December 1912.

Education in the Punjab.

53. Discussing the Convocation address delivered by Sir Louis Dane, the *Leader* (Allahabad) of the 25th December 1912 expresses doubt as to whether Hindus and Muhammadans will so far abandon their bias for the Nagri and Persian scripts respectively as to acquiesce in any proposal for the universal use of the Roman script in India. The editor expresses approval of Sir Louis Dane's grant-in-aid policy, but regrets to note that His Honour is in favour of increasing fees in schools and colleges.

He deplores the backwardness of technical education in the Punjab, but is glad to note that female education is making good progress.

ABHYUDAYA, 19th December 1912.

The desirability of printing school text books in the Nagri script in Behar.

54. The *Abhyudaya* (Allahabad) of the 19th December 1912 lends its support to the memorial submitted by the *Nagri Pracharni Sabha*, Arrah, to the Behar Government praying that the text-books of the lower primary classes should be printed in the Nagri script, and expresses the hope that Sir Charles Bayley will favourably consider the memorial and grant the modest and reasonable request of the *sabha*.

ABHYUDAYA, 22nd December 1912.

A separate university in Burma.

55. The *Abhyudaya* (Allahabad) of the 22nd December 1912 says that the educated community of Burma is greatly exercised over the opposition of Sir Harvey Adamson to the establishment of a separate university in the province, and expresses the hope that the Government of India will give effect to the proposed measure in deference to the wishes of the public.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

RAHBAR, 21st December 1912.

Indian industries.

56. The *Rahbar* (Moradabad) of the 21st December 1912 (received on the 27th December) deplores the ill-treatment of Indians in the British colonies, and considers that they will command respect only when they encourage indigenous industries by using *swadeshi* goods and by spreading technical education.

57. The *Leader* (Allahabad) of the 24th December 1912 protests against the unfair treatment meted out to India in the matter of the protection of her industries, and urges Indian reformers to agitate for protection for the industries of the country. LEADER, 24th December 1912.

Protection of Indian industries.

58. The *Saraswati* (Allahabad) for December 1912 views with suspicion the attempt to introduce the Roman script into India. The editor considers the Roman script extremely defective and quite unsuitable for Indian languages, and he asks educated Indians to strongly resist any change in the characters of the Indian vernaculars. SARASWATI, December 1912.

Use of the Roman script in India.

59. Referring to the heavy damages recently awarded by the Bombay High Court to a Parsi for injuries sustained by him in a motor accident, the editor of the *Bharata Sudasha-Pravartak* (Fatehgarh) in the issue of the 20th December 1912 (received on the 23rd December) enquires why similar damages are not awarded to poor Indians who are either ill-treated in the Colonies or are engaged in forced labour in India and are kicked and sometimes even beaten to death by their Anglo-Indian employers. BHARATA SUDASHA PRAVARTAK, 20th December 1912.

Ill-treatment of Indian coolies.

60. The editor of the *Tafrih* (Lucknow) in the issue of the 21st December 1912 (received on the 23rd December) attributes the high prices of food-stuffs in India to the exportation of corn to foreign countries, and complains that clerks in government service drawing a monthly salary of rupees fifteen or twenty find it very hard to support themselves and their families. TAFRIH, 21st December 1912.

The high prices of food-stuffs in India.

He says that Government should take steps to relieve the distress of its poorer servants, and he suggests that either high export duties should be imposed in order to prevent the large exportation of corn from the country or the minimum pay of a clerk should be fixed at rupees thirty and that of an orderly at rupees fifteen per mensem.

V.—Legislation.

61. The *Rajput* (Agra) of the 15th December 1912 (received on the 21st December) dwells on the evils of juvenile smoking and asks Government to penalize it by legislation. RAJPUT, 15th December 1912.

Juvenile smoking.

VI.—Railway.

62. The editor of the *Tafrih* (Lucknow) in the issue of the 21st December 1912 (received on the 23rd December) says that the complaints published by one Baqar Husain against Mr. Sundarachari, Deputy Examiner of the Oudh and Rohilkhand Railway, are baseless. He says that the Deputy Examiner is a just officer, and that he recommends promotion only to deserving and capable clerks without any distinction of race or creed. TAFRIH, 21st December 1912.

Complaint against the Deputy Examiner of the Oudh and Rohilkhand Railway.

VII.—Post Office.

Nil.

VIII.—Native societies and religious and social matters.

63. The *Kalwar Mitra* (Allahabad) for December 1912 urges the Local Government to have a thorough inquiry made as to why the Deputy Commissioner of Fyzabad allowed cow sacrifice at Ajodhya when it is alleged that no such sacrifice was ever performed there before, and also as to why the troops charged unarmed people with bayonets and fired on them. KALWAR MITRA, December 1912.

The *Bakr-Id* riots at Ajodhya.

64. The editor of the *Azad* (Cawnpore) in the issue of the 19th December 1912 (received on the 23rd December) attributes the riots at Ajodhia to the short-sighted and ill-advised action of the local authorities and to the high-handedness of the local Muhammadans. He considers that permission for cow-sacrifice should not have AZAD, 19th December 1912.

The *Bakr-Id* riots at Ajodhia.

been given at Ajodhia as 96 per cent. of the inhabitants of the town are Hindus and cows have never been sacrificed there before. He enquires why proper precautions were not taken to preserve the public peace, and he takes exception to the parading of cows in an offensive manner in the public streets. In conclusion, he says that as the Hindus, Muhammadans and the local officials are all to blame for the riots, a European Magistrate from another district should be deputed by the local Government to try the riot cases.

TAFRIH, 21st December 1912.

The *Bakr-Id* riots at Ajodhya.

65. The *Tafrih* (Lucknow) of the 21st December 1912 (received on the 23rd December) publishes a contributed article in which the writer asserts that cows were never sacrificed on the occasion of the *Bakr-Id* in Ajodhya, and he refuses to believe in the assertions of the *Kaisar-i-Hind* (Fyzabad) to the effect that cows were sacrificed there privately.

He says that if the Deputy Commissioner had shown any regard for the religious susceptibilities of the Hindus, he would never have allowed the Muhammadans to sacrifice cows, and that when he allowed the sacrifice he should have given conditional permission that the sacrifice should be made in such a way as not to give the slightest cause of provocation to the Hindus.

He goes on to say that the Deputy Commissioner should have also taken due precautions, and should have asked for a strong police force in case of emergency.

He blames the Muhammadans for the riots, and suggests that the cases should be tried by a special magistrate and should be finished as soon as possible.

He appeals to the Muhammadan leaders to use their influence in preventing the sacrifice of cows, as cow-sacrifice wounds the religious susceptibilities of the Hindus and stands in the way of a Hindu-Muhammadan *rapprochement*.

HINDUSTANI, 23rd December 1912.

The *Bakr-Id* riots at Ajodhya.

66. The *Hindustani* (Lucknow) of the 23rd December 1912 publishes an article contributed by a Gorakhpur correspondent in which the writer tries to prove that Ajodhya is a very holy place and that cows had never before been sacrificed there.

He expresses regret that Mr. Way did not show any regard for the recommendations of his predecessor, Mr. Dewar, and did not ask for definite instructions from the local Government before granting permission for cow-sacrifice at Ajodhya. He asserts that the Muhammadans obstructed the Hindus while they were going to the Deputy Commissioner, and that they paraded a cow in an offensive manner in the streets. He attributes the riots to the provocative attitude of the Muhammadans, and asks Government to warn the Muhammadan papers that are publishing exaggerated statements about the riots and are trying to inflame the passions of their co-religionists.

He urges that a committee consisting of one Hindu, one Muhammadan and one Englishman should be appointed to enquire into the matter and to come to a final decision regarding it.

In the same issue there is another contributed article in which the writer takes exception to an article that appeared in the *Kaisar-i-Hind* (Fyzabad) of the 28th November 1912 (Selection no. 49, paragraph 44), and says that it does not become Muhammadans to insist on the right of cow-sacrifice at such a holy place of pilgrimage as Ajodhya.

With regard to the complaint that Pandit Ram Lal, sub-inspector, did not take down the names of the rioters, he says that it was impossible for him to do so as an enormous crowd had assembled at Ajodhya owing to the *Paikarma* fair. He enquires why the *Kaisar-i-Hind* did not criticize the actions of the Muhammadan sub-inspector, Nasr-ullah Khan, and the Muhammadan head constable, Nur Muhammad, and remarks that the attacks of the *Kaisar-i-Hind* on the Hindu officials are actuated simply by its anti-Hindu bias.

He expresses regret that a cow was offensively paraded in the streets, and that the Muhammadans publicly made taunting remarks with the intention of provoking a breach of the peace.

In conclusion he enquires why the *Kaisar-i-Hind* did not publish any facts about the theft of cloth from the market by some sowars.

67. The *Abhyudaya* (Allahabad) of the 19th December 1912 says that the letters published in the *Leader* (Allahabad) lend countenance to the view that if the Deputy Commissioner of Fyzabad had acted tactfully, the deplorable riots between Hindus and Muhammadans would not have occourred. ABHYUDAYA, 19th December 1912.

The *Bakr Id* riots at Ajodhya and Fyzabad.

The editor considers that when the Deputy Commissioner had ascertained the state of feeling among the people and had discovered that no cows were sacrificed before at Ajodhya, he should not have permitted any departure from the established practice this year, or at any rate he should have ensured that the feelings of the Hindus would not be outraged.

He urges that a special magistrate should be deputed to hold an enquiry into the cases arising out of the riots.

He expresses the hope that the Lieutenant Governor will take steps to soothe the feelings of the Hindus and to prevent the recurrence of such incidents in future.

68. The *Rahbar* (Moradabad) of the 21st December 1912 (received on the 27th December) notes with regret that permission for cow-sacrifice was given at Ajodhya, which is held so sacred by Hindus and where Hindus form ninety-six per cent. of the population. The editor asserts that the Muhammadans inflame the passions of the *bairagis* by proclaiming by beat of drum that they had gained permission for cow-sacrifice. He further states that a cow was paraded in the streets of Fyzabad in a provocative manner with cries of "Hasan" and "Ali," and he says that the Hindus were ill-treated by Pathan sepoys. He appeals to Sir James Meston to depute an impartial officer to enquire into the matter. RAHBAR, 21st December 1912.

The *Bakr Id* riots at Ajodhya and Fyzabad.

69. The editor of the *Zia-ul-Islam* (Moradabad) in the issue for November 1912 (received on the 18th December) is glad to note that the Government of Bengal has decided to grant Muhammadan employés in government offices leave for Friday prayers, and he expresses the hope that other provinces will follow the example of Bengal. ZIA-UL-ISLAM, November 1912.

Juma prayers.

70. The *Bharat Sudasha Pravartak* (Fatehgarh) of the 20th December 1912 (received on the 23rd December) publishes a contributed article by Tahal Ram Ganga Ram of Dehra Ismail Khan in which the writer deplores the misdirected use of charity in feeding a large number of idle *sadhus* in India. He expresses regret that the *sadhus* do not perform their proper duty of spreading education and inculcating patriotic and *swadeshi* principles among the people. BHARATA SUDASHA PRAVARTAK, 20th December 1912.

The reform of *sadhus*.

He deplores the decay of indigenous industries owing to foreign competition and owing to the preference shown by rich Indians for foreign goods.

He urges Indians to use *swadeshi* articles and to encourage indigenous industries in order to provide employment for the idle millions of India. In conclusion, he urges the starting of schools in villages and the opening of libraries and reading rooms in *dharmsalas* and temples.

IX.—Miscellaneous.

Nil.

S. T. HOLLINS,

ALLAHABAD: *The 28th December 1912.*

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